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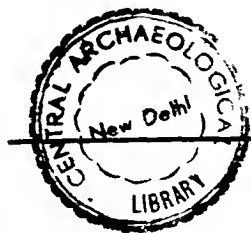
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VOL. XIV. 1917-18.

EDITED BY

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ADDITIONS AND CORRECTIONS.

- Page 93, text l. 50,—for भवद् read मवद्.
- „ 93, „ l. 55,—for दायकी read दायकी.
- „ 95, n. 2,—for व read वं.
- „ 96, last line but 2,—for Vilṭāru read Villāru.
- „ 101, text l. 8,—for सुमवाक्. read सुमवाक्.
- „ 103, „ l. 54,—for युग read यगे.
- „ 118, „ l. 20,—for षट् read षट्.
- „ 124, n. 19,—for सजने° read सुजने°.
- „ 158, last two lines,—for Āuhāgaddiā and Āṇḍā° read Āṇ°.
- „ 170, n. 2,—for Bhāshage read Bhāshege.
- „ 171, n. 3,—for न read नं.
- „ 171, text l. 16,—[for तं च राजं read तं चराचं. See *Ep. Ind.*, Vol. III, *Add. and Corr.*, p. viii.—H. K. S.]
- „ 172, „ l. 25,—for सप्तमी[षी]च read सप्तमी[षी]च.
- „ 172, „ l. 42,—for हचैक् read °क्.
- „ 172, „ l. 42,—for त्रजेदिय read °त्.
- „ 179, n. 1,—The Hansot plates were published in *Ep. Ind.*, Vol. XII, pp. 197 sqq.
- „ 185, n. 7,—for कोशधि read °धि.
- „ 187, n. 1,—for °मवद् read °मवद्.
- „ 212, no. 16, col. 3,—for Srivatsa read Śrī°.
- „ 213, no. 24, col. 2, } —for Lingaṇa read Lingaṇa.
- „ 214, no. 52, col. 2, }
- „ 220, text l. 67,—for कुवलय...र read °रं.
- „ 223, „ l. 137,—for महासुद् read °द्.
- „ 231, l. 2,—for Śālivāhana reckoning read cycle.
- „ 272, text l. 41,—for da-volada read ḍa-volada.
- „ 298, v. 3,—for °jvalitair we might read, for the sake of the metre, °janitair.
- „ 301, v. 59,—for vaikalpya read vaikalya ?
- „ 306, n. 2,—The reason why the elephants recoil from drinking the water of the oceans would rather be that it is scented with the ichor of the *dig-gajas*.—H. K. S.
- „ 307, v. 44,—for ‘applied his energy to battle’ we might read ‘bringing them to peace through battle’.
- „ 309, v. 67,—for ‘the praise of the blest Maṇḍana’ we might read ‘the religious foundation (*kīrtana*) of the blest Maṇḍana’.
- „ 312, trans. vv. 37-42,—for in the month Makara read at a Makara-samkrānti.
-

CORRECTIONS BY PROFESSOR HULTZSCH.

VOL. XI.

- Page 84, n. 7,—for संजतः read सु'जतः.
 „ 144, text l. 33,—for पष read पष.
 „ 145, „ l. 45,—for वेम्हान read वेम्हान.
 „ 181, no. 18,—This inscription was published independently by Mr. D. R. Bhandarkar in the *Ind. Ant.*, Vol. XLII, pp. 201 sqq.
 „ 221, text l. 12,—for °तिष्टिटा read °तिष्टिटा.

VOL. XII.

- Page 62, n. 45,—for rōshapamū read rōshapamu.
 „ 63, text l. 4,—for °वर्षनी read °वर्षना.
 „ 63, „ l. 12,—for चालक° read चालुक°.
 „ 63, n. 12,—for शशि° read शशि°.
 „ 188, l. 13,—for kṛipta read kṛipta.
 „ 188, l. 23,—for Maghavanmaṇi read Maghavamaṇi.
 „ 192, text l. 42,—for विर्वाव read विर्वाव°.

Rao Bahadur R. Narasimhachar, M.A., has kindly communicated to me the following corrections of the paper on the Inscriptions of Kurgod in Vol. XIV, pp. 265 ff.

- Page 270, v. 8,—read bālēnduva kaḷe (“the digit of the crescent moon”. It became a full moon by Parvati's lovely glance and the lustre of her moon-face).
 „ 271, v. 13,—ēḷidan-gey, “to laugh at”. *Ēḷidikekeyane māḍu* means the same. *Āro kāḍuvar*, “who will fight” ?
 „ 271, v. 19,—read adagunti (=greatness), not aḍagunti.
 „ 271, v. 20,—avanibhṛit-samaṅgalam=“equal to a mountain, great”.
 „ 272, v. 21,—*Āspadey=app=Echala* is the correct reading. See verse 10 of inscr. B.
 „ 272, l. 34,—Yugandhara is commonly used in Kanarese inscriptions for Yaugandharāyaṇa, the minister of Vatsarāja.
 „ 279, v. 2,—read Nityobhava-vesar-esav-ī.
 „ 279, v. 3,—This verse is in praise of Rēchi (not rēji), who is compared to the ocean. *Ratnākara* and *samudra* are synonymous.
 „ 280, v. 5,—Here there is a play on words. The outer town had *sara*, ‘ponds’ or ‘musical sounds’, like (*terade*) Nārada; swans (moon and sun) like the sky; and groves (*rame*=Lakshmi) like Vishṇu.
 „ 280, l. 23,—the correct reading is *billanḡ gomdu kalitanada bakupim*, “having taken the bow, by the might of his prowess . . .”. There is no reference to Nala.
 „ 281, v. 15,—*naḷj-ḍnmanṭr-āḍḍhi-rājāṇ*=a moon to the ocean of proper policy.

L. D. B.

Rao Bahadur B. Narasimhachar, M.A., has kindly supplied to me the following corrections to some of my papers in Vols. XIII and XIV of the *Epigraphia Indica*.

VOL. XIII.

- Page 41, l. 5 of text : the construction is *prabandha-kavi-rājam*, "king of poets of compositions". There is no reference to Virāṭ; Brahmā is not mentioned under that name.
- „ 44, l. 30 of text : *uru-seṛe-goṭṭu* = "having become prisoners". *Tannaya keya* should probably be corrected to *tann=arikeya* : 'there were none who did not send precious things and vehicles'. The alteration requires a *r*.
- „ 171, l. 26 of text, and Vol. XIV, p. 271, l. 26 of text : *adagunti* should be corrected to *adagunti*, a form which occurs in literature.

VOL. XIV.

- Page 270, l. 13 of text : read *bāl-ēndura kaḷe*, "discard the crescent, now that you have the full moon". The form in -a is used for the regular accusative in -am.
- „ 271, l. 17 of text : *kumtaḷa-dēsa* denotes only the place on the head where the locks of hair are; there is no reference here to the country of Kuntala.
- „ 271, l. 18 of text : *bhūta* is a mistake for *chūta*.
- „ 271, ll. 20-21 of text : *āḷavāḍu* = "to despise", *ālimāḍu* = "to treat with contempt", *ēḷidikke-māḍu* = "to mock". *ēḷidirkke* is wrong.
- „ 280, l. 10 of text : *torade* is a misreading for *terade*.
- „ 280, l. 23 of text : *bilam* is a mistake for *chalam*; and *Kalita-Nala* is an error for *kalitanada*, "of valour".
- Pages 280-1, ll. 25-6 of text : *bhāgadoḷ* is an error for *chāgadoḷ* ("in generosity"), which should be construed with -*udāra-śrīyan* in the previous portion of the verse.
- Page 281, l. 3 from bottom of page : *kulita* here = 'diamond'. Nails are not likened to fish.
- „ 282, v. 5 : the meaning of this verse is not properly brought out. The outer town with its *sara* (pond, otherwise *svara*, musical notes) resembles the sage Narada; with its *rāja-hamṣa* (royal swans, otherwise the moon, *rāja*, and the sun, *hamṣa*) it is like the sky; with its *ārame* (grove, otherwise *ā Rame*, "the celebrated Lakshmi") it is like Vishnu's breast.
- „ 284, ll. 13-14 from top of page : *naij-ōnmamtr-ābdhi-rājam* should be translated "a moon to the ocean of his policy", and *suviḥhava-ṣumanō-rājan*, "an Indra in his magnificence".

L. D. B.

EPIGRAPHIA INDICA.

VOLUME XIV.

NO. 1.—THE TRUE LONGITUDE OF THE SUN IN HINDU ASTRONOMY.

BY ROBERT SEWELL (I.C.S., RETIRED).

(A continuation of the author's "*Indian Chronography*," continued from *Epig. Ind. XIII. p. 103.*)

234. The exact position of the true or apparent sun at sunrise of each civil day, taken for tabular purposes as mean sunrise, is one of the essential elements of Hindu chronography, and the exact position of the true moon is another. From these positions are calculated the beginning and end of each tithi and nakshatra, with the currency of these at sunrise. All over India for many centuries the civil day has been coupled with the true tithi current at sunrise, the nakshatra in which the true moon stands at sunrise being stated in the local almanacks and constantly mentioned in the dates of historical inscriptions. In southern India the nakshatra was considered of such importance that from as early as the tenth century it has regularly given its name to the day. For the proper verification of historical inscription-dates, therefore, it is of the highest importance that we should know the precise position of the true sun at any moment and more especially at the moment of mean sunrise.¹

235. Now the process adopted for this purpose in "*The Indian Calendar*" (Sewell and S. B. Dikshit, 1896), though resulting in a fair approximation, did not, for critical examinations of dates, give a sufficiently close result, as I have already explained in my "*Indian Chronography*," §§ 119, 120, pp. 42-43; something more accurate was required. We want, for each of the Indian astronomical authorities separately, extremely accurate determination of the sun's true longitude each day of the year; and there is only one way to obtain this. For each day a calculation must be made of the exact equation of the sun's centre on the basis of the sun's mean anomaly, according to the Hindu method of computation. This was a formidable undertaking; but it has now been accomplished for the two principal authorities, and the Tables are published herewith. It is to be hoped that they are final. They are intended to fix the true longitude of the sun on any day or at any moment of the day, with an accuracy extending to the hundredth part of a second, the calculation having been each separately carried to eight or nine decimals of a second so as to ensure correctness. I give the result in degrees and parts, and in ten-thousandths of the circle. The former, converted as desired, can be adapted to any system of reckoning; the latter are for use by the *Indian Calendar* system.²

¹ For calculation affecting all parts of India the basis has to be mean sunrise, and this is always taken as mean sunrise at Lanka, or Ujjain.

² The *Indian Calendar* System is the system adopted by Prof. Jacobi (of Bonn) in 1838 (*Indian Antiquary*, Vol. XVII) itself founded on Largeteau (*Connaissance des Temps*, 1845).

236. These calculations are, as I have stated, based purely on the Hindu system of reckoning. I have used for the sun's mean anomaly and longitude the mean position and mean motion of the sun as gathered from each *Siddhānta* separately, and have used the Hindu values of the sines for computing the amount of the equation of the centre, and thence the sun's true position. The Tables are prepared according to the *First Ārya* and *Present Sūrya Siddhāntas*, the latter both with and without the *bija*. The *bija*, which came into general use about A.D. 1500, made no change in the length of the solar year or the number of civil days in a *mahāyuga*, or in the position of the sun's apsis, and therefore none in the sun's longitude, whether true or mean. I shall attempt hereafter to publish similar Tables for the other principal Indian authorities—Tables which will be of great value in the verification of dates, seeing that up to the present time no one knows exactly at what periods and in what tracts these other *Siddhāntas* were used. (The *Siddhānta-Śīrōmaṇi* Table has been completed and is ready for Press.)

237. Assuming, since these Tables are not intended for any but the initiated, that the *Indian Calendar* process of calculation, which might be termed Prof. Jacobi's first process and which has the advantage of simplicity, is known to readers of the *Epigraphia*, only one or two remarks need be made before entering on details. Since everything depends on the accuracy of the Table-entries, I must call attention to the great help which I received from M. Louis de Ries of Moscow for many months. He takes the greatest interest in Hindu astronomy, and has prepared certain Tables of his own, the publication of which has been delayed by the War. His processes are characterized by the most laborious and painstaking endeavours to obtain extreme accuracy for every result arrived at. Filled with a similar desire, and after my calculations for the sun's exact position (in true longitude for successive 24-hour periods after the true sun's arrival at long. 0°) had been carried out for about one-third of the *Ārya-Siddhānta* year, I asked M. de Ries to calculate some of these positions of the sun by his own method, so that we might compare the results. He most kindly did so; and, when I state that our results, worked in entire independence of one another and by different methods, were found to agree in every respect down to four, and in one case even down to five, decimals of a second, I think that it may be fairly assumed that my Tables may be depended upon.

238. There is more than one reason why the *Indian Calendar* system, though yielding results very fairly approximate, requires some expansion for the purpose of exact calculation. By it we have been in the habit of computing the true moon's place both for the *tithi* and *nakshatra* by the *Sūrya-Siddhānta* data, using the same figures for finding the *tithi-index*, *t*, and *nakshatra-index*, *n*, for all dates, both for inscriptions known to belong to tracts and times when the *Ārya-Siddhānta* was the authority used by the framers of the record, as well as for those which must have been guided by almanacks calculated by the *Sūrya-Siddhānta*. The *c* of the *Indian Calendar* method, i.e. the sun's mean anomaly at any moment, is always the *Sūrya-Siddhānta c* in thousandths of the circle, and that it differs in various proportions at different times of the year from the *c* of the *Ārya-Siddhānta* will be apparent to anyone who compares the entries for the same day given in my new Tables XLVIII A and B, cols. 2, 3, in ten-thousandths. At the moment of *Mēsha-saṁkrānti* for instance (the first entry in each Table) the *c* by the *Sūrya* is 2794.0642 in ten-thousandths, and is 279 in thousandths in *Indian Calendar* reckoning; but by the *Ārya-Siddhānta* it is 2774.5577, and so for our ordinary reckoning should be stated as 277. In calculation for the *tithi-index*, *t*, in ordinary work this difference has no very great effect, though of course it actually has some, and possibly may in some cases alter the value of *t* by one unit ($4\frac{1}{2}$ minutes); but it has greater effect when we are calculating the *nakshatra*, as will presently be explained. As to the difference between the two authorities in the value assigned to the sun's true longitude, *s*, it will be seen that this varies day by day. About Day 261, i.e. the 261st period of 24 hours each measured from

true Mēsha-samkrānti, the value of s is practically the same by the two authorities; about Day 150 the Ārya s is about 3' 36" ahead of the Sūrya s . The difference increases and diminishes regularly throughout the year.

The principal reasons for this difference are that by the *Sūrya-Siddhānta* the position of the sun's perigee-point is different from that assumed by the *Ārya-Siddhānta*, and that there is a difference in the two year-lengths.

239. I have stated above that this difference has only a very slight effect as regards the value of the tithi-index; its effect on the ordinary calculation of the nakshatra and lagna must now be noticed. In so doing we take first the nakshatra and note the process by which those who have used the *Indian Calendar* have hitherto calculated its index.

Our method of computing the sun's true longitude, s , by the system of the *Indian Calendar* has been to take the c found for the desired moment, that is to say the value, in thousandths of the circle, of the sun's mean anomaly according to the *Sūrya-Siddhānta*, making this serve for both Siddhāntas; to multiply this c by 10 to get its approximate value in ten-thousandths; to add to it a figure, 7207, representing the longitude of the sun's perigee-point (taken as 7146.3 by the *Sūrya-Siddhānta*) in A.D. 1100 plus a small addition (60.4) rendered necessary by the construction of the Tables in order to avoid the necessity for sometimes adding and sometimes subtracting the equation of the centre¹; to deduct from the result the figure representing this equation; and so to obtain the sun's true longitude, s . The tithi-index, t , having been already found, we add s to t , and find the nakshatra-index n , or the longitude of the true moon; this index shews in which nakshatra she stands at the moment. The result is an approximation, but it is not close enough. If we are working for an *Ārya-Siddhānta* date, we have used *Sūrya-Siddhānta* values (which differ slightly), and we have arrived at the value of s in part by multiplying by 10 a value obtained in thousandths so as to be able to apply it to the other value, that of the moon, which has been obtained in ten-thousandths of the circle. This multiplication by ten creates a possibility of error not inconsiderable. Thus, if we have, in thousandths, the figure $c = 623$, this may stand for any value in ten-thousandths between 6225 and 6235, and may lead to a miscalculation amounting to anything under 10 units in our estimate of the nakshatra index n ; and 10 units represent in time-valuation 39 minutes.

240. All these possibilities of error are entirely removed by the present Tables. The exact value of s by either Siddhānta is easily found—a value which we know to be absolutely correct—and when we add this s to the already found t we know that the result gives the correct nakshatra-index; or at least that the only possibility of error lies in the value found for the tithi. As for this last we must for the present trust to the correctness of Prof. Jacobi's calculations for the moon's place relative to the sun (a) and for the moon's equation (b), correcting the sun's equation by my new Tables.

241. These Tables will also be found very useful for calculating the lagna accurately. Hitherto our process for finding, in working for the lagna, the value of the sun's true longitude, s , at mean sunrise of the day concerned has been the same as the process for finding the nakshatra. We have found the value of s by both Siddhāntas from a calculation really correct only by one Siddhānta, and even that after a rather clumsy multiplication by 10, which itself may cause an error of 39 minutes of time. The present Tables give the accurate s by either Siddhānta, and they give it in degrees, etc., thereby simplifying the calculation.

¹ See *Indian Calendar*, §§ 107, 108; pp. 60, 61.

² The tithi-index, " t ", gives the distance of true moon from true sun, i.e. shews the moon's true place with reference to the true sun. When this is added to the true sun's longitude, we have the true moon's place in the heavens, " n ", or the required nakshatra-index.

EXPLANATION OF THE TABLES.

242. Table *XLIII*. The details were worked out with great care by M. L. de Ries from the respective lengths of the sidereal solar year, i.e. the time taken by the true sun to travel from 0° to 0° , according to the several Indian authorities.

Table *XLIV* gives the sun's mean motion per day of 24 hours, and per hour, minute and second, for use in calculation. It is exact for the *Ārya-Siddhānta*, and may be used with care for other authorities, having regard to the footnote.

Table *XLIV A*. See the heading. It explains itself.

Table *XLVA* is for use in calculations. Every valuation given in the main Tables *XLVIII A* and *B* in ten thousandths of the circle was made by it.

Table *XLVB* is the reverse of *XLVA*.

Table *XLVI* is a revised nakshatra Table, showing the exact ending points of each.

Table *XLVII* is very important, being a revised Table of sines and equations of the sun's centre, given in full after particularly careful calculation. Its preparation is described below §§ 249-253. The supplementary Table *XLVII A* gives, for close work, very full details of the exact equations according to authorities other than the *First Ārya-Siddhānta* and of the differences, in seconds per minute of mean anomaly-arc, between the consecutive base-equations. Table *XLVII* is for the present to be held inapplicable to the *Brahma-Siddhānta*.

Tables *XLVIII A* and *XLVIII B* are the main working Tables, showing, by the *First Ārya* and *Present Śūrya Siddhāntas* (with or without the *bija*), the precise value of the sun's true longitude (*s*) and equation of the centre at each interval of 24 hours measured from true *Mēsha-samkrānti*, the moment when the true sun arrives each year at celestial longitude 0° ; as well as the sun's mean anomaly and mean longitude. There was no possibility of framing a Table which should give these particulars for mean sunrise of each day, the primary requirement for the verification of Indian dates, because the moment of true *Mēsha-samkrānti* varies each year and the starting-point had to be from that moment. These two Tables therefore give the consecutive 24-hour positions of the mean and true sun after that moment.

Tables *XLIX* and *L* enable us to find the sun's true longitude at mean sunrise; the former giving for each group of days the sun's true motion per hour, and the latter giving his mean motion per minute. It is not necessary for general purposes to give his true motion per minute; if required, this can always be obtained by dividing by 60 the details of Table *XLIX* for one hour of the day.

243. Tables *XLVIII* to *L* are used in the following way, when we desire to find the *s* for mean sunrise. Say that *Mēsha-samkrānti* occurred in the year for which we are working at 12 h. 15 m. after mean sunrise, according to the *Indian Calendar* (Table *I*, cols. 13 to 17 or 17a). Then for every day of that year Table *XLVIII A* or *B* gives us his true longitude, *s*, at 12 h. 15 m. after mean sunrise; and to obtain the *s* at mean sunrise on the day in question we have to deduct the sun's true motion during 12 h. and 15 m. We do this by Tables *XLIX* and *L*, and so get the exact *s* for mean sunrise on the day in question.

Table *XLIX* for hours is exactly correct for the *Ārya-Siddhānta*. When used for the *Śūrya-Siddhānta*, there may be an error amounting, at the time of year when there is the greatest difference between the two authorities, to about one-third of a second per hour or about seven seconds per day. If anyone desires to be absolutely exact by the *Śūrya-Siddhānta*, he should calculate the true sun's motion during the hours and minutes of the day in question by observing in Table *XLVIII B* the consecutive 24-hour positions, *s*, of the sun given in the Table for (i) the day in question and (ii) the previous day, and divide the difference by 24 for each hour's, and this result by 60 for each minute's, true motion. Even this, of course, is

not mathematically exact, since the true motion of the sun varies from hour to hour ; but it is quite accurate enough.

244. The calculation for the true longitude of the sun each day was made by ascertaining his mean anomaly and then using the sine-Table as finally prepared (Table XLVII) for finding the equation of the centre. The starting point for the year is the value of his mean anomaly at the moment of true Mōsha-samkrānti. This had to be computed with great care. The problem is fully discussed below §§ 254-255.

245. To obtain a correct value of the sun's *mean* longitude at sunrise of any day, take the value given in Table XLVIII A or B, as the case may be, and deduct for the intervening hours and minutes (*cf. s. 243*) the quantities shewn in Table XLIV for the sun's *mean* motion. Greater accuracy even than this can be obtained by the use of Table XLIII.

246. I do not enter very fully into the difference in the sun's true longitude brought about, according to the *Sūrya-Siddhānta*, by the shift in the apsis of the sun's orbit, because this seems so slight that it may be ignored. It would amount to about 1' in the last 1500 years (*see below, s. 254, ii*).

Use of the Tables. Rules.

247. That the use of the Tables may be thoroughly understood, I append a few rules of work and examples.

(i) *The nakshatra*.—Work by the usual *Indian Calendar* process for finding t , the tithi-index at mean sunrise of the day in question. Note the serial number of the civil day, ignoring altogether the day of the Hindu solar month. Deduct from this number the serial number of the day on which Mōsha-samkrānti occurred (Table I, col. 13). The result is the number of the day, or 24-hour period, referred to in col. 1 of the new Tables XLVIII A and B. Remembering to use the proper Table for the *Siddhānta* concerned, turn to this number in either of those Tables. Against it in col. 9 will be found the correct value of the sun's longitude, s , on that day at a moment as many hours and minutes after mean sunrise as elapsed between mean sunrise and the moment of Mōsha-samkrānti at the beginning of the solar year (Table I, col. 17 or 17a). Turn to Table XLIX for hours on the day in question and Table L for minutes, and deduct from the s so obtained the values of the sun's motion during those hours and minutes (*above § 243*). This gives the sun's exact true longitude at mean sunrise of the day in question. $s + t = n$, the nakshatra-index. For exact ending points of nakshatras, i.e. the points when the true moon passes out of each, consult Table XLVI. (Table VIII of the *Indian Calendar* suffices except in very close cases.) Properly worked, the s so found yields the correct longitude of the true sun within the hundredth part of a second.

(ii) *The tithi*.—[This may be examined by the new Tables, though probably it will not be liable to change, or at any rate not to any change greater than one unit. Until some new Tables are published, we work for the moon's place by Prof. Jacobi's fixtures, and accept them.] The serial number of the day, or 24-hour period, being found as above, note against it in Table XLVIII A or B, cols. 2, 3, the value of the sun's mean anomaly; and for the intervening hours and minutes deduct the sun's *mean* motion as given in Table XLIV, observing the remarks in the footnote to that Table. This gives the sun's mean anomaly at mean sunrise of the day in question in ten-thousandths of the circle. Take the value in thousandths of the circle by removing the decimal point one place to the left. Refer to Table VII, *Indian Calendar*, and the auxiliary Table for correcting the "equation c " of the calculation, if it does not seem necessary to work with greater exactness than by use of units of about $4\frac{1}{4}$ minutes.

We can find the equation more accurately as follows:—It has been noted in § 239 that, in order that "equation c " in the a, b, c system may always be additive, the quantity 60·4 was taken from a (the mean moon's distance from mean sun) and added to the equation of the centre. Hence we shall have the exact "equation c ", if we deduct from 60·4 the amount of the

equation (given in the new table), when it is *plus* (+), and add to 60·4 the amount of the equation, when it is *minus* (−); the signs are given in the heading of cols. 6, 7, Tables XLVIII and B.

The equation can also be obtained with quite sufficient approximation by noting the difference between the equation of the day and the equation of the previous day (cols. 6, 7), dividing this difference by 24, and applying to the equation of the day the amount proportionate to the hours intervening from mean sunrise (*see example given below*, § 248, ii, B); or, perhaps easier, the true sun's longitude at mean sunrise having already been found, by calculating the mean sun's longitude at mean sunrise, as shewn in § 245, and subtracting the one from the other.

(iii) *The lagna*.—To find the time of rising of the named sign on the day concerned, calculate the *s* for mean sunrise as above explained, but this time use degrees, minutes and seconds (col. 8 of either Table XLVIII or B). Table XXII, *Indian Chronography*, gives the beginning and ending points of the named sign. Adding to these 360°, if necessary, deduct from their value the value of *s* at mean sunrise. The result shews the distance from the sun at mean sunrise of the beginning and ending points of the sign. Multiply the degrees by 4 for minutes, and the minutes by 4 for seconds of time. The result gives the times of rising of the beginning and ending points of the named sign.

Examples of Work.

248. Given an inscription date to be examined, with the details Śaka 1412, Friday, the day of Uttara Bhādrapadā, Chaitra kṛishṇa 12, Mithuna lagna.

The year is A.D. 1490-91 (Śaka 1412 expired). Chaitra kṛishṇa 12 will be about 25 days later than the day of Chaitra śukla 1. Work first in the usual way by the *Indian Calendar*.

	Day.	Week-day.	a.	b.	c.
(Table I, cols. 19-25)	81	2	75	430	264
(Table IV for 25 days)	25	4	8466	907	68
	106	6	8541	337	332
(Table VI equation b)	.	.	260		
(Table VII equation c)	.	.	7		

Tithi-index, *t*, = 8808

The day was 106, which (Table IX) = 16 April, A.D. 1490.

Week-day 6 = Friday. The index *t* shews (Table VIII) that the tithi current at mean sunrise was Chaitra kṛishṇa 12. We then work for the nakshatra-index.

<i>c</i> × 10	.	.	.	.	3320
Constant	.	.	.	.	+ 7207
					527
Less for the sun's equation <i>c</i>	.	—			7
Sun's true longitude, <i>s</i>	.	.	.	.	520
Add the tithi-index, <i>t</i>	.	.	.	.	8808
Nakshatra-index, <i>n</i>	.	.	.	.	9328

This value of *n* shews (Table VIII) that by the equal-space system the moon at mean sunrise of the given day was in the nakshatra Uttara Bhādrapadā. So far so good. The date seems genuine; but we want to be certain, and we refer to the present Tables.

A. *The exact nakshatra (i) by the First Ārya-Siddhānta.*—Mēsha-saṅkrānti occurred in the year A.D. 1490 (*Table I, cols. 13, 17*) at 10 h. 55 m. after mean sunrise on Day 86. The day of the record is 106. $106 - 86 = 20$. Turning to day 20 in *Table XLVIII A*, col. 1, we see that the sun's true longitude, s , was, at 10 h. 55 m. after mean sunrise, 540°6811, in 10,000ths of the circle. Deduct the sun's true motion on Day 20 for 10 hours and 55 minutes; viz. (*Table XLIX*) for 10 hours 11°2059, and (*Table L*) for 55 minutes 1°0457, total 12°2516. $540\cdot6811 - 12\cdot2516 = 528\cdot4295$. This is the value of s at mean sunrise on the given day. Add s to t , $528 + 8808$ (in whole numbers) = 9336. This is the proper nakshatra-index, n , for mean sunrise, always supposing the tithi-index, t , to be correct. It differs by 8 units from the *Indian Calendar* valuation 9328, which is found therefore so much in error. This, in time (*Table X*), is over half an hour; but we find that the moon was certainly in Uttara Bhādrapadā at mean sunrise.

(ii) *By the Sūrya-Siddhānta.*—The process, *mutatis mutandis*, is similar. Mēsha-saṅkrānti occurred at 12 h. 44 m. after mean sunrise. On Day 20 (*Table XLVIII B*) s , at 12 h. 44 m. after mean sunrise, was 540°5000. Deduct for the sun's true motion on Day 20, for 12 h. (*Table XLIX*) 13°4471, and for 44 m. (*Table L*) 0°8365. Total 14°2836. $540\cdot5000 - 14\cdot2836 = 526\cdot2164$. This was the s at mean sunrise. $s + t = 526 + 8808 = 9334$. This, if the t is correct, is the correct value of the nakshatra-index, n , at mean sunrise; and we see that the *Indian Calendar* n , 9328, was in error by 6 units, or 24 minutes of time.

B. *The exact tithi (t) by the First Ārya-Siddhānta.*—We first check the mean anomaly of the sun, c . Our preliminary work shewed this to be, in thousandths of the circle, 332. *Table XLVIII A*, col. 3, shews that at 10 h. 55 m. after mean sunrise the mean anomaly was, in thousandths, 3322°1148. Deduct by *Table XLIV* the sun's mean motion during 10 h. 11°4074, and during 55 m. 1°0457, total 12°4531. $3322\cdot1148 - 12\cdot4531 = 3309\cdot6617$. This is the exact mean anomaly of the sun, c , at mean sunrise. If we work by the simple *Table VII* of the *Indian Calendar* and take the c in thousandths as 331, we see that equation c would remain unchanged at the value 7. Hence, accepting the values assumed for the moon's mean place and equation, we find that the tithi-index was actually, as found by us, 8808.

We try this again by the more elaborate, but more, accurate process recommended above (§ 247, ii, last para.). By *Table XLVIII A*, col. 7, we have the equation of the centre at 10 h. 55 m. after mean sunrise on Day 20 given as 51°8996 in 10,000ths of the circle. The difference in 24 hours had been (*day 19*) 52°3833 — (*day 20*) 51°8996, or 0°4837. A 24th part of this is ·02015, the average difference per hour. Accepting 10 h. 55 m. as 11 h., we have for 11 h. the difference ($\cdot02015 \times 11$) ·2216. Call this ·222 and add it to 51°8996. Result gives the equation of the centre at mean sunrise 52°1216. Then $60\cdot4 - 52\cdot1216 = 8\cdot2784$, the value of equation c . This is over 8, and hence we find that the former valuation 7 is incorrect, and that the tithi-index at mean sunrise was really 8809, not 8808, by the *Ārya-Siddhānta*. But we have also found out a little more regarding the nakshatra-index, n . s was found to be really 528°4295; and if we substitute the full value of equation c , viz. 8°2784, for the value found by the original calculation, viz. 7, we have for the tithi-index:—

a	.	8541
Equation b	.	260
Equation c	.	8·2784
$t =$	.	8809·2784
Add ($s =$)	.	528·4295
$n =$	.	9337·7079, or, say, 9338 in whole numbers.

Thus the real nakshatra-index, n , was 9338, and our *Indian Calendar* process with result 9328 yielded a result in error by 10 units, or 39 minutes of time.

(ii) *By the Sūrya-Siddhānta*.—By Table XLVIII B, col. 3, we have the sun's mean anomaly c at 12 h. 44 m. after mean sunrise = 3341.6212, in ten-thousandths of the circle. Product for 12 h. 13.6859 and for 44 m. 0.8365 (Table XLIV) for the sun's mean motion, total 14.5254. $3341.6212 - 14.5254 = 3327.0958$. This was the sun's mean anomaly at mean sunrise. Calling this 333 and consulting *Indian Calendar* Table VII, we should raise equation c in our original work from 7 to 8.

Again we test this by the more accurate process. The equation of the centre on the given day 12 h. 44 m. after mean sunrise was (Table XLVIII B, col. 7) 52.3475. The same for the previous day was 52.8500. Difference = 0.5025. Divided by 24, this gives an average difference per hour of 0.02094. Taking 12 h. 44 m. as 13 h. and multiplying, we have 0.27224. Add 0.2722 to the equation of the day, 52.3475, and we find as the equation of the centre at mean sunrise 52.6197. $60.4 - 52.6179 = 7.7803$. Hence equation c in the original calculation should certainly have been 8, and not 7.

Lastly we substitute the newly found values as before, for *Indian Calendar* calculation, s , having been already determined to have been at mean sunrise by this authority 526.2164.

	a	.	8541
Equation b	.	266	
Equation c	.	7 7803	
<hr/>			
	$t =$	.	8895.7803
Add	$s =$	.	526.2164
<hr/>			
	$n =$	.	9334.9967 say 9335.

This is as near as we can get to the true nakshatra-index at mean sunrise. It differs by 7 units from the *Indian Calendar* value, which was 9328, or by 28 minutes of time.

(iii) *Allowance for the shift in the sun's perigee-point when working by the Sūrya-Siddhānta*.—I have shown below (§ 254) that, for calculation of the tithi, nakshatra, or lagna, this shift in the apsis may well be ignored; but in case any one should desire to take notice of it I have entered a Table (p. 12 below), giving its exact amount. Its effect on our inscription-date is as follows. Table XLVIII B is calculated for about A.D. 1400. The year of our inscription is A.D. 1490. 90 years after A.D. 1400 the perigee-point had advanced (*see Table*) 0.0806 from the position we assumed for it. Hence the sun's mean anomaly at mean sunrise of our date was not, as already found, 3327.0958, but this amount less 0.0806, or was actually at 3327.0152. 90 years earlier than A.D. 1400 it would have been 3327.0958 plus 0.0806, or 3327.1764. But this change would have only an infinitesimal effect on the equation of the centre, or, in consequence, on the sun's true longitude, or on the calculated values of the tithi, nakshatra, or lagna.

C. *The Yōga, by either Siddhānta*.—The formula for this is $2s + t$, and, as the value of s has been correctly found by the above process, no further remark is necessary.

D. *The lagna, (i) by the Ārya-Siddhānta*.—For this we have to find the correct value of s at mean sunrise in degrees, etc. By Table XLVIII A, col. 6, the s for the day was in our

example above $19^{\circ} 27' 52''$. Deduct (*Tables XLIX, L*) for, on day 20. 10 hours $24' 12''$, and for 55 minutes $2' 15''$, total $26' 27''$. Then the s for mean sunrise was $19^{\circ} 1' 24''$. This was the true sun's longitude at that moment on the meridian of Ujjain. The given lagna was the sign Mithuna. The first point of this is 60° , the last 90° . We take the s as 19° , which is sufficiently exact for ordinary purposes. $60^{\circ} - 19^{\circ} = 41^{\circ}$. $41 \times 4 = 164$ m., or 2 h. 44 m. $(90^{\circ} - 19^{\circ}) \times 4 = 284$ m., or 4 h. 44 m. The first point of Mithuna was 41° distant from the true sun at the moment of mean sunrise, the last point 71° . Mithuna was lagna between 2 h. 24 m. and 4 h. 44 m. after mean sunrise on the given day.

(ii) *By the Sūrya-Siddhānta.*— $s =$ (*Table XLVIII*) $19^{\circ} 27' 28''$. Deduct for 12 hours (*Tables XLIX, L*) $29' 2''$ and for 44 minutes $1' 48''$, total $30' 51''$. Remainder, or s for sunrise, $18^{\circ} 56' 37''$. We may call this 19° , and come to the same result as in the former case. The lagna of Mithuna really began twelve seconds later.

(iii) *By the Indian Calendar process, and for both Siddhāntas.*—Here s was found to be in ten-thousandths, 520. Converted by *Table VII*, this $= 18^{\circ} 45'$. This was the sun's true longitude at mean sunrise. The difference between the actual time of the lagna of Mithuna and that found by the *Indian Calendar* is slight.

More accurately worked, the first point of Mithuna was lagna by the *Ārya-Siddhānta* at 2 h. 43 m. 56 s., by the *Sūrya-Siddhānta* 2 h. 44 m. 16 s., and by the *Indian Calendar* 2 h. 45 m., after mean sunrise on the day in question.

Construction of the Tables.

A detailed explanation is here given of the construction of the principal Tables, in order to satisfy experts as to their accuracy.

249. *The Hindu Sine-Table.*—The *Sūrya-Siddhānta* (ii, 34) gives in minutes the sines of a series of angles, each separated from the other by $3^{\circ} 45'$, twenty-four of these completing the quarter-circle of 90° . These values stand, so far as I can ascertain, for all Indian authorities except the *Brahma-Siddhānta*, which assumes different sine-values. There is no need here to discuss their exact accuracy, as I am concerned solely with chronography as the handmaid of history, and have nothing whatever to do with the casting of horoscopes or any other branch of astrology. The sines, as used in calculations by authorities other than the *Brahma-Siddhānta*, are given in *Table XLVII*, col. 3, and the differences between them, in minutes, in col. 4. For astronomical purposes the several angles are angles of a planet's mean anomaly, and are so applied to the mean anomaly of both sun and moon.

250. *The equation of the centre.*—For the preparation of the sine and equation Table (*XLVII*) the equation of the sun's centre for each base-angle of anomaly has been calculated from its sine-value by the proper formula for each *Siddhānta*, the calculation being carried to nine decimals of a second, in order to insure absolute accuracy for the tabulated two decimals. The details for the *First Ārya-Siddhānta* (*Table XLVII*, cols. 5, 6) are complete in themselves; details for the other authorities are given in full in a supplementary Table (*XLVIA*). *Table XLVII* differs a little, but only in one or two places, from Jacobi's *Table XXIV* (*Epig. Ind. I*, 459); I have, however, thought it advisable to record two decimals of seconds in all cases.

251. *Equation of centre.*—In Hindu astronomy the sun is treated as a planet, and in all planetary movement a fundamental principle (Jacobi, *Epig. Ind. I*, 441) is contained in the proportion sin. equation : sin. mean anomaly :: minutes in the epicycle : minutes in the orbit. The minutes in the sin. anomaly are given in *Table XLVII*; the minutes in the epicycle are ascertained from statements made in each *Siddhānta*; the minutes in the orbit of 360° are

always 21600'. The formula then for all authorities, α being the angle of mean anomaly, is :

$$\text{Equation centre}^1 = \frac{\text{minutes in epicycle}}{21600'} \times \sin. \alpha.$$

252 A. The *First Ārya-Siddhānta* gives for the dimension of the epicycle 13° 30' or 810'. Hence by that authority :—

$$\text{Equation centre} = \frac{810}{21600} \sin. \alpha. = \frac{3}{80} \sin. \alpha.$$

Since there are 3° 45' between each base-angle, the difference in minutes between each is 225', and the measure of first or average difference of equation for each intermediate minute of anomaly is the difference between two consecutive equations divided by 225. Taken in seconds, this difference is given in col. 6. Multiply the minutes of difference between the base-angle and the given anomaly-angle by the amount given in col. 6, and, taking the result in seconds, apply it to the base-equation, and you have the correct equation for the given anomaly-angle.

For an example take the 2nd and 3rd sines. The 2nd sine, i.e. of anomaly-angle 7° 30', is 449'. Multiply by 3 and divide by 80. Result 0° 16' 50".25.

The 3rd sine, of anomaly 11° 15', is 671'. Multiply by 3 and divide by 80. Result 0° 25' 9".75.

The difference between the two results is 8' 19".50. This is the total difference in 225', which is the difference between the two anomaly-angles. 8' 19".50 divided by 225 gives for each minute of angle the increment 2".22.

B. *Equation of the centre by the Sūrya-Siddhānta*.—This calculation is made on the same fundamental principle.

The *Sūrya-Siddhānta* (cf. Jacobi, *above*, I, 441) assumes a contraction of the epicycle amounting to 20' at the end of each of the odd quadrants. If this contraction at any point is called q , we have $q : 20' :: \sin. \alpha : \sin. 90^\circ. \therefore q = 20' \frac{\sin. \alpha}{\sin. 90^\circ} \sin. 90^\circ = 3438'$ (see Table XLVII).

Hence $q = \frac{20'}{3438'} \sin. \alpha$. The *Sūrya-Siddhānta* gives for the dimension of the epicycle 14°.

Hence the formula for the equation without the contraction would be $\frac{14'}{360'} \sin. \alpha$. With the

contraction it is $\frac{14'}{360'} \sin. \alpha - \frac{20'}{3438' \times 21600'} \sin.^2 \alpha$; or, finally $\frac{14}{360} \sin. \alpha - \frac{\sin.^2 \alpha}{3713040}$

The best authorities agree that this is the correct formula.

Each equation for the several base angles has been calculated by this formula and fully worked out for nine decimals of a second. The results are given in full in Table XLVIIA, col. 7, and in abbreviated form in Table XLVII, col. 7. The difference in equation per minute of anomaly-arc has been calculated by dividing the difference between consecutive base-equations in minutes by 225, and taking the result in seconds. This is tabulated in full in Table XLVIIA, col. 8, and in abbreviated form in Table XLVII, col. 8.

253 C. *Equation of the centre by the Second Ārya-Siddhānta and Siddhānta-Śirōmani*.—The same fundamental principle holds good. The epicycle is (*Epig. Ind. I. 341*) 13°

¹ When an angle is very small, as is the case with even the greatest of the equation-angles, which is only about 2° 10', the sine is taken to be equal to the arc. Hence the presumed equality in the text of "sin. equation" and "equation centre." Table XLVII shews that the sine of 3° 45' is 225', the same as the arc. The sine of 1 is 60', also the same as the arc.

40' or 820'. There is no contraction. Minutes in the orbit, 21600'. Hence the equation is $\frac{820}{21600} \sin. \alpha$, or $\frac{41}{1080} \sin. \alpha$. The entries are made in abbreviated form in Table XLVII, cols. 9, 10, and in full in Table XLVIA, cols. 9, 10.

254. *The sun's mean anomaly, and the starting-point for its valuation.* The sun's daily mean motion, i.e. his mean motion in 24 hours, is given according to the several Hindu authorities in Table XLIII, so that, given his exact mean place at the moment of true Mēsha-samkrānti when the true sun was at 0°, his mean position at the end of every 24-hour period is obtained by simple addition. We must, therefore, fix with great care the value of his mean anomaly when the true sun was at 0°.

(i) *By the First Ārya-Siddhānta.*—S. B. Dikshit's valuation of the equation by this *Siddhānta*, 2° 6' 59".9421, was a trifle too great. Dr. Schram's, 2° 6' 57".323496, is exact down to the fifth decimal. M. de Ries with almost painful accuracy has carried it as far as sixteen decimals of a second. Tested by the sine-table, his valuation is found exact. The equation (I give nine decimals of a second, the amount which I have generally used in these calculations) is + 2° 6' 57".323494885, or, in 10,000ths of the circle, 58° 77' 5644170. This is correct for the corresponding mean longitude value 357° 53' 2".676505115, or 357° 53' 044608419, or in 10,000ths of circle 9941' 224355830, the two added together amounting to exactly 360°. Thus, the perigee-point of the orbit being by this *Siddhānta* fixed at 258°, or, in 10,000ths of the circle, 7166' 6, we have found the sun's mean anomaly at true Mēsha-samkrānti to have been 99° 53' 2".676505115 or 99° 53' 044608419, or in ten-thousandths of the circle 2774' 557689163 (i.e. 9941' 224355830 — 7166' 6). This then is our starting-point for cols. 2, 3, 4, 5, of Table XLVIA.

(ii) *By the Present Sūrya-Siddhānta.*—In this case we have to deal with an authority which postulates a slight movement in the line of apsides of the sun's orbit, the apogee and perigee-points moving eastwards at the rate of 0".1161 per ann.; and before working for a correct valuation of the sun's mean anomaly at true Mēsha-samkrānti in any year, we have first to decide which year to select as base of operations. I have chosen the year K. Y. 4500 or A.D. 1399-1400, roughly A.D. 1400, for reasons which follow. The period covered by Indian Epigraphy, the historical period, that is, of Indian History, may be taken as the period K. Y. 3500 to 5000, A.D. 400 to 1900, or the last 1500 years, the bulk of the inscriptions belonging to the last millennium K. Y. 4000 to 5000 or A.D. 900 to 1900. I take the central year of this millennium as my base. In K. Y. 4000 the perigee-point was at 257° 15' 32".4, and in K. Y. 5000 it was at 257° 17' 28".5. Hence in K. Y. 4500, say A.D. 1400, it was 257° 16' 20".45, or, in 10,000ths of the circle 7146' 53125.¹ The difference in the sun's equation of the centre and true longitude, caused by this shift of the apsis, is exceedingly small and may well be ignored.

For we are concerned only with the period A.D. 400 to 1900; and calculation by the equation-table on the value of the sun's mean anomaly at the beginning of the Hindu solar year A.D. 400-01 and at the beginning of A.D. 1900-01, allowing for the shift of the perigee-point, proves that the total difference in the equation in the whole period of 1500 years was 1".0739. This constitutes also the total difference in the sun's true longitude, which is his mean longitude ± the equation, the mean longitude remaining the same whatever may be the shift in the line of apsides.

To assist those interested, however, I append a Table shewing the cumulative change of position of the apsidal points.

¹ Actually, for nine decimals, 7146' 531250000

The annual shift is a forward one, and, as the longitude of perigee increases, so the mean anomaly decreases. Hence for years earlier than K. Y. 4500, A.D. 1400, the amounts entered in col. 3 must be added to, and for years later deducted from, the sun's mean anomaly as found by calculation.

Change of position of sun's apsidal points according to the Present Sūrya-Siddhānta.

No. of Years.	Change.		No. of Years.	Change.		No. of Years.	Change.	
1	2	3	1	2	3	1	2	3
	"	10,000ths of circle		"	10,000ths of circle		"	10,000ths of circle
1	0·1161	0·0009	10	1·161	0·0020	100	0 11·61	0·0826
2	0·2322	0·0018	20	2·322	0·0179	200	0 23·22	0·1792
3	0·3483	0·0027	30	3·483	0·0269	300	0 34·83	0·2687
4	0·4644	0·0036	40	4·644	0·0358	400	0 46·44	0·3583
5	0·5805	0·0045	50	5·805	0·0448	500	0 58·05	0·4479
6	0·6966	0·0054	60	6·966	0·0537	600	1 9·66	0·5375
7	0·8127	0·0063	70	8·127	0·0627	700	1 21·27	0·6271
8	0·9288	0·0072	80	9·288	0·0717	800	1 32·88	0·7167
9	1·0449	0·0081	90	10·449	0·0806	900	1 44·49	0·8062
						1000	1 56·1	0·8958

255. Dr. Schram's valuation of the equation of the centre according to the *Ārya-Siddhānta* was proved to be so accurate that we need not have any hesitation in accepting his similar valuation of the same by the *Sūrya-Siddhānta*. He fixes this for K. Y. 4000 as $2^{\circ} 8' 18'' \cdot 472169$, and for K. Y. 5000 as $2^{\circ} 8' 19'' \cdot 1842321$. The equation; therefore, in K. Y. 4500, the base-year of my Table, was $2^{\circ} 8' 18'' \cdot 828200553$, or in ten-thousandths of the circle $59 \cdot 404538584$.

The sun's mean anomaly at the moment of true Mēsha-saṁkrānti is 360° less the combined longitude of perigee and equation of centre, or $360^{\circ} - (257^{\circ} 16' 30'' \cdot 45 + 2^{\circ} 8' 18'' \cdot 828200553)$. The mean anomaly was therefore $100^{\circ} 35' 10'' \cdot 721799447$, or $100^{\circ} 35' 178696657$, or in ten-thousandths of the circle $2794 \cdot 064211415$. This is the valuation which I have adopted for the starting-point for cols. 2, 3, of Table XLVIII B.

The sun's mean longitude at the same moment, true Mēsha-saṁkrānti, is his mean anomaly plus the longitude of perigee, i.e. $100^{\circ} 35' 10'' \cdot 721799447 + 257^{\circ} 16' 30'' \cdot 45$. It was, therefore, $357^{\circ} 51' 41'' \cdot 171799447$, or in ten-thousandths of the circle $9940 \cdot 595461415$. Table XLVIII B, cols. 4, 5, start from this point,

256. In calculating the true sun's correct longitude and equation for each day for the preparation of Tables XLVIII and B I have obtained the equation by using the first or average difference in seconds as given in Table XLVII, cols. 6, 8, for each minute of anomaly-angle between the base-angle of the Table and the given angle, in the belief that this represents the practice of the Hindus in bygone centuries. It is possible to calculate with still greater minuteness. We might perhaps be able, by use of some complicated formula, to find out a more exact value of the difference in seconds applicable to the anomaly-angle under consideration; but this system would be so troublesome that it may be reasonably assumed to have never been adopted.

256 a. An example will best illustrate how each calculation for the 24-hour periods given in Tables XLVIII and XLVIII A was made. The value of the equation is based on the angle of mean anomaly, c , given in col. 2. The base-equation used is that for the base-angle next lower in the sine-table (*XLVII, col. 5 or 7*), the increment in the equation for the difference in angle between the base-angle and the given angle of anomaly being found by multiplying that difference in minutes and decimals by the amount given (*col. 6 or 8*) in seconds (this being the equation-difference per minute of anomaly-difference). The increment is added to or subtracted from the base-equations according as the consecutive base-equations are increasing or diminishing. The result is the exact equation for the given anomaly-angle, and this is entered in Table XLVIII A or B, cols. 6, 7. This equation is added to or subtracted from the mean longitude of the sun (*Table XLVIII A or B, cols. 4, 5*), and the result is the sun's true longitude, s (*cols. 8, 9*). The heading of the sine-Table (*cols. 2, 11*) shows whether the equation is *plus* or *minus*.

For an example I take Day 27 and work by the *Ārya-Siddhanta*, using only the number of decimals given in my Tables.

Mean anomaly (<i>Table XLVIII A, col. 2</i>)	126° 29' 72124
Next-lower base-anomaly (<i>Table XLVII, col. 2</i>)	-123 45
Difference	2° 44' 72124
<hr/>	
2° 44' = 164'. The multiplier per minute of difference is (<i>col. 6</i>) 1".31.	
164' 72124 × 1".31 = 215' 7848244. 215" = 3' 35". Hence	
Base equation for anomaly 123° 45' (<i>Table XLVII, col. 5</i>)	1° 47' 12".75
Difference in equation above found, deducted since the values in col. 5 are diminishing	3 35' 7848244
Exact equation for given anomaly	1° 43' 36".9651756
<hr/>	
Sun's mean longitude (<i>Table XLVIII A, col. 4</i>)	24° 29' 43".27
Equation found (<i>for sign column-heading</i>)	+1 43 36.97
Exact value of sun's true longitude, s	26° 13' 20".24

This is converted into 10,000ths of the circle by Table XLVA, and both values are entered in cols. 8, 9, of Table XLVIII. Work by the other *Siddhantas* is precisely the same, the base-equations and multipliers being used, each set for its own authority.

In this way every figure of equation and true longitude has been worked out for every day of the year.

In applying these results to inscription-dates we calculate the s for mean sunrise as described above, § 238.

If anyone should wish to calculate with a greater number of decimals than the four given in the principal Tables he can work as follows. In § 254 above I have given by both the *Siddhāntas*, with nine decimals of a second, the exact mean anomaly of the sun and mean longitude at true Mēsha-samkrānti each year. Add for the intervening days, i.e. from the day on which Mēsha-samkrānti occurred down to the day in question (included), the quantity obtained by multiplying the figure given for one day in Table XLIII by the number of intervening days. This gives, with eight decimals of a second, the value of mean anomaly and mean longitude for the day. In calculating for the equation note that the base-equations according to the *Ārya-Siddhānta* are complete as given in Table XLVII. They are given in full for the other authorities in Table XLVIA.

TABLE XLIII.

MEAN MOTION OF THE SUN IN THE ECLIPTIC
according to the several Hindu astronomical authorities.
(Details worked out by M. Louis de Ries.)

Serial number as in Table XXXVII of "Indian Chronography."	Hindu authority.	Per Day of 24 hours.		Per Hour.	
		Parts of degrees.	10,000ths of circle.	Parts of degrees.	10,000ths of circle.
		' "	' "	' "	' "
5, 6	Original <i>Sūrya-Siddhānta</i> . Utpala's <i>Paulīśa-Siddhānta</i> .	59 8·16961,948	27·37785,2002	2 27·84040,081	1·14074,3833
7	<i>First Ārya-Siddhānta</i> (the <i>Āryabhaṭīya</i>).	59 8·17029,407	27·37785,7207	2 27·84042,892	1·14074,4050
8, 13	<i>Brahma-Siddhānta</i> . <i>Siddhānta-Sirōmaṇi</i> .	59 8·17265,515	27·37787,5426	2 27·84052,989	1·14074,4829
9	<i>Parāśara-Siddhānta</i> . . .	59 8·17013,667	27·37785,5993	2 27·84042,236	1·14074,4000
10	<i>Second Ārya-Siddhānta</i> . . .	59 8·17019,963	27·37785,6479	2 27·84042,498	1·14074,4020
11	<i>Rājamrigāṅka</i> . . .	59 8·17019,064	27·37785,6409	2 27·84042,461	1·14074,4017
12	Present <i>Sūrya-Siddhānta</i> (with or without the <i>bija</i>).	59 8·16955,652	27·37785,1516	2 27·84039,819	1·14074,3813

	Hindu authority.	Per minute.		Per second.	
		Parts of degrees.	10,000ths of circle.	Parts of degrees.	10,000ths of circle.
		' "	' "	' "	' "
5, 6	Original <i>Sūrya-Siddhānta</i> . Utpala's <i>Paulīśa-Siddhānta</i> .	2·46400,6680	0·01901,2397	0·04106,6778	} 0·00031,6873
7	<i>First Ārya-Siddhānta</i> (the <i>Āryabhaṭīya</i>).	2·46400,7149	0·01901,2401	0·04106,6786	
8, 13	<i>Brahma-Siddhānta</i> . <i>Siddhānta-Sirōmaṇi</i> .	2·46400,8788	0·01901,2414	0·04106,6813	
9	<i>Parāśara-Siddhānta</i> . . .	2·46400,7039	0·01901,24000	0·04106,6784	
10	<i>Second Ārya-Siddhānta</i> . . .	2·46400,7083	0·01901,24003	0·04106,6785	
11	<i>Rājamrigāṅka</i> . . .	2·46400,7077	0·01901,24003	0·04106,6785	
12	Present <i>Sūrya-Siddhānta</i> (with or without the <i>bija</i>).	2·46400,6636	0·01901,2397	0·04106,6777	

TABLE XLIV.

THE SUN'S MEAN MOTION

per civil day of 24 hours, hour, minute and second, according to the *First Ārya-Siddhānta*, but generally applicable to all the Indian astronomical *Siddhāntas* (see *foot-note*).

Collective increase per civil day.			Collective increase per hour.			Collective increase per minute.			Collective increase per second.								
No.	Degrees, etc.	10,000ths of circle.	No.	Degrees, etc.	10,000ths of circle.	No.	Degrees, etc.	10,000ths of circle.	No.	Degrees, etc.	10,000ths of circle.						
1	0 59 8.17	27.9779	1	2 27.84	1.1407	1	0 2.46	0.0190	31	1 16.38	0.5894	1	0.04	0.000	31	1.27	0.0038
2	1 58 16.34	54.7357	2	4 55.69	2.2815	2	0 4.93	0.0380	32	1 18.85	0.6081	2	0.08	0.0006	32	1.31	0.0101
3	2 57 24.51	82.1336	3	7 23.52	3.4222	3	0 7.39	0.0570	33	1 21.31	0.6271	3	0.12	0.0010	33	1.36	0.0103
4	3 56 32.68	109.1114	4	9 51.36	4.5630	4	0 9.86	0.0760	34	1 23.78	0.6461	4	0.16	0.0013	34	1.40	0.0108
5	4 55 40.85	136.8893	5	12 19.20	5.7037	5	0 12.32	0.0951	35	1 26.24	0.6654	5	0.21	0.0016	35	1.44	0.0111
6	5 54 49.02	164.2671	6	14 47.04	6.8445	6	0 14.78	0.1141	36	1 28.70	0.6844	6	0.25	0.0019	36	1.48	0.0114
7	6 53 57.19	191.6450	7	17 14.88	7.9852	7	0 17.29	0.1331	37	1 31.17	0.7035	7	0.29	0.0022	37	1.52	0.0117
8	7 53 5.36	219.0229	8	19 42.72	9.1200	8	0 19.71	0.1521	38	1 33.63	0.7225	8	0.33	0.0025	38	1.56	0.0120
9	8 52 13.53	246.4007	9	22 10.56	10.2667	9	0 22.18	0.1711	39	1 36.10	0.7415	9	0.37	0.0029	39	1.60	0.0124
10	9 51 21.70	273.7786	10	24 38.40	11.4074	10	0 24.64	0.1901	40	1 38.56	0.7605	10	0.41	0.0032	40	1.64	0.0127
11	10 50 29.87	301.1564	11	27 6.24	12.5482	11	0 27.10	0.2091	41	1 41.02	0.7795	11	0.45	0.0035	41	1.68	0.0131
12	11 49 38.04	328.5343	12	29 34.09	13.6889	12	0 29.57	0.2281	42	1 43.49	0.7985	12	0.49	0.0038	42	1.72	0.0133
13	12 48 46.21	355.9121	13	32 1.93	14.8297	13	0 32.03	0.2472	43	1 45.96	0.8175	13	0.53	0.0041	43	1.77	0.0136
14	13 47 54.38	383.2900	14	34 29.77	15.9704	14	0 34.50	0.2662	44	1 48.42	0.8365	14	0.57	0.0044	44	1.81	0.0139
15	14 47 2.55	410.6679	15	36 57.61	17.1112	15	0 36.96	0.2852	45	1 50.88	0.8558	15	0.62	0.0048	45	1.85	0.0143

16	15	46	10.72	438.0457	10	39	25.45	18.2519	16	0 39.42	0.8042	46	1	53.34	0.8746	16	0.66	0.0081	46	1.89	0.0146
17	16	45	18.90	465.4286	17	41	53.29	19.3926	17	0 41.89	0.8232	47	1	55.81	0.8936	17	0.70	0.0054	47	1.93	0.0149
18	17	44	27.07	492.8014	18	44	21.13	20.5834	18	0 44.35	0.8422	48	1	58.27	0.9126	18	0.74	0.0057	48	1.97	0.0152
19	18	43	35.24	520.1798	19	46	48.97	21.6741	19	0 46.82	0.8612	49	2	0.74	0.9316	19	0.78	0.0060	49	2.01	0.0155
20	19	42	43.41	547.5571	20	49	16.81	22.8149	20	0 49.28	0.8802	50	2	3.20	0.9506	20	0.82	0.0068	50	2.05	0.0158
21	20	41	51.58	574.9350	21	51	44.65	23.9558	21	0 51.74	0.8998	51	2	5.66	0.9696	21	0.86	0.0067	51	2.09	0.0162
22	21	40	59.75	602.3129	22	54	12.49	25.0963	22	0 54.21	0.4183	52	2	8.13	0.9886	22	0.90	0.0070	52	2.14	0.0165
23	22	40	7.92	629.6907	23	56	40.33	26.2371	23	0 56.67	0.4373	53	2	10.59	1.0077	23	0.94	0.0073	53	2.18	0.0168
24	23	39	16.09	657.0686					24	0 59.14	0.4563	54	2	13.06	1.0267	24	0.99	0.0076	54	2.22	0.0171
25	24	38	24.26	684.4464					25	1 1.60	0.4753	55	2	15.52	1.0457	25	1.03	0.0079	55	2.26	0.0174
26	25	37	32.43	711.8243					26	1 4.06	0.4943	56	2	17.98	1.0647	26	1.07	0.0082	56	2.30	0.0177
27	26	36	40.60	739.2021					27	1 6.53	0.5133	57	2	20.45	1.0837	27	1.11	0.0086	57	2.34	0.0181
28	27	35	48.77	768.5800					28	1 8.99	0.5323	58	2	22.91	1.1027	28	1.15	0.0089	58	2.38	0.0184
29	28	34	56.94	793.9579					29	1 11.46	0.5514	59	2	25.38	1.1217	29	1.19	0.0092	59	2.42	0.0187
30	29	34	5.11	821.3357					30	1 13.92	0.5704					30	1.23	0.0095			
31	30	33	13.28	848.7136																	
100	98	33	37.03	2737.7857																	
200	197	7	14.06	5475.5714																	
300	205	40	51.09	8218.3572																	
365	359	44	42.16	9092.9179																	

Note.—The Table figures are calculated by the *First Ārya-Siddhānta*. The difference between these and the same according to the *Present Sūrya-Siddhānta*, *Purāṇa* and *Second Ārya-Siddhānta* and the *Rājāyigāṅka* is negligible. For the total of 365 days according to the *Brāhma-Siddhānta* and *Siddhānta-Sirāmā* the difference amounts to 0".86 or (in 10,000ths of the circle) 0.0086, by which these are greater than the figures given, their total for 365 days being 359° 44' 43".02 or (in 10,000ths of the circle) 9992.9245. It is not necessary for historical purposes to trouble about the *Original Sūrya-* or *Pavita-Siddhānta*. Any one desiring to do so can calculate them from Table XLIII.

TABLE XLIVA.

LONGITUDE OF SUN'S APSIS (PERIGEE) AND EQUATION OF CENTRE
at different millenniums, according to the Hindu standard authorities.

[Position of apsis is given according to Jacobi, Epig. Ind. I, 440, 450; the equation has been
calculated by Dr. Schram.]

First <i>Ārya-Siddhānta</i> (<i>Āryabhaṭīya</i>).				Present <i>Sūrya-Siddhānta</i> .			
Kali-yuga.	Christian year (roughly)	Long. of sun's apsis (perigee).	Sun's equation of centre at true Mēsha-saṁkrānti.	Kali-yuga.	Christian year (roughly)	Long. of sun's apsis (perigee).	Sun's equation of centre at true Mēsha-saṁkrānti.
	B.C.	° ' "	° ' "		B.C.	° ' "	° ' "
0	3100	258 0 0	2 6 57·323494885	0	3100	257 7 48·0	2 8 15·623883311
1000	2100			1000	2100	257 9 44·1	2 8 16·335959734
2000	1100			2000	1100	257 11 40·2	2 8 17·048032824
3000	100			3000	100	257 13 36·3	2 8 17·760102582
	A.D.				A.D.		
4000	900	257 15 32·4	2 8 18·472169007	4000	900	257 15 32·4	2 8 18·472169007
5000	1900			5000	1900	257 17 28·5	2 8 19·184232099
<i>Brahma-Siddhānta.</i>				<i>Siddhānta-Śirōmaṇi.</i>			
	B.C.				B.C.		
0	3100	257 45 36	2 8 26·527631345	0	3100	257 45 36	2 8 26·527631345
1000	2100	257 48 0	2 8 27·432241607	1000	2100	258 3 0	2 8 33·086055747
2000	1100	257 50 24	2 8 28·336851869	2000	1100	258 20 24	2 8 39·644480150
3000	100	257 52 48	2 8 29·241462132	3000	100	258 37 48	2 8 46·202904552
	A.D.				A.D.		
4000	900	257 55 12	2 8 30·146072394	4000	900	258 55 12	2 8 53·761328955
5000	1900	257 57 36	2 8 31·050682657	5000	1900	259 12 36	2 8 59·319753357
<i>Second Ārya-Siddhānta.</i>							
	B.C.						
0	3100	257 45 36·0	2 8 26·527631345				
1000	2100	257 47 54·3	2 8 27·396434118				
2000	1100	257 50 12·6	2 8 28·265236890				
3000	100	257 52 30·9	2 8 29·134039663				
	A.D.						
4000	900	257 54 49·2	2 8 30·002842436				
5000	1900	257 57 7·5	2 8 30·871645209				

TABLE XLVB.

FOR CONVERSION OF MEASUREMENT BY 10,000THS OF THE CIRCLE INTO MEASUREMENT BY DEGREES, MINUTES
AND SECONDS ($^{\circ}$ ' ").

10,000ths of circle.	° ' "	10,000ths of circle.	° ' "	10,000ths of circle.	° ' "	10,000ths of circle.	° ' "	10,000ths of circle.	° ' "
1000	36 0	100	3 36	1	0 2 9'6	41	1 28 33'6	81	2 54 57'6
2000	72 0	200	7 12	2	0 4 19'2	42	1 30 43'2	82	2 57 7'2
3000	108 0	300	10 48	3	0 6 28'8	43	1 32 52'8	83	2 59 16'8
4000	144 0	400	14 24	4	0 8 38'4	44	1 35 2'4	84	3 1 26'4
5000	180 0	500	18 0	5	0 10 48'0	45	1 37 12'0	85	3 3 36'0
6000	216 0	600	21 36	6	0 12 57'6	46	1 39 21'6	86	3 5 45'6
7000	252 0	700	25 12	7	0 15 7'2	47	1 41 31'2	87	3 7 55'2
8000	288 0	800	28 48	8	0 17 16'8	48	1 43 40'8	88	3 10 4'8
9000	324 0	900	32 24	9	0 19 26'4	49	1 45 50'4	89	3 12 14'4
10,000	360 0	1000	36 0	10	0 21 36'0	50	1 48 0'0	90	3 14 24'0
				11	0 23 45'6	51	1 50 9'6	91	3 16 33'6
				12	0 25 55'2	52	1 53 19'2	92	3 18 43'2
				13	0 28 4'8	53	1 54 28'8	93	3 20 52'8
				14	0 30 14'4	54	1 56 38'4	94	3 23 2'4
				15	0 32 24'0	55	1 58 48'0	95	3 25 12'0
				16	0 34 33'6	56	2 0 57'6	96	3 27 21'6
				17	0 36 43'2	57	2 3 7'2	97	3 29 31'2
				18	0 38 52'8	58	2 5 16'8	98	3 31 40'8
				19	0 41 2'4	59	2 7 26'4	99	3 33 50'4
				20	0 43 12'0	60	2 9 36'0	100	3 36 0'0
				21	0 44 21'6	61	2 11 45'6		
				22	0 46 31'2	62	2 13 55'2		
				23	0 48 40'8	63	2 16 4'8		
				24	0 50 50'4	64	2 18 14'4		
				25	0 52 0'0	65	2 20 24'0		
				26	0 54 9'6	66	2 22 33'6		
				27	0 56 19'2	67	2 24 43'2		
				28	1 0 28'8	68	2 26 52'8		
				29	1 2 38'4	69	2 29 2'4		
				30	1 4 48'0	70	2 31 12'0		
				31	1 6 57'6	71	2 33 21'6		
				32	1 9 7'2	72	2 35 31'2		
				33	1 11 16'8	73	2 37 40'8		
				34	1 13 26'4	74	2 39 50'4		
				35	1 15 36'0	75	2 42 0'0		
				36	1 17 45'6	76	2 44 9'6		
				37	1 19 55'2	77	2 46 19'2		
				38	1 22 4'8	78	2 48 28'8		
				39	1 24 14'4	79	2 50 38'4		
				40	1 26 24'0	80	2 52 48'0		

DECIMALS OF UNITS.
(10,000ths of circle.)

Unit.	' "	Unit.	"
0'1	0 12'96	0'01	1'296
0'2	0 25'92	0'02	2'592
0'3	0 38'88	0'03	3'888
0'4	0 51'84	0'04	5'184
0'5	1 4'80	0'05	6'480
0'6	1 17'76	0'06	7'776
0'7	1 30'72	0'07	9'072
0'8	1 43'68	0'08	10'368
0'9	1 56'64	0'09	11'664

For every successive decimal of unit
move the decimal point of seconds one
place to left.

TABLE XLVI.

INDICES OF NAKSHATRAS AND YOGAS.

To take for close work the place of Table VIII, cols. 6 to 13, of the "*Indian Calendar*."

NAKSHATRA.								YOGA.		
Serial number.	Name.	Ending point by the Equal-space system.		Ending point by the system of Garga.		Ending point by the Brahma-Siddhānta.		Serial number.	Name.	Ending point.
		° ,	10,000ths of circle.	° ,	10,000ths of circle.	° , "	10,000ths of circle.			
1	2	3	4	5	6	7	8	9	10	11
1	Āśvinī*	13 20	370·370	13 20	370·370	13 10 35	366·0108	1	Viśvakambha	The ending point is the same as in the case of the equal-space nakshatra (number by number) as given in cols. 3, 4.
2	Bharāṇī	26 40	740·740	20 0	555·5	19 45 52½	549·0051	2	Prīti	
3	Kṛittikā	40 0	1111·1	33 20	925·925	32 56 27½	915·0270	3	Āyushmat	
4	Rōhiṇī	53 20	1481·481	53 20	1481·481	52 42 20	1464·0432	4	Sanbhāgya	
5	Mṛigaśīras	66 40	1851·551	66 40	1851·551	65 52 55	1830·0540	5	Śōbhana	
6	Ārdṛā	80 0	2222·2	73 20	2037·037	72 28 12½	2013·0594	6	Atigaṇḍa	
7	Punarvasu	93 20	2592·592	93 20	2592·592	92 14 5	2562·0756	7	Sukarman	
8	Pushya	106 40	2962·962	106 40	2962·962	105 24 40	2928·0864	8	Dhṛiti	
9	Āślēṣhā	120 0	3333·3	113 20	3148·148	111 59 57½	3111·0918	9	Śīla	
10	Maghā	133 20	3703·703	126 40	3518·518	125 10 32½	3477·1026	10	Gaṇḍa	
11	Pūrva Phalgunī	146 40	4074·074	140 0	3888·8	138 21 7½	3843·1134	11	Vṛiddhi	
12	Uttara Phalgunī	160 0	4444·4	160 0	4444·4	158 7 0	4392·1296	12	Dhṛva	
13	Hasta	173 20	4814·814	173 20	4814·814	171 17 35	4758·1404	13	Vyāghāta	
14	Chitrā	186 40	5185·185	186 40	5185·185	184 28 10	5124·1512	14	Harahana	
15	Svāti	200 0	5555·5	193 20	5370·370	191 3 27½	5307·1566	15	Vajra	
16	Viśākhā	213 20	5925·925	213 20	5925·925	210 49 20	5856·1728	16	Siddhi, or Akṛij.	
17	Anurādhā	226 40	6296·296	226 40	6296·296	223 59 55	6222·1836	17	Vyastipāta	
18	Jyēṣṭhā	240 0	6666·6	233 20	6481·481	230 35 12½	6405·1890	18	Variyas	
19	Mūla	253 20	7037·037	246 40	6851·851	243 45 47½	6771·1998	19	Parigraha	
20	Pūrva Āshādhā	266 40	7407·407	260 0	7222·2	256 56 22½	7137·2106	20	Śiva	
21	Uttara Āshādhā	280 0	7777·7	280 0	7777·7	276 42 15	7686·2269	21	Siddha	
	Abhijit†	.....	.....	.....	.....	280 56 30	7803·9352		.....
22	Śravaṇa	293 20	8148·148	293 20	8148·148	294 7 5	8169·9460	22	Sādhyā	
23	Dhanishṭhā or Śravisṭhā	306 40	8518·518	306 40	8518·518	307 17 40	8535·9568	23	Śubha	
24	Śatabhiṣaj or Śatatārakā	320 0	8888·8	313 20	8703·703	313 52 57½	8718·9622	24	Śukla	
25	Pūrva Bhādra- padā	333 20	9259·259	326 40	9074·074	327 3 32½	9084·9730	25	Brahman	
26	Uttara Bhādra- padā	346 40	9629·629	346 40	9629·629	346 49 25	9633·9892	26	Indra	
27	Rēvati	360	10,000	360	10,000	360	10,000	27	Vaidhṛiti	

* Āśvinī begins at 0° by all systems.

† Though, properly speaking, there is no Abhijit in the equal-space system in ordinary use, sometimes it is referred to as a secondary detail. When this is the case, it has the same limits as fixed by the *Brahma-Siddhānta*, viz. 276° 42' 15" to 280° 56' 30", or, in 10,000ths of the circle, 7686·2269 to 7803·9352.

TABLE XLVII.

HINDU SINES, AND EQUATIONS OF SUN'S CENTRE.

N.B. i.—The sines, col. 3, stand, it is believed, for all authorities except the *Brahma-Siddhānta* (see *Sūrya-Siddhānta*, ii 15-27).

„ ii.—“Equation + ” or “ — ” means that the amount of the equation, added to or subtracted from the sun's mean long., gives his true or apparent long.

„ iii.—This Table is assimilated to that of Prof. Jacobi (*Epig. Ind.*, 1. 459).

„ iv.—First *Ārya* figures are exact. For fuller details see next Table.

Serial number of sine.	SUN'S MEAN ANOMALY.		SINE OF MEAN ANOM. ANGLE.		SUN'S EQUATION OF THE CENTRE ACCORDING TO THE						Serial number of sine.		
					First Ārya-Siddhānta.		Present Sūrya-Siddhānta.		Second Ārya-Siddhānta-Sirōmaṇi.			SUN'S MEAN ANOMALY.	
	Equation +	Minutes.	Diff.	Base-equation.	Diff. per min. of anom.	Base-equation.	Diff. per min. of anom.	Base-equation.	Diff. per min. of anom.	Equation —			
1	2		3	4	5	6	7	8	9	10	11	1	
0	0 0	139 0	0	225	0 0 0	2-25	0 0 0	2-33	0 0 0	2-28	180 0	360 0	0
1	3 45	176 15	225	224	0 8 26-25	2-24	0 8 44-18	2-31	0 8 32-50	2-27	183 45	356 15	1
2	7 30	172 30	449	222	0 16 50-25	2-22	0 17 24-41	2-28	0 17 2-72	2-25	187 30	352 30	2
3	11 15	168 45	671	219	0 25 9-75	2-19	0 25 58-39	2-25	0 25 28-39	2-22	191 15	348 45	3
4	15 0	165 0	890	215	0 33 22-50	2-16	0 34 23-87	2-20	0 33 47-22	2-18	195 0	345 0	4
5	18 45	161 15	1105	210	0 41 26-25	2-10	0 42 38-60	2-14	0 41 56-94	2-12	198 45	341 15	5
6	22 30	157 30	1315	205	0 49 18-75	2-05	0 50 40-39	2-08	0 49 55-28	2-08	202 30	337 30	6
7	26 15	153 45	1520	199	0 57 0-0	1-99	0 58 29-33	2-02	0 57 42-22	2-01	206 15	333 45	7
8	30 0	150 0	1719	191	1 4 27-75	1-91	1 6 3-25	1-93	1 5 15-50	1-93	210 0	330 0	8
9	33 45	146 15	1910	183	1 11 37-50	1-83	1 13 17-72	1-85	1 12 30-56	1-85	213 45	326 15	9
10	37 30	142 30	2093	174	1 18 29-25	1-74	1 20 12-88	1-75	1 19 27-39	1-76	217 30	322 30	10
11	41 15	138 45	2267	164	1 25 0-75	1-64	1 26 46-62	1-65	1 26 3-72	1-66	221 15	318 45	11
12	45 0	135 0	2431	154	1 31 9-75	1-54	1 32 56-84	1-54	1 32 17-28	1-56	225 0	315 0	12
13	48 45	131 15	2585	143	1 36 56-25	1-43	1 38 43-69	1-43	1 38 8-06	1-45	228 45	311 15	13
14	52 30	127 30	2728	131	1 42 18-0	1-31	1 44 4-96	1-31	1 43 33-78	1-33	232 30	307 30	14
15	56 15	123 45	2859	119	1 47 12-75	1-19	1 48 58-92	1-18	1 48 32-17	1-20	236 15	303 45	15
16	60 0	120 0	2978	106	1 51 40-50	1-06	1 53 25-36	1-05	1 53 3-22	1-07	240 0	300 0	16
17	63 45	116 15	3084	93	1 55 39-0	0-93	1 57 22-31	0-92	1 57 4-67	0-94	243 45	296 15	17
18	67 30	112 30	3177	79	1 59 8-25	0-79	2 0 49-90	0-78	2 0 36-50	0-80	247 30	292 30	18
19	71 15	108 45	3256	65	2 2 6-0	0-65	2 3 46-02	0-64	2 3 36-44	0-66	251 15	288 45	19
20	75 0	105 0	3321	51	2 4 32-25	0-51	2 6 10-78	0-50	2 6 4-50	0-52	255 0	285 0	20
21	78 45	101 15	3372	37	2 6 27-0	0-37	2 8 4-26	0-37	2 8 0-67	0-37	258 45	281 15	21
22	82 30	97 30	3409	22	2 7 50-25	0-22	2 9 26-54	0-22	2 9 24-94	0-22	262 30	277 30	22
23	86 15	93 45	3431	7	2 8 30-75	0-07	2 10 15-44	0-07	2 10 15-06	0-07	266 15	273 45	23
24	90 0	90 0	3438		2 8 55-50		2 10 31-0		2 10 31-0		270 0	270 0	24

TABLE XLVIA.

(Supplementary to the Sine and Equation Table)

Giving fuller details of the entries in Table XLVII, cols. 7, 8, 9, 10, viz. base-equations and differences per minute of arc, for use in close calculation, according to—

- (i) The *Present Sūrya-Siddhānta*,
(ii) The *Second Ārya-Siddhānta* and *Siddhānta-Sirōmaṇi*.

Serial number of sine.	<i>Present Sūrya-Siddhānta.</i>			<i>2nd Ārya-Siddhānta and Siddhānta-Sirōmaṇi.</i>		
	Base-equation.			Base-equation.		
1	7			9		
	0	1	2	0	1	2
0	0	0	0.0	0	0	0.0
1	0	8	44.18193720	0	8	32.5
2	0	17	24.40894254	0	17	2.72
3	0	25	58.39110270	0	25	28.38
4	0	34	23.56691232	0	33	47.2
5	0	42	38.60246580	0	41	56.94
6	0	50	40.39032702	0	49	55.27
7	0	58	29.33229913	0	57	42.2
8	1	6	3.25	1	5	15.5
9	1	13	17.71604934	1	12	30.5
10	1	20	12.87859542	1	19	27.38
11	1	26	46.61953014	1	26	3.72
12	1	32	56.83576962	1	32	17.27
13	1	38	43.68681726	1	38	8.05
14	1	44	4.95633636	1	43	33.7
15	1	48	58.91608494	1	48	32.16
16	1	53	25.35847716	1	53	3.2
17	1	57	22.30831878	1	57	4.6
18	2	0	49.89921462	2	0	36.5
19	2	3	46.02029604	2	3	36.4
20	2	6	10.77879576	2	6	4.5
21	2	8	4.26294360	2	8	0.6
22	2	9	26.54196564	2	9	24.94
23	2	10	15.44365260	2	10	15.05
24	2	10	31.0	2	10	31.0

N.B.—In col. 9 under " (seconds) and opposite lines Nos. 1, 8, 18, 20, the last figure, "5", is not, like the rest, a recurring decimal.

TABLES XLVIII A AND B.
Elements of the Sun's Longitude for the Hindu Solar Year.
First Ārya and Sūrya Siddhāntas.

TABLE XLVIII A.

ELEMENTS OF THE SUN'S LONGITUDE FOR THE HINDU SOLAR YEAR

according to the First *Ārya-Siddhānta*.

in periods of 24-hours each from the moment of true *Mēsha-samkrānti*,
the astronomical beginning of the solar year.

(Exact for all years.)

[True longitude = mean longitude \pm equation of centre.]1st *Ārya-Siddhānta*.

24-hour period from true <i>Mēsha-samkrānti</i> .	Sun's mean anomaly (or mean sun's distance from perigeo- point) (“ <i>o</i> ”).		Sun's mean longitude.		Sun's equation of the centre. +		Sun's true longitude (“ <i>g</i> ”).	
	3	3	4	5	6	7	8	9
1	o /	10,000ths of circle.	o /	10,000ths of circle.	o /	10,000ths of circle.	o /	10,000ths of circle.

(The sun's equation of the centre is + till his mean anomaly reaches 180°).

At moment of true <i>Mēsha-samkrānti</i> .	99	55-94401	2774-6677	357	53	2-68	9941-2214	2	6	57-32	58-7756	0	0	0-0	0-0
1	190	52-18078	2901-9855	358	52	10-85	9988-6022	2	6	35-44	58-6088	0	58	46-29	27-2090
2	101	51-31695	2829-3134	359	51	19-02	9995-9801	2	6	8-48	58-3987	1	57	27-50	54-3788
3	102	50-45312	2858-6913	0	50	27-19	28-3579	2	5	38-32	58-1860	2	56	5-51	81-5240
4	103	49-58929	2884-0691	1	49	35-36	50-7358	2	5	8-16	57-9333	3	54	43-52	108-6691
5	104	48-72547	2911-4470	2	48	43-53	78-1136	2	4	38-00	57-7006	4	53	21-53	135-8143
6	105	47-86164	2938-8248	3	47	51-70	105-4915	2	4	1-14	57-4162	5	51	52-84	162-9077
7	106	46-99781	2966-2027	4	46	59-87	132-8694	2	3	22-70	57-1196	6	50	22-57	189-9890
8	107	46-13398	2993-5805	5	46	8-04	160-2472	2	2	44-26	56-8230	7	48	52-30	217-0702
9	108	45-27015	3020-9584	6	45	16-21	187-6251	2	2	5-79	56-5261	8	47	22-00	244-1512
10	109	44-40632	3048-3363	7	44	24-38	215-0029	2	1	19-07	56-1657	9	45	43-45	271-1686
11	110	43-54250	3075-7141	8	43	32-55	242-3808	2	0	32-35	55-9052	10	44	4-90	298-1860
12	111	42-67867	3103-0920	9	42	40-72	269-7586	1	59	45-63	55-4447	11	42	26-35	325-2033
13	112	41-81484	3130-4698	10	41	48-89	297-1365	1	58	57-27	55-0715	12	40	46-15	352-2080
14	113	40-95101	3157-8477	11	40	57-06	324-5144	1	58	2-26	54-6471	13	38	59-33	379-1616
15	114	40-08718	3185-2255	12	40	5-23	351-8922	1	57	7-27	54-3328	14	37	12-50	406-1150

1	2	3	4	5	6	7	8	9
16	115	3212-9034	13 39	379-2701	1 56	53-7984	15 35	433-0685
17	116	3238-9813	14 38	406-6479	1 56	53-3506	16 33	459-9985
18	117	3267-3591	15 37	434-0258	1 54	52-8669	17 31	486-8927
19	118	3294-7370	16 36	461-4038	1 53	52-3832	18 29	513-7869
20	119	3322-1148	17 35	488-7815	1 52	51-8996	19 27	540-9811
21	120	3349-4927	18 34	516-1594	1 50	51-3808	20 25	567-5402
22	121	3376-8705	19 34	543-5372	1 49	50-8379	21 23	594-3751
23	122	3404-2484	20 33	570-9151	1 48	50-2949	22 21	621-2100
24	123	3431-6263	21 32	598-2929	1 47	49-7519	23 19	648-0448
25	124	3459-0041	22 31	625-6708	1 46	49-1659	24 17	674-8367
26	125	3486-3820	23 30	653-0486	1 44	48-5682	25 15	701-6188
27	126	3513-7598	24 29	680-4265	1 43	47-9704	26 13	728-3969
28	127	3541-1377	25 28	707-8044	1 42	47-3727	27 11	755-1770
29	128	3568-5155	26 27	735-1822	1 40	46-7212	28 8	781-9034
30	129	3595-8934	27 27	762-5601	1 39	46-0637	29 6	808-6238
<i>At true Vishadha-samk.</i>								
31	130	3621-2011	28 21	787-8678	1 38	45-4655	30 0	833-3
32	130	3623-2713	28 26	789-9379	1 38	45-4162	30 4	835-3541
33	131	3650-6491	29 25	817-3158	1 36	44-7548	31 2	862-0706
34	132	3678-0270	30 24	844-6936	1 35	44-0522	31 59	888-7458
35	133	3705-4048	31 23	872-0715	1 33	43-3495	32 57	915-4210
36	134	3732-7827	32 22	899-4494	1 32	42-6468	33 54	942-0961
37	135	3760-1605	33 21	926-8272	1 30	41-9271	34 52	968-7544
38	136	3787-5384	34 21	954-2051	1 28	41-1788	35 50	995-3839
39	137	3814-9163	35 20	981-5829	1 27	40-4305	36 47	1022-0134
40	138	3842-2941	36 19	1008-9608	1 25	39-6821	37 45	1048-9429
41	139	3869-6729	37 18	1036-3386	1 24	38-9080	38 42	1075-2466
42	140	3897-0498	38 17	1063-7165	1 22	38-1140	39 39	1101-8305
43	141	3924-4277	39 16	1091-0944	1 20	37-3201	40 37	1128-4144
44	142	3951-8055	40 15	1118-4722	1 18	36-5251	41 34	1154-9983
45	143	3979-1834	41 15	1145-8501	1 17	35-7009	42 32	1181-5510
46	144	4006-5613	42 14	1173-2279	1 15	34-8659	43 29	1208-0938
47	145	4033-9391	43 13	1200-6038	1 13	34-0308	44 26	1234-0366
48	146	4061-3170	44 12	1227-9836	1 11	33-1958	45 24	1261-1794
49	147	4088-6948	45 11	1255-3615	1 9	32-3259	46 21	1287-6874
50	148	4116-0727	46 10	1282-7394	1 7	31-4543	47 18	1314-1937
60	149	4143-4505	47 9	1310-1172	1 6	30-5828	48 15	1340-7000

TABLE XLVIII A—Contd.

1st Arya-Siddhanta.

24-hour periods from true Mesha-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigee- point) (° G ^{ss}).			Sun's mean Longitude,			Sun's equation of the centre +			Sun's true Longitude (° S ^{ss}).		
	2		3	4		5	6		7	8		9
	°	'	10,000ths of circle,	°	'	10,000ths of circle,	°	'	10,000ths of circle,	°	'	10,000ths of circle,
51	150	8-98036	4170-8284	48	8 59-36	1337-4951	1	4 0-86	20-7057	49	13 0-22	1367-2008
52	151	8-12553	4198-2063	49	8 7-53	1364-8729	1	2 12-18	28-7977	50	10 19-71	1393-6706
53	152	7-26170	4225-5841	50	7 15-70	1392-2508	1	0 14-50	27-8897	51	7 30-20	1420-1404
54	153	6-39787	4252-9620	51	6 23-87	1419-6286	0	58 16-82	26-9817	52	4 40-69	1446-6103
55	154	5-53404	4280-3398	52	5 32-04	1447-0065	0	50 17-01	26-0641	53	1 49-95	1473-0706
56	155	4-67022	4307-7177	53	4 40-21	1474-3844	0	54 10-68	25-1287	54	58 58-89	1499-5130
57	156	3-80639	4335-0955	54	3 48-38	1501-7622	0	52 15-45	24-1933	55	53 3-83	1525-9555
58	157	2-94256	4362-4734	55	2 56-55	1529-1401	0	50 14-22	23-2579	56	53 10-77	1552-3979
59	158	2-07873	4389-8513	56	2 4-72	1556-5179	0	48 11-38	22-3101	57	50 16-11	1578-8280
60	159	1-21490	4417-2291	57	1 12-89	1583-8058	0	40 7-20	21-3518	58	47 20-09	1605-2476
61	160	0-35107	4444-6070	58	0 21-06	1611-2736	0	44 3-01	20-3936	59	44 24-08	1631-6673
62	160	59-48725	4471-9848	58	59 29-23	1638-6515	0	41 58-83	19-4354	59	41 28-06	1658-0869
At true Mithuna-sam- krānti.	161	18-69490	4480-8772	59	18 41-69	1647-5439	0	41 18-31	19-1227	60	0 0-0	1666-6
63	161	58-62342	4499-3627	59	58 37-41	1666-0294	0	39 52-46	18-4803	60	38 29-86	1684-4897
64	162	57-75959	4526-7406	60	57 45-58	1693-4072	0	37 45-32	17-4793	61	35 30-89	1710-8865
65	163	56-89576	4554-1184	61	56 53-75	1720-7851	0	35 38-17	16-4983	62	32 31-92	1737-2833
66	164	56-03183	4581-4963	62	56 1-92	1748-1629	0	33 31-03	15-5172	63	29 32-95	1763-6801
67	165	55-16810	4608-8741	63	55 10-09	1775-5408	0	31 21-68	14-5191	64	26 31-77	1790-0599
68	166	54-30428	4636-2520	64	54 18-26	1802-9186	0	29 12-17	13-5199	65	23 30-43	1816-4385
69	167	53-44045	4663-6298	65	53 26-43	1830-2965	0	27 2-67	12-5206	66	20 29-09	1842-8171
70	168	52-57662	4691-0077	66	52 34-60	1857-6744	0	24 52-93	11-5195	67	17 27-53	1869-1939
71	169	51-71279	4718-3856	67	51 42-77	1885-0522	0	22 41-65	10-5065	68	14 24-41	1895-5588
72	170	50-84896	4745-7634	68	50 50-94	1912-4301	0	20 30-37	9-4936	69	11 21-30	1921-9236

1	2	3	4	5	6	7	8	9							
73	171	49-98513	4773-1413	69	49	59-11	1939-8079	0	18	19-08	8-4806	70	8	18-19	1948-2885
74	172	49-12130	4800-5191	70	49	7-28	1967-1858	0	16	7-42	7-4646	71	5	14-70	1974-0504
75	173	48-25748	4827-8970	71	48	15-45	1994-5636	0	13	54-95	6-4425	72	2	10-40	2001-0002
76	174	47-30365	4855-2748	72	47	23-62	2021-9415	0	11	42-49	5-4204	72	59	6-11	2027-3619
77	175	46-52982	4882-6527	73	46	31-79	2049-3194	0	9	30-02	4-3983	73	56	1-81	2053-7177
78	176	45-66599	4910-0306	74	45	39-06	2076-6972	0	7	17-25	3-3739	74	52	57-21	2080-0711
79	177	44-80216	4937-4084	75	44	48-13	2104-0751	0	5	4-20	2-3472	75	49	52-32	2106-4223
80	178	43-93833	4964-7863	76	43	56-30	2131-4529	0	2	51-14	1-3205	76	46	47-44	2132-7734
81	179	43-07451	4992-1641	77	43	4-47	2158-8308	0	0	38-08	0-2938	77	43	42-55	2159-1246
Sun at 78° (apogee)				180	0-0		2166-6	0	0	0-0	0-0	78	0	0-0	2166-6

(Sun's equation of centre is minus, —, after his mean anomaly is 180° till it reaches 360° or 0°.)

Sun's equation of the centre.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																				
	180	181	182	183	184	185	186	187	188	189	190	191	192	193	194	195	196	197	198	199	200																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																															
82	42-21068	41-34085	40-48302	39-61919	38-75536	37-89153	37-02771	36-16388	35-30005	34-43622	33-57239	32-70856	27-82° 45	31-84474	30-98091	30-11708	29-25325	28-38942																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																		
83	5019-7420	5046-9198	5074-2977	5101-6756	5129-0534	5156-4313	5183-8091	5211-1870	5238-5648	5265-9427	5293-3206	5320-6984	5346-2132	5348-0763	5375-4541	5402-8320	5430-2098	5457-5877																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																		
84	78	42	12-64	79	41	20-81	80	40	28-98	81	39	37-15	82	38	45-32	83	37	53-49	84	37	1-66	85	36	9-83	86	35	18-00	87	34	26-17	88	33	34-34	89	32	42-51	90	27	49-23	91	30	58-85	92	30	7-02	93	29	15-20	94	28	23-37	95	28	25-39	96	27	49-23	97	26	58-04	98	25	48-53	99	24	47-44	100	23	42-55	101	22	41-32	102	21	40-20	103	20	39-08	104	19	38-08	105	18	37-07	106	17	36-07	107	16	35-06	108	15	34-05	109	14	33-04	110	13	32-03	111	12	31-02	112	11	30-01	113	10	29-00	114	9	28-00	115	8	27-00	116	7	26-00	117	6	25-00	118	5	24-00	119	4	23-00	120	3	22-00	121	2	21-00	122	1	20-00	123	0	19-00	124	0	18-00	125	0	17-00	126	0	16-00	127	0	15-00	128	0	14-00	129	0	13-00	130	0	12-00	131	0	11-00	132	0	10-00	133	0	9-00	134	0	8-00	135	0	7-00	136	0	6-00	137	0	5-00	138	0	4-00	139	0	3-00	140	0	2-00	141	0	1-00	142	0	0-00	143	0	0-00	144	0	0-00	145	0	0-00	146	0	0-00	147	0	0-00	148	0	0-00	149	0	0-00	150	0	0-00	151	0	0-00	152	0	0-00	153	0	0-00	154	0	0-00	155	0	0-00	156	0	0-00	157	0	0-00	158	0	0-00	159	0	0-00	160	0	0-00	161	0	0-00	162	0	0-00	163	0	0-00	164	0	0-00	165	0	0-00	166	0	0-00	167	0	0-00	168	0	0-00	169	0	0-00	170	0	0-00	171	0	0-00	172	0	0-00	173	0	0-00	174	0	0-00	175	0	0-00	176	0	0-00	177	0	0-00	178	0	0-00	179	0	0-00	180	0	0-00	181	0	0-00	182	0	0-00	183	0	0-00	184	0	0-00	185	0	0-00	186	0	0-00	187	0	0-00	188	0	0-00	189	0	0-00	190	0	0-00	191	0	0-00	192	0	0-00	193	0	0-00	194	0	0-00	195	0	0-00	196	0	0-00	197	0	0-00	198	0	0-00	199	0	0-00	200	0	0-00	201	0	0-00	202	0	0-00	203	0	0-00	204	0	0-00	205	0	0-00	206	0	0-00	207	0	0-00	208	0	0-00	209	0	0-00	210	0	0-00	211	0	0-00	212	0	0-00	213	0	0-00	214	0	0-00	215	0	0-00	216	0	0-00	217	0	0-00	218	0	0-00	219	0	0-00	220	0	0-00	221	0	0-00	222	0	0-00	223	0	0-00	224	0	0-00	225	0	0-00	226	0	0-00	227	0	0-00	228	0	0-00	229	0	0-00	230	0	0-00	231	0	0-00	232	0	0-00	233	0	0-00	234	0	0-00	235	0	0-00	236	0	0-00	237	0	0-00	238	0	0-00	239	0	0-00	240	0	0-00	241	0	0-00	242	0	0-00	243	0	0-00	244	0	0-00	245	0	0-00	246	0	0-00	247	0	0-00	248	0	0-00	249	0	0-00	250	0	0-00	251	0	0-00	252	0	0-00	253	0	0-00	254	0	0-00	255	0	0-00	256	0	0-00	257	0	0-00	258	0	0-00	259	0	0-00	260	0	0-00	261	0	0-00	262	0	0-00	263	0	0-00	264	0	0-00	265	0	0-00	266	0	0-00	267	0	0-00	268	0	0-00	269	0	0-00	270	0	0-00	271	0	0-00	272	0	0-00	273	0	0-00	274	0	0-00	275	0	0-00	276	0	0-00	277	0	0-00	278	0	0-00	279	0	0-00	280	0	0-00	281	0	0-00	282	0	0-00	283	0	0-00	284	0	0-00	285	0	0-00	286	0	0-00	287	0	0-00	288	0	0-00	289	0	0-00	290	0	0-00	291	0	0-00	292	0	0-00	293	0	0-00	294	0	0-00	295	0	0-00	296	0	0-00	297	0	0-00	298	0	0-00	299	0	0-00	300	0	0-00	301	0	0-00	302	0	0-00	303	0	0-00	304	0	0-00	305	0	0-00	306	0	0-00	307	0	0-00	308	0	0-00	309	0	0-00	310	0	0-00	311	0	0-00	312	0	0-00	313	0	0-00	314	0	0-00	315	0	0-00	316	0	0-00	317	0	0-00	318	0	0-00	319	0	0-00	320	0	0-00	321	0	0-00	322	0	0-00	323	0	0-00	324	0	0-00	325	0	0-00	326	0	0-00	327	0	0-00	328	0	0-00	329	0	0-00	330	0	0-00	331	0	0-00	332	0	0-00	333	0	0-00	334	0	0-00	335	0	0-00	336	0	0-00	337	0	0-00	338	0	0-00	339	0	0-00	340	0	0-00	341	0	0-00	342	0	0-00	343	0	0-00	344	0	0-00	345	0	0-00	346	0	0-00	347	0	0-00	348	0	0-00	349	0	0-00	350	0	0-00	351	0	0-00	352	0	0-00	353	0	0-00	354	0	0-00	355	0	0-00	356	0	0-00	357	0	0-00	358	0	0-00	359	0	0-00	360	0	0-00	361	0	0-00	362	0	0-00	363	0	0-00	364	0	0-00	365	0	0-00	366	0	0-00	367	0	0-00	368	0	0-00	369	0	0-00	370	0	0-00	371	0	0-00	372	0	0-00	373	0	0-00	374	0	0-00	375	0	0-00	376	0	0-00	377	0	0-00	378	0	0-00	379	0	0-00	380	0	0-00	381	0	0-00	382	0	0-00	383	0	0-00	384	0	0-00	385	0	0-00	386	0	0-00	387	0	0-00	388	0	0-00	389	0	0-00	390	0	0-00	391	0	0-00	392	0	0-00	393	0	0-00	394	0	0-00	395	0	0-00	396	0	0-00	397	0	0-00	398	0	0-00	399	0	0-00	400	0	0-00	401	0	0-00	402	0	0-00	403	0	0-00	404	0	0-00	405	0	0-00	406	0	0-00	407	0	0-00	408	0	0-00	409	0	0-00	410	0	0-00	411	0	0-00	412	0	0-00	413	0	0-00	414	0	0-00	415	0	0-00	416	0	0-00	417	0	0-00	418	0	0-00	419	0	0-00	420	0	0-00	421	0	0-00	422	0	0-00	423	0	0-00	424	0	0-00	425	0	0-00	426	0	0-00	427	0	0-00	428	0	0-00	429	0	0-00	430	0	0-00	431	0	0-00	432	0	0-00	433	0	0-00	434	0	0-00	435	0	0-00	436	0	0-00	437	0	0-00	438	0	0-00	439	0	0-00	440	0	0-00	441	0	0-00	442	0	0-00	443	0	0-00	444	0	0-00	445	0	0-00	446	0	0-00	447	0	0-00	448	0	0-00	449	0	0-00	450	0	0-00	451	0	0-00	452	0	0-00	453	0	0-00	454	0	0-00	455	0	0-00	456	0	0-00	457	0	0-00	458	0	0-00	459	0	0-00	460	0	0-00	461	0	0-00	462	0	0-00	463	0	0-00	464	0	0-00	465	0	0-00	466	0	0-00	467	0	0-00	468	0	0-00	469	0	0-00	470	0	0-00	471	0	0-00	472	0	0-00	473	0	0-00	474	0	0-00	475	0	0-00	476	0	0-00	477	0	0-00	478	0	0-00	479	0	0-00	480	0	0-00	481	0	0-00	482	0	0-00	483	0	0-00	484	0	0-00	485	0	0-00	486	0	0-00	487	0	0-00	488	0	0-00	489	0	0-00	490	0	0-00	491	0	0-00	492	0	0-00	493	0	0-00	494	0	0-00	495	0	0-00	496	0	0-00	497	0	0-00	498	0	0-00	499	0	0-00	500	0	0-00	501	0	0-00	502	0	0-00	503	0	0-00	504	0	0-00	505	0	0-00	506	0	0-00	507	0	0-00	508	0	0-00	509	0	0-00	510	0	0-00	511

TABLE XLVIII A—*Contd.*

1st Ārya-Siddhanta.

24-hour periods from true Mīśha-samkrānti.	Sun's mean anomaly or (mean sun's distance from perige- point) ($^{\circ} 0^{\circ}$).			Sun's mean Longitude. $^{\circ}$		Sun's equation of the centre.		Sun's true Longitude ($^{\circ} S^{\circ}$).	
	2	3	4	5	6	7	8	9	10,000ths of circle.
1	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.	0
99	197 27-52559	5494-9856	95 27 31-54	2651-6322	0 38 39-08	17-8088	94 48 51-86	2633-7335	
100	198 26-66177	5512-3434	96 26 39-71	2679-0101	0 40 46-82	18-8798	95 45 52-88	2660-1303	
101	199 25-79794	5539-7213	97 25 47-88	2706-3879	0 42 51-93	19-8451	96 42 55-95	2686-5428	
102	200 24-93411	5567-0991	98 24 56-05	2733-7658	0 44 56-11	20-8033	97 39 59-93	2712-9625	
103	201 24-07028	5594-4770	99 24 4-22	2761-1436	0 47 0-30	21-7616	98 37 3-92	2739-3821	
104	202 23-20645	5621-8548	100 23 12-39	2788-5215	0 49 4-48	22-7198	99 34 7-90	2765-8017	
105	203 22-34262	5649-2327	101 22 20-56	2815-8994	0 51 0-05	23-6578	100 31 14-51	2792-2416	
106	204 21-47879	5676-6106	102 21 28-73	2843-2772	0 53 7-28	24-5932	101 28 21-46	2818-6840	
107	205 20-61497	5703-9884	103 20 36-90	2870-6551	0 55 8-51	25-5286	102 25 28-39	2845-1264	
108	206 19-75114	5731-3063	104 19 45-07	2898-0329	0 57 9-45	26-4618	103 23 35-61	2871-5711	
109	207 18-88731	5758-7441	105 18 53-24	2925-4108	0 59 7-14	27-3999	104 19 46-10	2898-0409	
110	208 18-02348	5786-1220	106 18 1-41	2952-7886	1 1 4-82	28-2779	105 16 56-59	2924-5107	
111	209 17-15965	5813-4998	107 17 9-58	2980-1665	1 3 2-50	29-1859	106 14 7-08	2950-9806	
112	210 16-29582	5840-8777	108 16 17-75	3007-5444	1 4 58-88	30-0839	107 11 18-87	2977-4605	
113	211 15-43200	5868-2556	109 15 25-92	3034-9222	1 6 51-83	30-9654	108 8 34-09	3003-9608	
114	212 14-56817	5895-6334	110 14 34-09	3062-3001	1 8 44-78	31-8270	109 5 49-31	3030-4731	
115	213 13-70434	5923-0113	111 13 42-26	3089-6779	1 10 37-73	32-6985	110 3 4-54	3056-9794	
116	214 12-84051	5950-3891	112 12 50-43	3117-0558	1 12 28-45	33-5628	111 0 21-98	3083-5030	
117	215 11-97668	5977-7670	113 11 58-60	3144-4336	1 14 16-67	34-3879	111 57 41-93	3110-0458	
118	216 11-11285	6006-1448	114 11 6-77	3171-8115	1 16 4-89	35-2229	112 65 1-88	3136-5886	
119	217 10-24902	6032-5227	115 10 14-94	3199-1894	1 17 53-11	36-0579	113 52 21-83	3163-1314	
120	218 9-38620	6059-9006	116 9 23-11	3226-5672	1 19 37-78	36-8656	114 49 45-33	3189-7016	
121	219 8-52137	6087-2784	117 8 31-28	3253-9451	1 21 20-68	37-6595	115 47 10-61	3216-2855	
122	220 7-65754	6114-6563	118 7 39-45	3281-3229	1 23 3-57	38-4535	116 44 35-88	3242-8604	
123	221 6-79371	6142-0341	119 6 47-62	3308-7008	1 24 46-47	39-2475	117 42 1-15	3269-4533	
124	222 5-9298	6169-4120	120 5 55-79	3336-0786	1 26 24-27	40-0021	118 39 31-52	3296-0765	
125	223 5-06606	6196-7898	121 5 3-96	3363-4565	1 28 1-26	40-7505	119 37 2-71	3322-7061	

1	2	3	4	5	6	7	8	9
<i>At true Sīṃha-samkrānti</i>								
223	28-66604	6207-7158	121 28 39-96	3374-3824	1 28 39-96	41-0491	120 0 0-0	3333-3
224	4-20223	6224-1677	122 4 12-13	3390-8344	1 29 38-24	41-4988	120 34 33-89	3349-3356
225	3-33840	6251-5456	123 3 20-30	3418-2122	1 31 14-89	42-2445	121 33 5-41	3375-9077
226	2-47457	6278-9234	124 2 28-47	3445-5801	1 32 45-96	42-9472	122 29 42-51	3402-6429
227	1-61074	6306-3613	125 1 36-64	3472-9679	1 34 17-03	43-6499	123 27 19-61	3429-3180
228	0-74691	6333-6791	126 0 44-81	3500-3458	1 35 48-10	44-3526	124 24 56-71	3455-9932
228	59-88308	6361-0570	126 59 52-99	3527-7236	1 37 17-53	45-0427	125 22 35-45	3482-6810
229	59-01926	6388-4348	127 59 1-16	3555-1015	1 38 42-10	45-6952	126 20 19-06	3509-4063
230	58-15543	6415-8127	128 58 9-33	3582-4794	1 40 6-66	46-3477	127 18 2-66	3536-1317
231	57-29160	6443-1906	129 57 17-50	3609-8572	1 41 31-23	47-0002	128 15 46-27	3562-8570
232	56-42777	6470-5684	130 56 25-67	3637-2351	1 42 52-62	47-6282	129 13 33-05	3589-6008
233	55-56394	6497-9403	131 55 33-84	3664-6129	1 44 10-09	48-2251	130 11 23-75	3616-3869
234	54-70011	6525-3241	132 54 42-01	3691-9808	1 45 27-56	48-8238	131 9 14-45	3643-1670
235	53-83628	6552-7020	133 53 50-18	3719-3687	1 46 45-03	49-4215	132 7 5-15	3669-9472
236	52-97246	6580-0798	134 52 58-35	3746-7465	1 47 57-94	49-9841	133 5 0-41	3696-7624
237	52-10863	6607-4577	135 52 6-52	3774-1244	1 49 8-31	50-5271	134 2 58-21	3723-5973
238	51-24480	6634-8356	136 51 14-69	3801-5022	1 50 18-68	51-0701	135 0 56-01	3750-4322
239	50-38097	6662-2134	137 50 22-86	3828-8801	1 51 29-05	51-6131	135 58 53-80	3777-2670
240	49-51714	6689-5913	138 49 31-03	3856-2579	1 52 32-89	52-1064	136 56 58-04	3804-1515
241	48-65331	6716-9691	139 48 39-20	3883-6358	1 53 35-67	52-5901	137 55 3-53	3831-0457
242	47-78949	6744-3470	140 47 47-37	3911-0137	1 54 38-36	53-0737	138 53 9-01	3857-9399
243	46-92566	6771-7248	141 46 55-54	3938-3915	1 55 41-04	53-5574	139 51 14-50	3884-8341
244	46-06183	6799-1027	142 46 3-71	3965-7694	1 56 35-79	53-9798	140 49 27-92	3911-7895
245	45-19800	6826-4806	143 45 11-88	3993-1472	1 57 30-78	54-4042	141 47 41-10	3938-7430
246	44-33417	6853-8584	144 44 20-05	4020-5251	1 58 25-78	54-8286	142 45 54-27	3965-6965
247	43-47034	6881-2363	145 43 28-22	4047-9029	1 59 18-89	55-2384	143 44 9-33	3992-6646
248	42-60652	6908-6141	146 42 36-39	4075-2808	2 0 5-61	55-5988	144 42 30-78	4019-6820
249	41-74269	6935-9920	147 41 44-56	4102-6587	2 0 52-33	55-9593	145 40 52-23	4046-6993
250	40-87886	6963-3698	148 40 52-73	4130-0365	2 1 39-04	56-3198	146 39 13-69	4073-7167
251	40-01503	6990-7477	149 40 0-90	4157-4144	2 2 22-26	56-6632	147 37 38-64	4100-7611
252	39-15120	7018-1256	150 39 9-07	4184-7922	2 3 0-70	56-9498	148 36 8-37	4127-8424
253	38-28737	7045-5034	151 38 17-24	4212-1701	2 3 39-14	57-2464	149 34 38-11	4154-9237

1	2	3	4	5	6	7	8	9
182	279 15-82783	7757-3277	177 15 49-07	4923-9944	2 7 11-09	58-8819	175 8 38-58	4865-1125
183	280 14-96401	7784-7056	178 14 57-84	4951-3722	2 6 49-21	58-7131	176 8 8-63	4892-6592
184	281 14-10018	7812-0834	179 14 6-01	4978-7501	2 6 27-33	58-5442	177 7 38-68	4920-2058
185	282 13-23635	7839-4613	180 13 14-18	5006-1279	2 5 57-30	58-3125	178 7 10-88	4947-8154
186	283 12-37252	7866-8391	181 12 22-35	5033-5058	2 5 27-14	58-0798	179 6 55-21	4975-4290
<i>At true Tulā-samkrānti</i>								
284	5-00496	7891-2060	182 5 0-30	5057-8727	2 5 0-30	57-8727	180 0 0-0	5000-0
284	11-50869	7894-2170	182 11 30-52	5080-8837	2 4 56-98	57-8471	180 6 33-54	5003-0366
285	10-64486	7921-5948	183 10 38-69	5088-2615	2 4 25-33	57-6029	181 6 13-36	5030-6586
286	9-78103	7948-9727	184 9 46-86	5115-6394	2 3 46-39	57-3063	182 5 59-97	5058-3331
287	8-91721	7976-3506	185 8 55-03	5143-0172	2 3 8-45	57-0097	183 5 46-58	5086-0076
288	8-05338	8003-7284	186 8 3-20	5170-3951	2 2 30-02	56-7131	184 5 33-19	5113-6820
289	7-18955	8031-1063	187 7 11-37	5197-7729	2 1 48-47	58-3925	185 5 22-90	5141-3804
290	6-32572	8058-4841	188 6 19-54	5225-1508	2 1 1-75	58-0320	186 5 17-79	5169-1188
291	5-46189	8085-8620	189 5 27-71	5252-5287	2 0 15-04	55-6716	187 5 12-68	5196-8571
292	4-59806	8113-2398	190 4 35-88	5279-9065	1 59 28-32	55-3111	188 5 7-57	5224-5554
293	3-73423	8140-6177	191 3 44-05	5307-2844	1 58 36-88	54-9142	189 5 7-18	5252-3702
294	2-87041	8167-9956	192 2 52-22	5334-6622	1 57 41-88	54-4898	190 5 10-34	5280-9746
295	2-00658	8195-3734	193 2 0-39	5362-0401	1 56 46-88	54-0655	191 5 13-51	5307-9746
296	1-14275	8222-7513	194 1 8-57	5389-4178	1 55 51-89	53-6411	192 5 16-08	5335-7768
297	0-27892	8250-1291	195 0 16-74	5416-7958	1 54 51-00	53-1713	193 5 23-73	5363-6245
297	59-41509	8277-5070	195 59 24-91	5444-1737	1 53 48-32	52-6877	194 5 36-59	5391-4860
298	58-55127	8304-8848	196 58 33-08	5471-5515	1 52 45-64	52-2040	195 5 47-44	5419-3475
299	57-98744	8332-2627	197 57 41-25	5498-9294	1 51 42-95	51-7203	196 5 58-29	5447-2091
300	56-82361	8359-6406	198 56 49-42	5526-3072	1 50 32-88	51-1796	197 6 16-54	5475-1276
301	55-95978	8387-0184	199 55 57-59	5553-6851	1 49 22-51	50-6366	198 6 35-08	5503-0484
302	55-09595	8414-3963	200 55 5-76	5581-0629	1 48 12-14	50-0936	199 6 53-62	5530-9693
303	54-23212	8441-7741	201 54 13-93	5608-4408	1 47 0-66	49-5421	200 7 13-27	5558-8987
304	53-36829	8469-1520	202 53 22-10	5635-8187	1 46 43-19	48-9443	201 7 38-91	5586-8743
305	52-50447	8496-5298	203 52 30-27	5663-1965	1 44 25-72	48-3466	202 8 4-55	5614-8499
306	51-64064	8523-9077	204 51 38-44	5690-5744	1 43 8-25	47-7488	203 8 30-19	5642-8255
307	50-77681	8551-2856	205 50 46-61	5717-9522	1 41 48-29	47-1319	204 8 58-32	5670-8204
308	49-91298	8578-6634	206 49 54-78	5745-3301	1 40 23-72	46-4794	205 9 31-05	5698-8507
309	49-04915	8606-0413	207 49 2-95	5772-7079	1 38 59-16	45-8268	206 10 3-79	5726-8811
310	48-18532	8633-4191	208 48 11-12	5800-0858	1 37 34-59	45-1743	207 10 36-52	5754-9115
311	47-32150	8660-7970	209 47 19-29	5827-4637	1 36 6-47	44-4944	208 11 12-81	5782-9693
312	46-45767	8687-1748	210 46 27-46	5854-8415	1 34 35-41	43-7917	209 11 52-05	5811-0498

1	2	3	4	5	6	7	8	9						
242	338	23-00813	236	23	59-89	6566-0658	0	47	25-35	21-9549	235	36	34-53	6544-7109
243	339	23-13430	237	23	8-06	6594-0437	0	45	21-17	20-9867	236	37	46-89	6573-0470
244	340	22-27047	238	22	16-23	6621-4215	0	43	16-08	20-0384	237	38	59-25	6601-3831
245	341	21-40064	239	21	24-40	6648-7894	0	41	12-48	19-0777	238	40	11-92	6629-7216
246	342	20-54281	240	20	32-57	6676-1772	0	39	5-33	18-0867	239	41	27-24	6658-0805
A true Dhanah-sam-														
	342	38-44730	240	38	26-84	6684-4663	0	38	26-84	17-7997	240	0	0-0	6666-6
247	343	19-67899	241	19	40-74	6703-5551	0	36	58-19	17-1157	240	42	42-55	6686-4394
248	344	18-81516	242	18	48-91	6730-9329	0	34	51-05	16-1346	241	43	57-86	6714-7983
249	345	17-95133	243	17	57-08	6758-3108	0	32	43-19	15-1480	242	45	13-89	6743-1628
250	346	17-08750	244	17	5-25	6785-6887	0	30	33-68	14-1488	243	46	31-57	6771-5399
251	347	16-22367	245	16	13-42	6813-0665	0	28	24-17	13-1495	244	47	42-25	6799-9171
252	348	15-35084	246	15	21-59	6840-4444	0	26	14-66	12-1502	245	49	6-93	6828-2042
253	349	14-49601	247	14	29-76	6867-8222	0	24	4-27	11-1440	246	50	25-49	6856-6782
254	350	13-63219	248	13	37-93	6895-2001	0	21	52-99	10-1311	247	51	44-94	6885-0690
255	351	12-76836	249	12	46-10	6922-5779	0	19	41-70	9-1181	248	53	4-40	6913-4599
256	352	11-90453	250	11	54-27	6949-9558	0	17	30-42	8-1051	249	54	23-85	6941-8507
257	353	11-04070	251	11	2-44	6977-3337	0	15	18-32	7-0858	250	55	44-12	6970-2479
258	354	10-17687	252	10	10-61	7004-7115	0	13	5-85	6-0637	251	57	4-76	6998-9478
259	355	9-31304	253	9	18-78	7032-0894	0	10	53-39	5-0416	252	58	25-39	7027-0478
260	356	8-44922	254	8	26-95	7059-4672	0	8	40-92	4-0195	253	59	46-03	7055-4478
261	357	7-58539	255	7	35-12	7086-8451	0	6	27-93	2-9933	255	1	7-19	7083-8518
262	358	6-72156	256	6	43-29	7114-2229	0	4	14-88	1-9666	256	2	28-42	7112-2563
263	359	5-85773	257	5	51-46	7141-6008	0	2	1-82	0-9400	257	3	49-64	7140-6608
Sun at 55° (perigee)														
	360	0-0	258	0	0-0	7166-6	0	0	0-0	0-0	258	0	0-0	7166-6
Sun's equation of centre is + (plus) after his mean anom = 360 till it reaches 180°.														
264	360	4-98390	258	4	59-63	7168-9787	0	0	11-24	0-0867	258	5	10-87	7169-0854
265	1	4-13007	259	4	7-80	7196-3565	0	2	24-29	1-1134	259	6	32-10	7197-4699
266	2	3-26625	260	3	15-97	7223-7344	0	4	37-35	2-1400	260	7	53-32	7225-8744
267	3	2-40242	261	2	24-15	7251-1122	0	6	50-41	3-1667	261	9	14-55	7254-2789
268	4	1-53859	262	1	32-32	7278-4901	0	9	3-30	4-1921	262	10	35-61	7282-6822
Sun's equation of the centre.														
264	360	4-98390	258	4	59-63	7168-9787	0	0	11-24	0-0867	258	5	10-87	7169-0854
265	1	4-13007	259	4	7-80	7196-3565	0	2	24-29	1-1134	259	6	32-10	7197-4699
266	2	3-26625	260	3	15-97	7223-7344	0	4	37-35	2-1400	260	7	53-32	7225-8744
267	3	2-40242	261	2	24-15	7251-1122	0	6	50-41	3-1667	261	9	14-55	7254-2789
268	4	1-53859	262	1	32-32	7278-4901	0	9	3-30	4-1921	262	10	35-61	7282-6822

1	2	3	4	5	6	7	8	9
291	26 41-67063	741-5141	284 41 40-23	7908-1808	57 53-07	26-7984	285 39 33-31	7934-9792
292	27 40-80671	708-8920	285 40 48-40	7935-5587	0 59 50-76	27-7084	286 40 39-16	7963-2651
293	28 39-04288	796-2698	286 39 56-57	7962-9365	1 1 48-44	28-6145	287 41 45-01	7991-5510
294	29 39-07905	823-6477	287 39 4-74	7990-3144	1 3 40-12	29-5225	288 42 50-86	8019-8369
295	30 38-21522	851-0256	288 38 12-91	8017-6922	1 5 40-74	30-4070	289 43 53-65	8048-0992
296	31 37-35139	878-4034	289 37 21-08	8045-0701	1 7 33-69	31-2785	290 44 54-77	8076-3486
297	32 36 48756	905-7813	290 36 29-25	8072-4479	1 9 26-64	32-1500	291 45 55-90	8104-5980
298	33 35-62374	933-1591	291 35 37-42	8099-8258	1 11 19-59	33-0215	292 46 57-02	8132-8473
299	34 34-75991	960-5370	292 34 45-59	8127-2037	1 13 8-56	33-8623	293 47 54-16	8161-0680
300	35 33-89008	987-9149	293 33 53-76	8154-5815	1 14 56-78	34-6974	294 48 50-54	8189-2789
301	36 33-03225	1015-2927	294 33 1-94	8181-9594	1 16 45-00	35-5324	295 49 40-93	8217-8918
302	37 32-16842	1042-6706	295 32 10-11	8209-3372	1 18 33-02	36-3659	296 50 43-13	8245-7032
303	38 31-30459	1070-0484	296 31 18-28	8236-7151	1 20 15-92	37-1599	297 51 34-20	8273-8750
304	39 30-44077	1097-4268	297 30 26-45	8264-0929	1 21 58-82	37-9538	298 52 25-26	8302-0408
305	40 29-657694	1124-8041	298 29 34-62	8291-4708	1 23 41-71	38-7478	299 53 16-33	8330-2186
<i>At true Kumbha-sam- krānti.</i>	40 36-11516	1127-8312	298 36 6-91	8294-4978	1 23 53-09	38-8355	300 0 0-0	8333-3
306	41 28-71311	1152-1890	299 28 42-79	8318-8487	1 25 23-24	39-5312	300 54 6-03	8358-3708
307	42 27-84928	1179-5599	300 27 50-06	8346-2285	1 27 0-22	40-2785	301 54 51-18	8386-5060
308	43 26-98645	1206-9377	301 26 59-13	8373-6044	1 28 37-21	41-0278	302 55 36-33	8414-6322
309	44 26-12162	1234-3156	302 26 7-30	8400-0822	1 30 14-19	41-7762	303 56 21-49	8442-7584
310	45 25-25779	1261-6934	303 25 15-47	8428-3601	1 31 48-66	42-5051	304 57 4-12	8470-8651
311	46 24-38397	1289-0713	304 24 23-64	8455-7379	1 33 19-72	43-2077	305 57 43-35	8498-9456
312	47 23-53014	1316-4491	305 23 31-81	8483-1158	1 34 50-79	43-9104	306 58 22-59	8527-0262
313	48 22-66631	1343-8270	306 22 39-98	8510-4937	1 36 21-86	44-6131	307 59 1-83	8555-1067
314	49 21-80248	1371-2049	307 21 48-15	8537-8715	1 37 48-88	45-2845	308 59 37-03	8583-1561
315	50 20-93865	1398-5827	308 20 56-32	8565-2494	1 39 13-44	45-9371	310 0 9-76	8611-1864
316	51 20-07482	1425-9606	309 20 4-49	8592-6272	1 40 38-01	46-5806	311 0 42-50	8639-2108
317	52 19-21100	1453-3384	310 19 12-66	8620-0051	1 42 2-57	47-2421	312 1 15-23	8667-2471
318	53 18-34717	1480-7163	311 18 20-83	8647-3829	1 43 21-33	47-8408	313 1 42-16	8696-2328
319	54 17-48334	1508-0941	312 17 29-00	8674-7608	1 44 38-80	48-4476	314 2 7-80	8723-2084
320	55 16-61951	1535-4730	313 16 37-17	8702-1387	1 45 56-27	49-0453	315 2 33-44	8751-1840
321	56 15-75568	1562-8499	314 15 45-34	8729-5165	1 47 13-65	49-6424	316 2 58-09	8779-1589
322	57 14-89185	1590-2277	315 14 53-51	8756-8944	1 48 24-02	50-1853	317 3 17-53	8807-0797
323	58 14-02802	1617-6056	316 14 1-68	8784-2722	1 49 34-39	50-7283	318 3 36-07	8835-0006
324	59 13-16420	1644-9834	317 13 9-85	8811-6501	1 50 44-77	51-2713	319 3 54-62	8862-9214
325	60 12-30037	1672-3613	318 12 18-02	8839-0279	1 51 53-54	51-8020	320 4 11-56	8890-8299

TABLE XLVIII A—*Concl'd.*

1st Arya-Siddhanta.

24-hour periods from true Mēṣa-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigee- point) (° 0' ").			Sun's mean Longitude.			Sun's equation of the centre. +			Sun's true Longitude (° 8' ").		
	2		3	4		5	6		7	8		9
	o	'	10,000ths of circle.	o	'	10,000ths of circle.	o	'	10,000ths of circle.	o	'	10,000ths of circle.
326	61	11-43654	1699-7391	319	11 26-19	8806-4068	1	52 56-22	52-2857	321	4 22-42	8918-6915
327	62	10-57271	1727-1170	320	10 34-36	8893-7837	1	53 58-91	52-7693	322	4 33-27	8946-5530
328	63	9-70888	1754-4949	321	9 42-53	8921-1615	1	55 1-59	53-2550	323	4 44-12	8974-4145
329	64	8-84505	1781-8727	322	8 50-70	8948-5394	1	56 1-18	53-7128	324	4 51-88	9002-2529
330	65	7-98123	1809-2506	323	7 58-87	8975-9172	1	56 56-17	54-1371	325	4 55-05	9030-0544
331	66	7-11740	1836-6284	324	7 7-04	9003-2951	1	57 51-17	54-5615	326	4 58-21	9057-8566
332	67	6-25357	1864-0063	325	6 15-21	9030-6729	1	58 46-17	54-9858	327	5 1-38	9085-6588
333	68	5-39974	1891-3841	326	5 23-38	9058-0508	1	59 36-21	55-3720	328	4 59-59	9113-4228
334	69	4-52591	1918-7620	327	4 31-55	9085-4287	2	0 22-93	55-7324	329	4 54-48	9141-1611
As true Mīna-samkrānti	69	55-90196	1943-9361	327	58 54-12	9170-8028	2	1 5-88	56-0638	330	0 0-0	9166-6
335	70	3-66208	1946-1399	328	3 30-73	9112-8065	2	1 9-04	56-0929	330	4 49-37	9168-8984
336	71	2-79826	1973-5177	329	2 47-90	9140-1844	2	1 56-36	56-4534	331	4 44-26	9196-6378
337	72	1-93443	2000-8956	330	1 56-07	9167-5622	2	2 36-51	56-7632	332	4 32-57	9224-3254
338	73	1-07060	2028-2734	331	1 4-24	9194-9401	2	3 14-95	57-0598	333	4 19-18	9251-9999
339	74	0-20677	2055-6513	332	0 12-41	9222-3179	2	3 53-38	57-3564	334	4 5-79	9279-6743
340	74	59-34294	2083-0291	332	59 20-58	9249-8958	2	4 31-32	57-6530	335	3 52-40	9307-3488
341	75	58-47911	2110-4070	333	58 28-75	9277-0737	2	5 2-07	57-9864	336	3 30-82	9334-9600
342	76	57-61528	2137-7849	334	57 36-92	9304-4515	2	5 32-23	58-1191	337	3 9-15	9362-5706
343	77	56-75146	2165-1627	335	56 45-99	9331-8294	2	6 2-93	58-3518	338	2 47-48	9390-1812
344	78	55-88763	2192-5406	336	55 53-26	9359-2072	2	6 31-08	58-5728	339	2 24-29	9417-7800
345	79	55-02380	2219-9184	337	55 1-43	9386-5851	2	6 52-91	58-7416	340	1 54-34	9445-3267
346	80	54-15987	2247-2863	338	54 9-60	9413-9629	2	7 14-79	58-9104	341	1 24-39	9472-8734
347	81	53-29614	2274-6741	339	53 17-77	9441-3408	2	7 36-67	59-0792	342	0 54-44	9500-4200
348	82	52-43231	2302-0520	340	52 25-94	9468-7187	2	7 55-19	59-2921	343	0 21-12	9527-9408
349	83	51-56849	2329-4299	341	51 34-11	9496-0965	2	8 8-20	59-3925	343	59 42-30	9555-4190

1	2	3	4	5	6	7	8	9
350	84 50-70486	2356-8077	342 50 42-28	9523-4744	2 8 21-21	59-4229	344 59 3-48	9582-8973
351	85 49-84083	2384-1856	343 49 50-45	9550-8522	2 8 34-21	59-5233	345 58 24-66	9610-3755
352	86 48-97700	2411-5634	344 48 58-62	9578-2301	2 8 42-13	59-5843	346 57 40-75	9637-8144
353	87 48-11317	2438-9413	345 48 6-79	9605-6080	2 8 48-27	59-6163	347 56 53-06	9665-2242
354	88 47-24934	2466-3191	346 47 14-96	9632-9858	2 8 50-41	59-6482	348 56 5-37	9692-6340
355	89 46-38551	2493-6970	347 46 23-13	9660-3637	2 8 54-55	59-6801	349 55 17-68	9720-0438
356	90 45-52169	2521-0749	348 45 31-30	9687-7415	2 8 52-31	59-6629	350 54 23-61	9747-4044
357	91 44-65786	2548-4527	349 44 39-47	9715-1194	2 8 48-17	59-6310	351 53 27-65	9774-7504
358	92 43-70403	2575-8306	350 43 47-64	9742-4972	2 8 44-03	59-5990	352 52 31-68	9802-0963
359	93 42-93020	2603-2084	351 42 55-81	9769-8751	2 8 39-89	59-5671	353 51 35-71	9829-4422
360	94 42-06637	2630-5863	352 42 3-98	9797-2530	2 8 27-20	59-4691	354 50 31-18	9856-7221
361	95 41-20254	2657-9641	353 41 12-15	9824-6308	2 8 14-19	59-3687	355 49 26-34	9883-9905
362	96 40-33872	2685-3420	354 40 20-32	9852-0087	2 8 1-18	59-2083	356 48 21-50	9911-2770
363	97 39-47489	2712-7199	355 39 28-49	9879-3865	2 7 46-74	59-1570	357 47 15-24	9938-5435
364	98 38-61106	2740-0977	356 38 36-66	9906-7044	2 7 24-86	58-9881	358 46 1-53	9965-7525
365	99 37-74723	2767-4756	357 37 44-83	9934-1422	2 7 2-08	58-8193	359 44 47-82	9992-9616

F	2	3	4	5	6	7	8	9						
16	116	21-35725	13	37	51-88	378-6411	1	57	15-63	54-2873	15	35	7-52	432-0284
17	117	20-49340	14	37	0-05	406-0189	1	56	13-54	53-8082	16	33	13-50	459-8271
18	118	19-62956	15	36	8-22	433-3068	1	55	11-45	53-3291	17	31	19-67	486-7259
19	119	18-76572	16	35	16-39	460-7746	1	54	9-35	52-8500	18	29	25-75	513-6246
20	120	17-90188	17	34	24-56	488-1525	1	53	4-23	52-3475	19	27	28-80	540-5000
21	121	17-03804	18	33	32-73	515-5303	1	51	54-45	51-8091	20	25	27-19	567-3304
22	122	16-17420	19	32	40-90	542-9082	1	50	44-67	51-2706	21	23	25-57	594-1788
23	123	15-31036	20	31	49-07	570-2860	1	49	34-89	50-7322	22	21	23-06	621-0182
24	124	14-44652	21	30	57-24	597-6639	1	48	20-34	50-1570	23	10	17-58	647-8209
25	125	13-58268	22	30	5-41	625-0417	1	47	2-87	49-5592	24	17	8-28	674-6010
26	126	12-71884	23	29	13-58	652-4196	1	45	45-40	48-0615	25	14	58-08	701-3811
27	127	11-85500	24	28	21-75	679-7975	1	44	27-04	48-3637	26	12	49-69	728-1612
28	128	10-99116	25	27	29-92	707-1753	1	43	6-34	47-7341	27	10	36-26	754-9094
29	129	10-12732	26	26	38-09	734-5532	1	41	41-77	47-0816	28	8	19-86	781-6347
30	130	9-26347	27	25	46-26	761-9310	1	40	17-21	46-4201	29	6	3-47	808-3601
31	131	8-39963	28	24	54-43	789-3089	1	38	52-64	45-7766	30	3	47-07	835-0854
32	132	7-53579	29	24	2-60	816-6867	1	37	22-78	45-0832	31	1	25-30	861-7699
33	133	6-67195	30	23	10-77	844-0646	1	35	51-71	44-3805	31	59	2-48	888-4451
34	134	5-80811	31	22	18-94	871-4424	1	34	20-64	43-6778	32	56	39-58	915-1202
35	135	4-94427	32	21	27-11	898-8203	1	32	48-68	42-9682	33	54	15-78	941-7885
36	136	4-08043	33	20	35-28	926-1981	1	31	11-10	42-2153	34	51	46-38	968-4134
37	137	3-21659	34	19	43-45	953-5760	1	29	33-53	41-4624	35	40	10-97	995-0384
38	138	2-35275	35	18	51-61	980-6538	1	27	56-95	40-7095	36	46	47-57	1021-0633
39	139	1-48891	36	17	59-78	1008-3317	1	26	17-76	39-9519	37	44	17-55	1048-2836
40	140	0-62507	37	17	7-95	1035-7095	1	24	34-28	39-1534	38	41	42-23	1074-8629
41	140	59-76123	38	16	16-12	1063-0874	1	22	50-79	38-3548	39	39	6-91	1101-4422
42	141	58-89739	39	15	24-29	1090-4652	1	21	7-30	37-5563	40	36	31-59	1128-0215
43	142	58-03355	40	14	32-46	1117-8431	1	19	21-02	36-7362	41	33	53-48	1154-5793
44	143	57-16970	41	13	40-63	1145-3209	1	17	31-61	35-8921	42	31	12-25	1181-1130
45	144	56-30586	42	12	48-80	1172-5988	1	15	42-21	35-0479	43	28	31-01	1207-6407
46	145	55-44202	43	11	56-97	1199-9766	1	13	52-81	34-2038	44	25	40-78	1234-1804
47	146	54-57818	44	11	5-14	1227-3545	1	12	1-33	33-3436	45	23	6-47	1260-6981
48	147	53-71434	45	10	13-31	1254-7323	1	10	7-20	32-4020	46	20	20-51	1287-1953
49	148	52-85050	46	9	21-48	1280-1102	1	8	13-06	31-5823	47	17	34-44	1313-6925
50	149	51-98666	47	8	29-65	1309-4880	1	6	18-03	30-7016	48	14	48-58	1340-1897

TABLE XLVIII B—Contd.

Present Sūrya-Siddhānta.

24-hour periods from true Mēṣa-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigeo- point) ($^{\circ} 0^{\circ} 30'$).		Sun's mean Longitude.		Sun's equation of the centre. +		Sun's true Longitude ($^{\circ} 8^{\circ} 35'$).	
	2		3		4		5	
	0	/	10,000ths of circle.	0	/	10,000ths of circle.	0	/
1								
61	150	51-12282	4190-3346	48	7 37-82	1336-8559	1	4 19-08
62	151	50-25898	4217-7125	49	6 45-69	1364-2337	1	2 20-53
63	152	49-39514	4245-0903	50	5 54-16	1391-9116	1	0 21-07
64	153	48-53130	4272-4682	51	5 2-33	1418-9995	0	58 21-99
65	154	47-66746	4299-8460	52	4 10-50	1446-3773	0	58 18-08
66	155	46-80362	4327-2239	53	3 18-67	1473-7551	0	54 15-08
67	156	45-93978	4354-6017	54	2 26-84	1501-1330	0	52 12-98
68	157	45-07593	4381-9796	55	1 35-01	1528-5108	0	50 8-13
69	158	44-21209	4409-3575	56	0 43-18	1555-8887	0	48 1-58
70	159	43-34825	4436-7353	56	59 51-35	1583-2666	0	45 55-03
71	160	42-48441	4464-1132	57	58 59-51	1610-6444	0	43 48-47
72	161	41-62057	4491-4910	58	58 7-68	1638-0223	0	41 40-04
73	162	40-75673	4518-8689	59	57 15-85	1665-4001	0	39 29-94
74	163	39-89289	4546-2467	60	56 24-02	1692-7780	0	37 19-84
75	164	39-02905	4573-6246	61	55 32-19	1720-1558	0	35 9-74
76	165	38-16521	4601-0024	62	54 40-36	1747-5337	0	32 57-99
77	166	37-30137	4628-3803	63	53 48-53	1774-9115	0	30 44-94
78	167	36-43753	4655-7581	64	52 56-70	1802-2894	0	28 31-88
79	168	35-57369	4683-1360	65	52 4-87	1829-6672	0	26 18-83
80	169	34-70985	4710-5138	66	51 13-04	1857-0451	0	24 5-05
81	170	33-84601	4737-8917	67	50 21-21	1884-4229	0	21 50-22
82	171	32-98216	4765-2695	68	49 29-38	1911-8008	0	19 35-39
83	172	32-11832	4792-6474	69	48 37-55	1939-1786	1	17 19-52
84	173	31-25448	4820-0252	70	47 45-72	1966-5565	0	15 2-91
85	174	30-39064	4847-4031	71	46 53-89	1993-9343	0	12 46-31
86	175							
87	176							
88	177							
89	178							
90	179							
91	180							
92	181							
93	182							
94	183							
95	184							
96	185							
97	186							
98	187							
99	188							
100	189							

1	2	3	4	5	6	7	8	9
76	175 20-52080	4874-7809	72 46 2-08	2021-3122	0 10 20-70	4-8688	72 56 31-76	2020-1710
77	176 28-68296	4902-1688	73 45 10-23	2048-6900	0 8 12-35	3-7990	73 53 22-57	2052-4890
78	177 27-79912	4929-5368	74 44 18-40	2076-0679	0 5 54-56	2-7358	74 50 12-96	2078-8037
79	178 26-83528	4956-9145	75 43 26-57	2103-4457	0 3 36-77	1-6726	75 47 3-34	2105-1184
80	179 26-07144	4984-2923	76 42 34-74	2130-8236	0 1 18-99	0-6095	76 43 53-72	2131-4330
<i>Sun in apogee</i>	180 0-0	5000-0	77 16 30-45	2156-5313	0 0 0-0	0-0	77 16 30-45	2146-5313
(The sun's equation of the centre is —, minus, after his mean anom. = 180° till it reaches 360° or 0°)								
				Sun's equation of the centre				
81	180 25-20760	5011-8702	77 41 42-91	2158-2014	0 0 58-73	0-4532	77 40 44-17	2157-7482
82	181 24-34376	5039-0480	78 40 51-08	2185-5793	0 3 16-52	1-5164	78 37 34-55	2184-0629
83	182 23-47992	5066-4259	79 39 59-24	2212-8571	0 5 34-31	2-5795	79 34 24-94	2210-3776
84	183 22-61608	5093-8037	80 39 7-41	2240-3350	0 7 52-10	3-6427	80 31 14-32	2238-6923
85	184 21-75224	5121-1816	81 38 15-58	2267-7128	0 10 9-08	4-6987	81 28 6-50	2263-0132
86	185 20-88839	5148-5594	82 37 23-75	2295-0907	0 12 25-68	5-7537	82 24 58-07	2289-3370
87	186 20-02455	5176-9373	83 36 31-92	2322-4685	0 14 42-29	6-8078	83 21 49-63	2315-6608
88	187 19-16071	5203-3151	84 35 40-09	2349-8464	0 16 58-89	7-8618	84 18 41-20	2341-9846
89	188 18-29687	5230-6930	85 34 48-26	2377-2242	0 19 14-53	8-9084	85 15 33-74	2368-3159
90	189 17-43303	5258-0708	86 33 56-43	2404-6021	0 21 29-36	9-9487	86 12 27-08	2394-6534
91	190 16-56919	5285-4487	87 33 4-60	2431-9799	0 23 44-19	10-9801	87 9 20-41	2420-9809
92	191 15-70535	5312-8266	88 32 12-77	2459-3578	0 25 59-98	12-0369	88 6 12-79	2447-3209
93	192 14-84151	5340-2044	89 31 20-94	2486-7357	0 28 13-03	13-0835	89 3 7-91	2473-6721
94	193 13-97767	5367-5823	90 30 29-11	2514-1135	0 30 26-09	14-0602	90 0 3-02	2500-0233
95	194 13-11383	5394-9601	91 29 37-28	2541-4914	0 32 39-15	15-1169	90 56 58-13	2526-3745
96	195 12-24999	5422-3380	92 28 45-45	2568-8692	0 34 50-82	16-1328	91 53 54-63	2552-7364
97	196 11-38615	5449-7158	93 27 53-62	2596-2471	0 37 0-92	17-1367	92 50 52-70	2579-1104
98	197 10-52231	5477-0937	94 27 1-79	2623-6249	0 39 11-02	18-1406	93 47 50-77	2605-4844
99	198 9-65846	5504-4715	95 26 9-96	2651-0028	0 41 21-12	19-1444	94 44 48-84	2631-8584
100	199 89-79462	5531-8494	96 25 18-13	2678-3806	0 43 29-52	20-1352	95 41 48-90	2658-2454
101	200 7-93078	5559-2272	97 24 26-30	2705-7585	0 45 36-07	21-1117	96 38 50-22	2684-6468
102	201 7-06994	5586-6051	98 23 34-47	2733-1363	0 47 42-63	22-0882	97 35 51-84	2711-0482
103	202 6-20310	5613-9829	99 22 42-64	2760-5142	0 49 49-18	23-0646	98 32 53-46	2737-4495
104	203 5-33926	5641-3608	100 21 50-81	2787-8920	0 51 53-90	24-0270	99 29 56-91	2763-8650
105	204 4-47542	5668-7386	101 20 58-98	2815-2699	0 53 56-90	24-9761	100 27 2-08	2790-2938

TABLE XLVIII B—Contd.

Present Sūrya-Siddhānta.													
Sun's mean anomaly (or mean sun's distance from perigee-point) ("C").			Sun's mean Longitude.			Sun's equation of the centre.			Sun's true Longitude ("S").				
1	2	3	4	5	6	7	8	9					
	°	'	10,000ths of circle.	°	'	10,000ths of circle.	°	'	10,000ths of circle.				
106	205	3-61158	102	20	7-14	2842-6477	0	55	50-00	101	24	7-24	2816-7225
107	206	2-74774	103	19	15-31	2870-0256	0	58	2-01	102	21	12-41	2843-1513
108	207	1-88390	104	18	23-48	2897-4034	1	0	4-04	103	18	10-45	2869-5945
109	208	1-02006	105	17	31-65	2924-7813	1	2	3-40	104	15	28-16	2896-0500
110	209	0-15622	106	16	39-82	2952-1591	1	4	2-95	105	12	36-88	2922-5068
111	209	59-29238	107	15	47-99	2979-5370	1	6	2-40	106	9	45-59	2948-9629
112	210	58-42854	108	14	56-16	3006-9148	1	7	56-02	107	7	0-15	2975-4641
113	211	57-56469	109	14	4-33	3034-2927	1	9	50-15	108	4	0-18	3001-9613
114	212	56-70085	110	13	12-50	3061-6705	1	11	44-28	109	1	28-22	3028-4385
115	213	55-83701	111	12	20-07	3089-0484	1	13	37-76	110	58	42-91	3054-9607
116	214	54-97317	112	11	28-84	3116-4262	1	15	27-17	110	50	1-07	3081-4944
117	215	54-19853	113	10	37-01	3143-8041	1	17	16-57	111	53	20-44	3108-0281
118	216	53-34549	114	9	45-18	3171-1819	1	19	5-97	112	50	39-21	3134-5018
119	217	52-38185	115	8	53-35	3198-5598	1	20	52-05	113	48	1-30	3161-1212
120	218	51-51781	116	8	1-52	3225-9376	1	22	35-53	114	45	25-08	3187-7005
121	219	50-65397	117	7	9-69	3253-3155	1	24	10-02	115	42	50-67	3214-2798
122	220	49-79013	118	6	17-86	3280-6933	1	26	2-51	116	40	15-35	3240-8592
123	221	48-92629	119	5	26-03	3308-0712	1	27	42-60	117	37	43-43	3267-4447
124	222	48-06245	120	4	34-20	3335-4490	1	29	20-17	118	35	14-02	3294-0897
125	223	47-19861	121	3	42-37	3362-8269	1	30	57-75	119	42	44-02	3320-7147
126	224	46-33477	122	2	50-54	3390-2048	1	32	35-32	120	30	15-21	3347-3396
127	225	45-47092	123	1	58-71	3417-5826	1	34	6-86	121	27	52-10	3374-0111
128	226	44-60708	124	1	6-88	3444-9605	1	35	37-93	122	25	28-04	3400-6863
129	227	43-74324	125	0	15-04	3472-3383	1	37	9-00	123	23	6-04	3427-3615
130	228	42-87940	125	59	23-21	3499-7162	1	38	40-07	124	20	13-14	3454-0360

1	2	3	4	5	6	7	8	9
131	229	6380-5628	126 58 31-38	3527-0840	1 40 5-22	48-3366	125 18 26-16	3480-7574
132	230	6407-9406	127 57 39-55	3554-4719	1 41 29-78	46-9891	126 16 9-77	3507-4828
133	231	6435-3185	128 56 47-72	3581-8497	1 42 54-35	47-6416	127 13 53-38	3534-2081
134	232	6462-6963	129 55 55-89	3609-2276	1 44 17-30	48-2816	128 11 38-59	3560-9459
135	233	6490-0742	130 55 4-06	3636-6054	1 45 34-77	48-8794	129 9 29-29	3587-7266
136	234	6517-4520	131 54 12-23	3663-9833	1 46 52-24	49-4771	130 7 19-99	3614-5061
137	235	6544-8290	132 53 20-40	3691-3611	1 48 9-71	50-0749	131 5 10-69	3641-2862
138	236	6572-2077	133 52 28-57	3718-7390	1 49 23-66	50-6455	132 3 4-91	3668-0635
139	237	6599-5856	134 51 36-74	3746-1168	1 50 33-44	51-1839	133 1 3-30	3694-9329
140	238	6626-9634	135 50 44-91	3773-4947	1 51 43-22	51-7224	133 59 1-69	3721-7723
141	239	6654-3413	136 49 53-08	3800-8725	1 52 53-00	52-2608	134 57 0-08	3748-6117
142	240	6681-7191	137 48 1-25	3828-2504	1 53 59-50	52-7739	135 55 1-75	3775-4765
143	241	6709-0970	138 48 9-42	3855-6282	1 55 1-59	53-2530	136 53 7-83	3802-3762
144	242	6736-4748	139 47 17-59	3883-0061	1 56 3-68	53-7321	137 51 13-60	3829-2740
145	243	6763-8527	140 46 25-76	3910-3639	1 57 5-78	54-2112	138 49 19-98	3856-1727
146	244	6791-2305	141 45 33-93	3937-7618	1 58 2-84	54-6516	139 47 31-09	3883-1102
147	245	6818-6084	142 44 42-10	3965-1396	1 58 57-25	55-0714	140 45 44-85	3910-0683
148	246	6845-9862	143 43 50-27	3992-5175	1 59 51-65	55-4912	141 43 58-61	3937-0263
149	247	6873-3641	144 42 58-44	4019-8953	2 0 46-06	55-9110	142 42 12-38	3963-9844
150	248	6900-7419	145 42 6-61	4047-2732	2 1 33-27	56-2752	143 40 33-34	3990-9980
151	249	6928-1198	146 41 14-77	4074-6510	2 2 19-40	56-6311	144 38 55-38	4018-0199
152	250	6955-4976	147 40 22-94	4102-0289	2 3 5-52	56-9870	145 37 17-42	4045-0418
153	251	6982-8755	148 39 31-11	4129-4087	2 3 51-15	57-3391	146 35 39-97	4072-0676
154	252	7010-2533	149 38 39-28	4156-7846	2 4 28-90	57-6311	147 34 10-29	4099-1535
155	253	7037-6312	150 37 47-45	4184-1624	2 5 6-84	57-9232	148 32 40-61	4126-2393
156	254	7065-0090	151 36 55-62	4211-5403	2 5 44-69	58-2152	149 31 10-63	4153-3251
157	255	7092-3869	152 36 3-79	4238-9181	2 6 20-56	58-4919	150 29 43-24	4180-4262
158	256	7119-7648	153 35 11-96	4266-2960	2 6 50-12	58-7201	151 28 21-84	4207-5759
159	257	7147-1426	154 34 20-13	4293-6739	2 7 19-69	58-9482	152 27 0-44	4234-7256
160	258	7174-5205	155 33 28-30	4321-0517	2 7 49-26	59-1764	153 25 39-04	4261-8753
161	259	7201-8983	156 32 36-47	4348-4296	2 8 15-77	59-3809	154 24 20-70	4289-0486
162	260	7229-2762	157 31 44-64	4375-8074	2 8 37-65	59-5498	155 23 6-99	4316-2576
163	261	7256-6540	158 30 52-81	4403-1853	2 8 59-53	59-7186	156 21 53-28	4343-4767
164	262	7284-0319	159 30 0-98	4430-5631	2 9 21-41	59-8874	157 20 39-57	4370-6757
165	263	7311-4097	160 29 9-15	4457-9410	2 9 35-92	59-9894	158 19 33-22	4397-9415

TABLE XLVIII B—Contd.

Present Sūrya-Siddhanta.

24-hour period from true Mēdha-saṅkrānti.	Sun mean anomaly or (mean sun's distance from perigeo- point) (° E C 22).				Sun's mean Longitude.		Sun's equation of the centre.		Sun's true Longitude (° S 22).	
	2		3		4		5		6	
	O	/	10,000ths of circle.		O	/	10,000ths of circle.		O	/
166	264	11-78114	7338-7876		161	28	17-32		159	18
167	265	10-91730	7368-1654		162	27	25-49		160	17
168	266	10-06345	7393-6433		163	26	33-66		161	16
169	267	9-18061	7420-9211		164	25	41-83		162	15
170	268	8-32577	7448-2990		165	24	50-00		163	14
171	269	7-46193	7475-6768		166	23	58-17		164	13
172	270	6-59809	7503-0547		167	23	6-34		165	12
173	271	5-73425	7530-4325		168	22	14-51		166	11
174	272	4-87041	7557-8104		169	21	22-67		167	11
175	273	4-00657	7585-1882		170	20	30-84		168	10
176	274	3-14273	7612-5661		171	19	39-01		169	9
177	275	2-27889	7639-9439		172	18	47-18		170	8
178	276	1-41505	7667-3218		173	17	55-35		171	8
179	277	0-55121	7694-6996		174	17	3-52		172	7
180	277	59-68737	7722-0775		175	16	11-69		173	6
181	278	58-82353	7749-4553		176	15	19-86		174	6
182	279	57-95968	7776-8332		177	14	28-03		175	5
183	280	57-09584	7804-2110		178	13	36-20		176	5
184	281	56-23200	7831-5889		179	12	44-37		177	5
185	282	55-36816	7858-9667		180	11	52-54		178	4
186	283	54-50432	7886-3446		181	11	0-71		179	4
187	284	53-64048	7913-7224		182	10	8-88		180	3
188	285	52-77664	7941-1003		183	9	17-05		181	3
189	286	51-91280	7968-4781		184	8	25-22		182	3
190	287	51-04896	7995-8560		185	7	33-39		183	3

10,000ths
of circle.10,000ths
of circle.10,000ths
of circle.10,000ths
of circle.10,000ths
of circle.10,000ths
of circle.10,000ths
of circle.10,000ths
of circle.10,000ths
of circle.

1	2	3	4	5	6	7	8	9							
191	288	50-18512	8023-2339	186	6	41-56	5169-7651	2	3	41-98	57-2683	184	2	59-58	5112-4968
192	289	49-32128	8050-6117	187	5	49-73	5197-1430	2	2	55-85	56-9124	185	2	53-88	5140-2305
193	290	48-45744	8077-9896	188	4	57-90	5224-5208	2	2	9-72	56-5565	186	2	48-17	5167-9843
194	291	47-59360	8105-3674	189	4	6-07	5251-8987	2	1	23-60	56-2006	187	2	42-47	5195-6981
195	292	46-72976	8132-7453	190	3	14-24	5279-2765	2	0	34-51	55-8218	188	2	39-73	5223-4547
196	293	45-86591	8160-1231	191	2	22-40	5306-6544	1	59	40-10	55-4020	189	2	42-30	5251-2523
197	294	45-00207	8187-5010	192	1	30-57	5334-0322	1	58	45-70	54-9822	190	2	44-88	5279-0500
198	295	44-13823	8214-8788	193	0	38-74	5361-4101	1	57	51-29	54-5624	191	2	47-45	5306-8476
199	296	43-27439	8242-2567	193	59	46-91	5388-7879	1	56	52-62	54-1097	192	2	54-29	5334-0782
200	297	42-41055	8269-6345	194	58	55-08	5416-1658	1	55	50-53	53-6306	193	3	4-56	5362-5351
201	298	41-54671	8297-0124	195	58	3-25	5443-5436	1	54	48-43	53-1515	194	3	14-82	5390-3921
202	299	40-68287	8324-3902	196	57	11-42	5470-9215	1	53	46-34	52-6724	195	3	25-08	5418-2491
203	300	39-81903	8351-7681	197	56	19-59	5498-2993	1	52	38-37	52-1479	196	3	41-22	5446-1514
204	301	38-95522	8379-1459	198	55	27-76	5525-6772	1	51	28-59	51-6095	197	3	59-17	5474-9677
205	302	38-09135	8406-5238	199	54	35-93	5553-0560	1	50	18-81	51-0711	198	4	17-12	5501-0840
206	303	37-22751	8433-9016	200	53	44-10	5580-4329	1	49	9-03	50-5326	199	4	35-07	5529-9002
207	304	36-36367	8461-2795	201	52	52-27	5607-8107	1	47	51-63	49-9354	200	5	0-64	5557-8753
208	305	35-49983	8488-6573	202	52	0-44	5635-1886	1	46	34-16	49-3377	201	5	26-38	5585-8509
209	306	34-63599	8516-0352	203	51	8-61	5662-5964	1	45	16-69	48-7399	202	5	51-92	5613-8265
210	307	33-77214	8543-4130	204	50	16-78	5689-9443	1	43	59-56	48-1448	203	6	17-22	5641-7995
211	308	32-90830	8570-7909	205	49	24-95	5717-3321	1	42	35-00	47-4923	204	6	49-95	5669-8299
212	309	32-04446	8598-1687	206	48	32-12	5744-7000	1	41	10-43	46-8398	205	7	22-09	5697-8602
213	310	31-18062	8625-5466	207	47	41-29	5772-0778	1	39	45-87	46-1873	206	7	55-42	5725-8906
214	311	30-31678	8652-9244	208	46	49-46	5799-4557	1	38	20-10	45-5255	207	8	29-36	5753-9302
215	312	29-45294	8680-3023	209	45	57-63	5826-8335	1	36	49-03	44-8228	208	9	8-60	5782-0108
216	313	28-58910	8707-6801	210	45	5-80	5854-2114	1	35	17-96	44-1201	209	9	47-84	5810-0913
217	314	27-72626	8735-0580	211	44	13-97	5881-5892	1	33	46-89	43-4174	210	10	27-08	5838-1719
218	315	26-86142	8762-4358	212	43	22-14	5908-9671	1	32	12-51	42-6892	211	11	9-62	5866-2779
219	316	25-99758	8789-8137	213	42	30-30	5936-3449	1	30	34-04	41-9363	212	11	55-36	5894-4087
220	317	25-13374	8817-1915	214	41	38-47	5963-7228	1	28	57-37	41-1834	213	12	41-11	5922-5394
221	318	24-26990	8844-5694	215	40	46-64	5991-1006	1	27	10-79	40-4305	214	13	26-85	5950-6702
222	319	23-40806	8871-9472	216	39	54-81	6018-4785	1	25	39-41	39-6559	215	14	15-40	5978-8226
223	320	22-64222	8899-3251	217	39	2-98	6045-8563	1	23	55-92	38-8574	216	15	7-06	6006-9989
224	321	21-67837	8926-7030	218	38	11-15	6073-2342	1	22	12-43	38-0589	217	15	58-72	6035-1753
225	322	20-81453	8954-0808	219	37	19-32	6100-6121	1	20	28-94	37-2604	218	16	50-38	6063-3517

TABLE XLVIII B—Contd.

Present Sūrya-Siddhānta.															
34-hour periods from true Mīśha-saurākrānti.	Sun's mean anomaly (or mean sun's distance from perigeo- point) (“0°”).				Sun's mean Longitude.				Sun's equation of the centre.				Sun's true Longitude (“g°”).		
	2		3		4		5		6		7		8		10,000ths of circle.
	0	′	10,000ths of circle.	0	′	10,000ths of circle.	0	′	10,000ths of circle.	0	′	10,000ths of circle.	0	′	
236	323	19-08069	9981-4587	220	38	27-49	6127-9899	1	18	40-47	36-4234	219	17	47-02	6091-5665
237	324	19-08085	9008-8395	221	35	36-66	6155-3678	1	16	51-07	36-5792	220	18	44-59	6119-7885
238	325	18-23301	9036-2144	222	34	43-83	6182-7456	1	15	1-07	34-7351	221	19	42-16	6148-0105
239	326	17-35917	9063-5922	223	33	52-00	6210-1235	1	13	13-16	33-8979	222	20	38-84	6176-2256
240	327	16-49533	9090-9701	224	33	0-17	6237-5013	1	11	19-03	33-0172	223	21	41-14	6204-4641
241	328	15-03149	9118-3479	225	32	9-34	6264-8792	1	9	24-00	32-1666	224	22	43-44	6232-7426
242	329	14-76765	9145-7258	226	31	16-51	6292-2570	1	7	30-76	31-2559	225	23	45-74	6261-0011
243	330	13-90381	9173-1036	227	30	24-08	6319-6349	1	5	35-16	30-3639	226	24	49-51	6289-2709
244	331	13-03997	9200-4815	228	29	32-55	6347-0127	1	3	35-71	29-4422	227	25	57-14	6317-5705
245	332	12-17613	9227-8593	229	28	41-02	6374-3906	1	1	36-25	28-5205	228	27	4-76	6345-8701
246	333	11-31229	9255-2372	230	27	49-19	6401-7684	0	59	36-80	27-5888	229	28	12-39	6374-1697
247	334	10-44844	9282-6150	231	26	57-36	6429-1463	0	57	36-40	26-6697	230	29	20-96	6402-4765
248	335	9-58460	9309-9929	232	26	5-53	6456-5241	0	55	33-40	25-7207	231	30	32-13	6430-8035
249	336	8-72076	9337-3707	233	25	13-70	6483-9020	0	53	30-39	24-7716	232	31	43-30	6459-1304
250	337	7-85692	9364-7486	234	24	21-87	6511-2798	0	51	27-38	23-8225	233	32	54-48	6487-4574
251	338	6-99398	9392-1264	235	23	39-03	6539-6577	0	49	21-23	22-8490	234	34	8-31	6515-8087
252	339	6-12924	9419-5043	236	22	38-20	6566-0355	0	47	14-07	21-8725	235	35	23-53	6544-1630
253	340	5-26540	9446-8821	237	21	46-37	6593-4134	0	45	8-12	20-8960	236	36	38-26	6572-5174
254	341	4-41056	9474-2600	238	20	54-54	6620-7912	0	43	1-57	19-9195	237	37	52-97	6600-8717
255	342	3-55772	9501-6378	239	20	2-71	6648-1691	0	40	51-82	18-9184	238	39	10-89	6629-2807
256	343	2-67388	9529-0157	240	19	10-88	6675-5469	0	38	41-72	17-9145	239	40	29-16	6657-6324
257	344	1-81004	9556-3985	241	18	19-05	6702-9248	0	36	31-62	16-9107	240	41	47-43	6686-0141
258	345	0-94620	9583-7714	242	17	27-22	6730-3026	0	34	21-74	15-9085	241	43	5-48	6714-3942
259	346	0-08236	9611-1492	243	16	35-39	6757-6805	0	32	8-68	14-8818	242	44	26-71	6742-7987
260	346	59-21852	9638-527	244	15	43-56	6785-0583	0	29	55-63	13-8651	243	45	47-94	6771-2032

1	2	3	4	5	6	7	8	9						
251	347	58-35497	245	14	51-73	6812-4382	0	27	42-57	12-8285	244	47	9-16	6798-6077
252	348	57-49083	246	13	59-80	6839-8140	0	25	29-91	11-8049	245	48	29-99	6828-0093
253	349	56-62699	247	12	8-07	6867-1919	0	23	15-08	10-7645	246	49	52-99	6856-4274
254	350	55-76315	248	12	16-24	6894-5897	0	21	0-25	9-7242	247	51	15-99	6884-8456
255	351	54-89931	249	11	24-41	6921-9476	0	18	45-42	8-6838	248	52	38-99	6913-2838
256	352	54-03547	250	10	32-58	6949-3254	0	16	28-89	7-6303	249	54	3-69	6941-6951
257	353	53-17163	251	9	40-75	6976-7033	0	14	12-28	6-5763	250	55	28-47	6970-1270
258	354	52-80779	252	8	48-92	7004-0812	0	11	55-68	5-5232	251	56	53-24	6998-5589
259	355	51-44395	253	7	57-09	7031-4590	0	9	39-07	4-4682	252	58	18-01	7026-9908
260	356	50-58011	254	7	5-26	7058-8369	0	7	21-28	3-4049	253	59	43-98	7055-4319
261	357	49-71627	255	6	13-43	7086-2147	0	5	3-49	2-3418	254	1	9-83	7083-8729
262	358	48-85243	256	5	21-60	7113-5926	0	2	45-71	1-2786	255	2	35-88	7112-3140
263	359	47-98859	257	4	29-77	7140-9704	0	0	27-92	0-2154	256	4	1-85	7140-7550
264	360	0-0	257	16	30-45	7166-5313	0	0	0-0	0-0	257	16	30-45	7166-5313

(The Sun's equation of centre is +, plus, after his mean anomaly = 360° till it reaches 180°).

264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283																				
0	47-12475	1	46-26090	2	45-39706	3	44-53322	4	43-66938	5	42-80554	6	41-94170	7	41-07786	8	40-21402	9	39-35018	10	38-48634	11	37-62250	12	36-75866	13	35-89482	14	35-03098	15	34-16713	16	33-30329	17	32-43945	18	31-57561	19	30-71177
21-8170	258	3	37-93	2188-3483	0	1	49-80	0-8472	258	5	27-74	7169-1955	7197-0365	7226-0775	7254-5186	7282-9500	7311-3819	7339-8138	7368-2468	7396-6650	7425-0832	7453-5015	7481-9220	7510-3265	7538-7310	7567-1356	7595-5209	7623-9026	7652-2843	7680-6660	7708-0246								

Sun's equation of the centre.

264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283												
21-8170	258	3	37-93	2188-3483	0	1	49-80	0-8472	258	5	27-74	7169-1955	7197-0365	7226-0775	7254-5186	7282-9500	7311-3819	7339-8138	7368-2468	7396-6650	7425-0832	7453-5015	7481-9220	7510-3265	7538-7310	7567-1356	7595-5209	7623-9026	7652-2843	7680-6660	7708-0246

TABLE XLVIII B—Contd.

Present Sūrya-Siddhānta.															
24-hour periods from true Māsha-samkrānti,	Sun's mean anomaly (or mean sun's distance from perigee- point) (“C”).				Sun's mean Longitude.		Sun's equation of the centre +		Sun's true Longitude (“S”).		10,000ths of circle.				
	2		3		4		5		6			7			
	o	/	10,000ths of circle.	o	/	o	/	10,000ths of circle.	o	/		o	/		
284	20	29884793	569-3740	277	46	21-33	7715-9053	0	46	22-98	21-4736	278	32	44-30	7737-3789
285	21	28-98409	596-7519	278	45	29-50	7743-2831	0	48	29-53	22-4501	279	33	59-02	7765-7332
286	22	28-12025	624-1297	279	44	37-66	7770-6610	0	50	36-08	23-4265	280	35	13-74	7794-0875
287	23	27-25641	651-6076	280	43	45-83	7798-0388	0	52	39-48	24-3787	281	36	25-32	7822-4176
288	24	26-39257	678-8854	281	42	54-00	7825-4167	0	54	42-49	25-3278	282	30	30-49	7850-7445
289	25	25-52873	706-2633	282	42	2-17	7852-7945	0	56	45-49	26-2769	283	38	47-06	7879-0715
290	26	24-06489	733-6412	283	41	10-34	7880-1724	0	58	48-86	27-2288	284	39	59-20	7907-4012
291	27	23-80105	761-0190	284	40	18-51	7907-5503	1	0	48-31	28-1505	285	41	6-82	7935-7008
292	28	22-93721	788-3969	285	39	26-68	7934-9281	1	2	47-77	29-0723	286	42	14-45	7964-0004
293	29	22-07336	815-7747	286	38	34-85	7962-3080	1	4	47-22	29-9940	287	43	22-07	7992-2099
294	30	21-20952	843-1526	287	37	43-02	7989-6838	1	6	44-18	30-8965	288	44	27-21	8020-5803
295	31	20-34568	870-5304	288	36	51-19	8017-0617	1	8	38-32	31-7771	289	45	29-51	8048-8388
296	32	19-48184	897-9083	289	35	59-36	8044-4395	1	10	32-45	32-6578	290	46	31-81	8077-0973
297	33	18-61801	925-2861	290	35	7-53	8071-8174	1	12	26-58	33-5384	291	47	34-11	8105-3558
298	34	17-75416	952-6640	291	34	15-70	8099-1952	1	14	18-31	34-4005	292	48	34-01	8133-5858
299	35	16-89032	980-0418	292	33	23-87	8126-5731	1	16	7-71	35-2447	293	49	31-58	8161-8178
300	36	16-02648	1007-4197	293	32	32-04	8153-9509	1	17	57-12	36-0886	294	50	29-15	8190-0398
301	37	15-16264	1034-7975	294	31	40-21	8181-3288	1	19	46-52	36-9330	295	51	26-73	8218-2618
302	38	14-29880	1062-1754	295	30	48-38	8208-7066	1	21	30-40	37-7346	296	52	18-78	8246-4412
303	39	13-43496	1089-5532	296	29	56-55	8236-0845	1	23	13-89	38-5331	297	53	10-44	8274-6170
304	40	12-57112	1116-9311	297	29	4-72	8263-4623	1	24	57-38	39-3316	298	54	2-10	8302-7939
305	41	11-70728	1144-3089	298	28	12-89	8290-8402	1	26	40-87	40-1301	299	54	53-75	8330-9703
306	42	10-84343	1171-6868	299	27	21-08	8318-2180	1	28	18-76	40-8855	300	55	39-82	8359-1035
307	43	9-97939	1199-0646	300	26	29-23	8345-5959	1	29	56-34	41-6384	301	56	25-56	8387-2343
308	44	9-11575	1226-4425	301	25	37-40	8372-9737	1	31	33-91	42-3913	302	57	11-31	8415-3050

1	2	3	4	5	6	7	8	9
309	45 8-25191	1253-8203	302 24 45-56	8400-3516	1 33 9-54	43-1292	303 57 55-11	8443-4808
310	46 7-38807	1281-1982	303 23 53-73	8427-7294	1 34 40-61	43-8319	304 58 34-35	8471-5613
311	47 6-52423	1308-5780	304 23 1-90	8455-1073	1 36 11-08	44-5346	305 59 13-59	8499-6419
312	48 5-66039	1335-9539	305 22 10-07	8482-4851	1 37 42-75	45-2373	306 59 52-83	8527-7224
313	49 4-79655	1363-3317	306 21 18-24	8509-8630	1 39 12-00	45-9259	308 0 30-24	8555-7889
314	50 3-93271	1390-7096	307 20 26-41	8537-2408	1 40 36-56	46-5784	309 1 2-97	8583-8192
315	51 3-06887	1418-0874	308 19 34-58	8564-6187	1 42 1-13	47-2309	310 1 35-71	8611-8486
316	52 2-20503	1445-4653	309 18 42-75	8591-9965	1 43 25-89	47-8834	311 2 8-44	8639-8800
317	53 1-34118	1472-8431	310 17 50-92	8619-3744	1 44 46-01	48-5032	312 2 36-03	8667-8776
318	54 0-47735	1500-2210	311 16 59-09	8646-7522	1 46 3-48	49-1009	313 3 2-57	8695-8532
319	54 59-61351	1527-5988	312 16 7-26	8674-1301	1 47 20-95	49-6987	314 3 28-21	8723-8288
320	55 58-74916	1554-9767	313 15 15-43	8701-5079	1 48 38-42	50-2964	315 3 53-85	8751-8044
321	56 57-88682	1582-3545	314 14 23-60	8728-8858	1 49 49-52	50-8451	316 4 13-12	8779-7309
322	57 57-02198	1609-7324	315 31 13-77	8756-2636	1 50 59-30	51-3835	317 4 31-07	8807-6472
323	58 56-15814	1637-1103	316 12 39-04	8783-6415	1 52 9-08	51-9219	318 4 49-02	8835-5634
324	59 55-29430	1664-4881	317 11 48-11	8811-0194	1 53 18-86	52-4604	319 5 6-97	8863-4797
325	60 54-43046	1691-8680	318 10 56-28	8838-3972	1 54 22-51	52-9515	320 5 18-79	8891-3487
326	61 53-56862	1719-2438	319 10 4-45	8865-7751	1 55 24-60	53-4306	321 5 29-05	8919-2056
327	62 52-70278	1746-6217	320 9 12-62	8893-1529	1 56 26-70	53-9097	322 5 39-31	8947-0626
328	63 51-83894	1773-9695	321 8 20-79	8920-5308	1 57 28-60	54-3873	323 5 49-39	8974-9181
329	64 50-97510	1801-3774	322 7 28-96	8947-9086	1 58 23-01	54-8071	324 5 51-96	9002-7158
330	65 50-11126	1828-7552	323 6 37-13	8975-2865	1 59 17-41	55-2219	325 5 54-54	9030-5134
331	66 49-24742	1856-1331	324 5 45-30	9002-6643	2 0 11-82	55-6467	326 5 57-11	9058-3110
332	67 48-38358	1883-5109	325 4 53-46	9030-0422	2 1 4-24	56-0512	327 5 57-70	9086-0934
333	68 47-51874	1910-8888	326 4 1-63	9057-4200	2 1 50-36	56-4071	328 5 52-00	9113-8272
334	69 46-65580	1938-2686	327 3 9-80	9084-7979	2 2 36-49	56-7630	329 5 46-29	9141-5609
335	70 45-79205	1965-6445	328 2 17-97	9212-1757	2 3 22-62	57-1190	330 5 40-59	9169-2947
336	71 44-92821	1993-0223	329 1 26-14	9139-5536	2 4 5-17	57-4473	331 5 31-32	9197-0069
337	72 44-06437	2020-4002	330 0 34-31	9166-9314	2 4 43-02	57-7804	332 5 17-33	9224-6708
338	73 43-20053	2047-7780	330 59 42-48	9194-3093	2 5 20-87	58-0314	333 5 3-35	9252-3407
339	74 42-33869	2075-1559	331 58 50-65	9221-6871	2 5 58-72	58-3234	334 4 49-37	9280-0105
340	75 41-47285	2102-5337	332 57 68-82	9249-0650	2 6 31-51	58-5765	335 4 30-34	9307-6415
341	76 40-60901	2129-9116	333 57 6-99	9276-4428	2 7 1-08	58-8047	336 4 8-07	9335-2475
342	77 39-74517	2157-2894	334 56 15-16	9303-8207	2 7 30-65	59-0328	337 3 45-81	9362-8535
343	78 38-88133	2184-6073	335 55 23-33	9331-1985	2 8 0-22	59-2610	338 3 23-55	9390-4595

TABLE XLVIII B—Contd.

Present Sūrya-Siddhānta.															
24-hour periods from true Māsa-samkrānti.	Sun mean anomaly or (mean sun's distance from perigeo- point) (“G”).				Sun's mean Longitude.		Sun's equation of the centre. +		Sun's true Longitude (“g”).		10,000ths of circle.				
	2		3		4		5		6			7			
	o	'	o	'	o	'	o	'	o	'		o	'		
1															

TABLE XLIX.

ELEMENTS OF THE SUN'S TRUE LONGITUDE.

HOURS.

N. B.—Column 1 corresponds to the 24-hour periods, measured from true Mēsha-saṁkrānti, entered in Col. 1, Tables XLVIII A and B. In the present Table they are grouped in conformity with the Hindu Sine-Table. Figures in Columns 4 to 6 give the actual arc travelled on the ecliptic by the true sun in the given number of hours. For minutes see Table L, following. The Table is exact for the First Ārya-Siddhānta, but can be used for all the Hindu authorities.

Grouping of the days.

(a) Days 1 to 85 in order, and in reverse order days 86 to 164.

(b) Days 165 to 267 in order, and in reverse order days 268 to 363.

(c) Days 363 to 365 are grouped with Day 1.

This arrangement had to be adopted to prevent the size of the Table being doubled.

24-hour periods from true Mēsha-saṁkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
363 to 1 } 162 to 164 }	0 58 46-29	27-2080	1 2 26-93 2 4 53-86 3 7 20-79 4 9 47-71 5 12 14-64 6 14 41-57 7 17 8-50 8 19 35-43 9 22 2-36 10 24 29-29 11 26 56-22 12 29 23-14	26-93 53-86 20-79 47-71 14-64 41-57 8-50 35-43 2-36 29-29 56-22 23-14	1-1337 2-2674 3-4011 4-5348 5-6685 6-8023 7-9360 8-0697 9-2034 10-3371 11-4708 12-6045	13 14 15 16 17 18 19 20 21 22 23	31 50-07 34 17-00 36 43-93 39 10-86 41 37-79 44 4-72 46 31-65 48 58-57 51 25-50 53 52-43 56 19-36	14-7382 15-8719 17-0056 18-1394 19-2731 20-4068 21-5405 22-6742 23-8079 24-9416 26-0753
2 to 5 } 168 to 161 }	0 58 38-01	27-1451	1 2 26-58 2 4 53-17 3 7 19-75 4 9 46-34 5 12 12-92 6 14 39-50 7 17 6-09 8 19 32-67 9 21 59-25 10 24 25-84 11 26 52-42 12 29 19-01	26-58 53-17 19-75 46-34 12-92 39-50 6-09 32-67 59-25 25-84 52-42 19-01	1-1310 2-2621 3-3931 4-5242 5-6552 6-7863 7-9173 8-0484 9-1794 10-3105 11-4415 12-5726	13 14 15 16 17 18 19 20 21 22 23	31 45-59 34 12-17 36 38-76 39 5-34 41 31-92 43 58-51 46 25-09 48 51-68 51 18-26 53 44-84 56 11-43	14-7036 15-8347 16-9657 18-0968 19-2278 20-3589 21-4899 22-6210 23-7520 24-8831 26-0141

TABLE XLIX—Contd.

24-hour periods from true Māsh- sankrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	°	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
6 to 8 } 154 to 157 }	0 58 29.73	27.0813	1 2 26.24 2 4 52.48 3 7 18.72 4 9 44.96 5 12 11.19 6 14 37.43 7 17 3.67 8 19 29.91 9 21 56.15 10 24 22.39 11 26 48.63 12 29 14.87	1.1284 2.2568 3.3852 4.5135 5.6419 6.7703 7.8987 9.0271 10.1555 11.2839 12.4122 13.5406	13 14 15 16 17 18 19 20 21 22 23	31 41.10 34 7.34 36 33.58 38 59.82 41 26.06 43 52.30 46 18.54 48 44.78 51 11.02 53 37.25 56 3.49	14.6690 15.7974 16.9258 18.0542 19.1826 20.3109 21.4393 22.5677 23.6961 24.8245 25.9529	
9 to 12 } 150 to 153 }	0 58 21.45	27.0174	1 2 25.89 2 4 51.79 3 7 17.68 4 9 43.58 5 12 9.47 6 14 35.36 7 17 1.26 8 19 27.15 9 21 53.04 10 24 18.94 11 26 44.83 12 29 10.73	1.1257 2.2514 3.3772 4.5029 5.6286 6.7543 7.8801 9.0058 10.1315 11.2572 12.3830 13.5087	13 14 15 16 17 18 19 20 21 22 23	31 36.62 34 2.51 36 28.41 38 54.30 41 20.20 43 46.09 46 11.98 48 37.88 51 3.77 53 29.66 55 55.56	14.6344 15.7601 16.8859 18.0116 19.1373 20.2630 21.3888 22.5145 23.6402 24.7659 25.8917	
13 to 16 } 147 to 149 }	0 58 13.17	26.9535	1 2 25.55 2 4 51.10 3 7 16.65 4 9 42.20 5 12 7.74 6 14 33.29 7 16 58.84 8 19 24.39 9 21 49.94 10 24 15.49 11 26 41.04 12 29 6.59	1.1231 2.2461 3.3692 4.4923 5.6153 6.7384 7.8614 8.9845 10.1076 11.2306 12.3537 13.4768	13 14 15 16 17 18 19 20 21 22 23	31 32.14 33 57.68 36 23.23 38 48.78 41 14.33 43 39.88 46 5.43 48 30.98 50 56.53 53 22.08 55 47.62	14.5998 15.7229 16.8459 17.9690 19.0921 20.2151 21.3382 22.4613 23.5843 24.7074 25.8304	
17 to 20 } 143 to 146 }	0 58 5.49	26.8942	1 2 25.23 2 4 50.46 3 7 15.69 4 9 40.91 5 12 6.14 6 14 31.37 7 16 56.60 8 19 21.83 9 21 47.06 10 24 12.29 11 26 37.51 12 29 2.74	1.1206 2.2412 3.3618 4.4824 5.6030 6.7235 7.8441 8.9647 10.0853 11.2059 12.3265 13.4471	13 14 15 16 17 18 19 20 21 22 23	31 27.97 33 53.20 36 18.43 38 43.66 41 8.89 43 34.11 45 59.34 48 24.57 50 49.80 53 15.03 55 40.26	14.5677 15.6883 16.8089 17.9295 19.0500 20.1706 21.2912 22.4118 23.5324 24.6530 25.7736	

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha- samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
21 to 24 } 139 to 142 }	0 57 57.80	26.8349	1 2 24.91 2 4 49.82 3 7 14.72 4 9 39.63 5 12 4.54 6 14 29.45 7 16 54.36 8 19 19.27 9 21 44.17 10 24 9.08 11 26 33.99 12 28 58.90	2 24.91 4 49.82 7 14.72 9 39.63 12 4.54 14 29.45 16 54.36 19 19.27 21 44.17 24 9.08 26 33.99 28 58.90	1.1181 2.2362 3.3544 4.4725 5.5906 6.7087 7.8268 8.9450 10.0631 11.1812 12.2993 13.4174	13 14 15 16 17 18 19 20 21 22 23	31 23.81 33 48.72 36 13.62 38 38.53 41 3.44 43 28.35 45 53.26 48 18.17 50 43.07 53 7.98 55 32.89	14.5356 15.6537 16.7718 17.8899 19.0080 20.1261 21.2443 22.3624 23.4805 24.5986 25.7167
25 to 28 } 135 to 138 }	0 57 50.70	26.7801	1 2 24.61 2 4 49.23 3 7 13.84 4 9 38.45 5 12 3.06 6 14 27.68 7 16 52.29 8 19 16.90 9 21 41.51 10 24 6.13 11 26 30.74 12 28 55.35	2 24.61 4 49.23 7 13.84 9 38.45 12 3.06 14 27.68 16 52.29 19 16.90 21 41.51 24 6.13 26 30.74 28 55.35	1.1158 2.2317 3.3475 4.4634 5.5792 6.6950 7.8109 8.9267 10.0425 11.1584 12.2742 13.3901	13 14 15 16 17 18 19 20 21 22 23	31 19.96 33 44.58 36 9.19 38 33.80 40 58.41 43 23.03 45 47.64 48 12.25 50 36.86 53 1.48 55 26.09	14.5059 15.6217 16.7376 17.8534 18.9693 20.0851 21.2009 22.3168 23.4326 24.5485 25.6643
29 to 31 } 131 to 134 }	0 57 43.60	26.7254	1 2 24.32 2 4 48.63 3 7 12.95 4 9 37.27 5 12 1.58 6 14 25.90 7 16 50.22 8 19 14.53 9 21 38.85 10 24 3.17 11 26 27.48 12 28 51.80	2 24.32 4 48.63 7 12.95 9 37.27 12 1.58 14 25.90 16 50.22 19 14.53 21 38.85 24 3.17 26 27.48 28 51.80	1.1136 2.2271 3.3407 4.4542 5.5678 6.6813 7.7949 8.9085 10.0220 11.1356 12.2491 13.3627	13 14 15 16 17 18 19 20 21 22 23	31 16.11 33 40.43 36 4.75 38 29.06 40 53.38 43 17.70 45 42.01 48 6.33 50 30.65 52 54.96 55 19.28	14.4762 15.5898 16.7033 17.8169 18.9305 20.0440 21.1576 22.2711 23.3847 24.4982 25.6118
32 to 35 } 127 to 130 }	0 57 37.10	26.6752	1 2 24.05 2 4 48.09 3 7 12.14 4 9 36.18 5 12 0.23 6 14 24.28 7 16 48.32 8 19 12.37 9 21 36.41 10 24 0.46 11 26 24.50 12 28 48.55	2 24.05 4 48.09 7 12.14 9 36.18 12 0.23 14 24.28 16 48.32 19 12.37 21 36.41 24 0.46 26 24.50 28 48.55	1.1115 2.229 3.3344 4.4459 5.5573 6.6688 7.7803 8.8917 10.0032 11.1147 12.2261 13.3376	13 14 15 16 17 18 19 20 21 22 23	31 12.60 33 36.64 36 0.69 38 24.73 40 48.78 43 12.83 45 36.87 48 0.92 50 24.96 52 49.01 55 13.05	14.4490 15.5605 16.6720 17.7834 18.8949 20.0064 21.1178 22.2293 23.3408 24.4522 25.5637

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha- saṁkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	o ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
36 to 39 } 124 to 126 }	0 57 31.19	26.6295	1 2 23.80 2 4 47.60 3 7 11.40 4 9 35.20 5 11 59.00 6 14 22.80 7 16 46.60 8 19 10.40 9 21 34.20 10 23 57.99 11 26 21.79 12 28 45.59	23.80 47.60 11.40 35.20 59.00 22.80 46.60 10.40 34.20 57.99 21.79 45.59	1.1096 2.2191 3.3287 4.4383 5.5478 6.6574 7.7669 8.8765 9.9861 11.0956 12.2052 13.3148	13 14 15 16 17 18 19 20 21 22 23	31 9.39 33 33.19 35 56.99 38 20.79 40 44.59 43 8.39 45 32.19 47 55.99 50 19.79 52 43.59 55 7.39	14.4243 15.5339 16.6435 17.7530 18.8626 19.9721 21.0817 22.1913 23.3008 24.4104 25.5200
40 to 43 } 120 to 123 }	0 57 25.27	26.5839	1 2 23.55 2 4 47.11 3 7 10.66 4 9 34.21 5 11 57.77 6 14 21.32 7 16 44.87 8 19 8.42 9 21 31.98 10 23 55.53 11 26 19.08 12 28 42.64	23.55 47.11 10.66 34.21 57.77 21.32 44.87 8.42 31.98 55.53 19.08 42.64	1.1077 2.2153 3.3230 4.4306 5.5383 6.6460 7.7536 8.8613 9.9690 11.0766 12.1843 13.2919	13 14 15 16 17 18 19 20 21 22 23	31 6.19 33 29.74 35 53.30 38 16.85 40 40.40 43 3.96 45 27.51 47 51.06 50 14.61 52 38.17 55 1.72	14.3996 15.5073 16.6149 17.7226 18.8303 19.9379 21.0456 22.1532 23.2609 24.3686 25.4762
44 to 47 } 116 to 119 }	0 57 19.95	26.5428	1 2 23.33 2 4 46.66 3 7 9.99 4 9 33.33 5 11 56.66 6 14 19.99 7 16 43.32 8 19 6.65 9 21 21.98 10 23 53.31 11 26 16.64 12 28 39.98	23.33 46.66 9.99 33.33 56.66 19.99 43.32 6.65 21.98 53.31 16.64 39.98	1.1066 2.2119 3.3179 4.4238 5.5298 6.6457 7.7417 8.8476 9.9536 11.0595 12.1655 13.2714	13 14 15 16 17 18 19 20 21 22 23	31 3.31 33 26.64 35 49.97 38 13.30 40 36.63 42 59.96 45 23.29 47 46.63 50 9.96 52 33.29 54 56.62	14.3774 15.4833 16.5893 17.6952 18.8012 19.9071 21.0131 22.1190 23.2250 24.3309 25.4369
48 to 50 } 112 to 115 }	0 57 15.22	26.5063	1 2 23.13 2 4 46.27 3 7 9.40 4 9 32.54 5 11 55.67 6 14 18.81 7 16 41.94 8 19 5.07 9 21 28.21 10 23 51.34 11 26 14.48 12 28 37.61	23.13 46.27 9.40 32.54 55.67 18.81 41.94 5.07 28.21 51.34 14.48 37.61	1.1044 2.2089 3.3133 4.4177 5.5222 6.6266 7.7310 8.8354 9.9399 11.0443 12.1487 13.2532	13 14 15 16 17 18 19 20 21 22 23	31 0.74 33 23.88 35 47.01 38 10.15 40 33.28 42 56.42 45 19.55 47 42.68 50 5.82 52 28.95 54 52.09	14.3576 15.4620 16.5665 17.6709 18.7753 19.8797 20.9842 22.0886 23.1930 24.2975 25.4019

TABLE XLIX—Contd.

24-hour periods from true Mēsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.			Arc travelled by true sun per hour.									
	°	'	"	10,000ths of circle.	No. of Hours.	'	"	10,000ths of circle.	No. of Hours.	'	"	10,000ths of circle.	
1	2			3	4	5			4	5			6
51 to 54 } 108 to 111 }	0	57	10-49	26-4698	1	2	22-94	1-1029	13	30	58-18	14-3378	
					2	4	45-87	2-2058	14	33	21-12	15-4407	
					3	7	8-81	3-3087	15	35	44-06	16-5436	
					4	9	31-75	4-4116	16	38	6-99	17-6466	
					5	11	54-69	5-5145	17	40	29-93	18-7495	
					6	14	17-62	6-6175	18	42	52-87	19-8524	
					7	16	40-56	7-7204	19	45	15-80	20-9553	
					8	19	3-50	8-8233	20	47	38-74	22-0582	
					9	21	26-43	9-9262	21	50	1-68	23-1611	
					10	23	49-37	11-0291	22	52	24-62	24-2640	
					11	26	12-31	12-1320	23	54	47-55	25-3669	
					12	28	35-24	13-2349					
55 to 58 } 105 to 107 }	0	57	6-94	26-4424	1	2	22-79	1-1018	13	30	56-26	14-3230	
					2	4	45-58	2-2035	14	33	19-05	15-4248	
					3	7	8-37	3-3053	15	35	41-84	16-5265	
					4	9	31-16	4-4071	16	38	4-63	17-6283	
					5	11	53-95	5-5088	17	40	27-42	18-7301	
					6	14	16-74	6-6106	18	42	50-21	19-8318	
					7	16	39-52	7-7124	19	45	13-00	20-9336	
					8	19	2-31	8-8141	20	47	35-78	22-0354	
					9	21	25-10	9-9159	21	49	58-57	23-1371	
					10	23	47-89	11-0177	22	52	21-36	24-2389	
					11	26	10-68	12-1195	23	54	44-15	25-3497	
					12	28	33-47	13-2212					
59 to 62 } 101 to 104 }	0	57	3-98	26-4196	1	2	22-67	1-1008	13	30	54-66	14-3106	
					2	4	45-33	2-2016	14	33	17-32	15-4115	
					3	7	8-00	3-3025	15	35	39-99	16-5123	
					4	9	30-66	4-4033	16	38	2-66	17-6131	
					5	11	53-33	5-5041	17	40	25-32	18-7139	
					6	14	16-00	6-6049	18	42	47-99	19-8147	
					7	16	38-66	7-7057	19	45	10-65	20-9155	
					8	19	1-33	8-8065	20	47	33-32	22-0164	
					9	21	23-99	9-9074	21	49	55-99	23-1172	
					10	23	46-66	11-0082	22	52	18-65	24-2180	
					11	26	9-33	12-1090	23	54	41-32	25-3188	
					12	28	31-99	13-2098					
63 to 66 } 97 to 100 }	0	57	1-03	26-3968	1	2	22-54	1-0999	13	30	53-06	14-2983	
					2	4	45-09	2-1997	14	33	15-60	15-3981	
					3	7	7-63	3-2996	15	35	38-14	16-4980	
					4	9	30-17	4-3995	16	38	0-69	17-5979	
					5	11	52-71	5-4993	17	40	23-23	18-6977	
					6	14	15-26	6-5992	18	42	45-77	19-7976	
					7	16	37-80	7-6991	19	45	8-31	20-8975	
					8	19	0-34	8-7989	20	47	30-86	21-9973	
					9	21	22-89	9-8988	21	49	53-40	23-0972	
					10	23	45-43	10-9987	22	52	15-94	24-1971	
					11	26	7-97	12-0985	23	54	38-48	25-2970	
					12	28	30-51	13-1984					

TABLE XLIX—Contd.

24-hour periods from true Māsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
67 to 69) 93 to 96)	0 56 58-66	26-3786		2 22 44 2 4 44-89 3 7 7-33 4 9 29-78 5 11 52-22 6 14 14-67 7 16 37-11 8 18 59-55 9 21 22-00 10 23 44-44 11 26 6-89 12 28 29-33	1-0991 2-1982 3-2973 4-3964 5-4955 6-5946 7-6937 8-7929 9-8920 10-9911 12-0902 13-1893	13 14 15 16 17 18 19 20 21 22 23	30 51-78 33 14-22 35 6-66 37 59-11 40 21-55 42 44-00 45 6-44 47 28-89 49 51-33 52 13-77 54 36-22	14-2884 15-3875 16-4866 17-5857 18-6848 19-7839 20-8830 21-9821 23-0812 24-1804 25-2795
70 to 73) 89 to 92)	0 56 56-89	26-3649		1 2 22-37 2 4 44-74 3 7 7-11 4 9 29-48 5 11 51-85 6 14 14-22 7 16 36-50 8 18 58-96 9 21 21-33 10 23 43-70 11 26 6-07 12 28 28-44	1-0985 2-1971 3-2956 4-3941 5-4927 6-5912 7-6898 8-7883 9-8868 10-9854 12-0839 13-1824	13 14 14 16 17 18 19 20 21 22 23	30 50-81 33 13-18 35 35-55 37 57-93 40 20-30 42 42-67 45 5-04 47 27-41 49 49-78 52 12-15 54 34-52	14-2810 15-3795 16-4780 17-5766 18-6751 19-7737 20-8722 21-9707 23-0693 24-1678 25-2663
74 to 77) 86 to 88)	0 56 55-71	26-3558		1 2 22-32 2 4 44-64 3 7 6-06 4 9 29-28 5 11 51-61 6 14 13-93 7 16 36-25 8 18 58-57 9 21 20-89 10 23 43-21 11 26 5-53 12 28 27-85	1-0982 2-1963 3-2945 4-3926 5-4908 6-5889 7-6871 8-7853 9-8834 10-9816 12-0797 13-1779	13 14 15 16 17 18 19 20 21 22 23	30 50-17 33 12-49 35 34-82 37 57-14 40 19-46 42 41-78 45 4-10 47 26-42 49 48-74 52 11-06 54 33-38	14-2760 15-3742 16-4723 17-5705 18-6687 19-7668 20-8650 21-9631 23-0613 24-1594 25-2576
78 to 85) (True sun in apogee on Day 81).	0 56 55-11	26-3512		1 2 22-30 2 4 44-59 3 7 6-89 4 9 29-19 5 11 51-48 6 14 13-78 7 16 36-07 8 18 58-37 9 21 20-67 10 23 42-96 11 26 5-26 12 28 27-56	1-0980 2-1959 3-2939 4-3919 5-4898 6-5878 7-6858 8-7837 9-8817 10-9797 12-0776 13-1756	13 14 15 16 17 18 19 20 21 22 23	30 49-85 33 12-15 35 34-45 37 56-74 40 19-04 42 41-34 45 3-63 47 29-93 49 48-22 52 10-52 54 32-82	14-2738 15-3715 16-4695 17-5675 18-6654 19-7634 20-8614 21-9593 23-0573 24-1553 25-2532

TABLE XLIX—Contd.

24-hour periods from true Mēsha sankrānti (inclusive).	Are travelled by true sun in 24 hours.			Are travelled by true sun per hour.								
	°	'	"	10,000ths of circle.	No. of Hours.	'	"	10,000ths of circle.	No. of Hours.	'	"	10,000ths of circle.
1	2	3	4	5	6	4	5	6	4	5	6	6
For all days (Column 1) from 86 to 164 see above, taking the numbers of days backwards.												
165 to 168, 360 to 362,	0	58	55-16	27-2775	1	2	27-30	1-1366	13	31	54-88	14-7753
					2	4	54-66	2-2731	14	34	22-18	15-9119
					3	7	21-90	3-4057	15	36	49-48	17-0484
					4	9	49-19	4-5462	16	39	16-77	18-1850
					5	12	16-49	5-6828	17	41	44-07	19-3215
					6	14	43-79	6-8914	18	44	11-37	20-4581
					7	17	11-09	7-9559	19	46	38-67	21-5947
					8	19	38-39	9-0925	20	49	5-97	22-7312
					9	22	5-69	10-2291	21	51	33-27	23-8678
					10	24	32-98	11-3656	22	54	0-56	25-0043
					11	27	0-28	12-5022	23	56	27-86	26-1409
					12	29	27-58	13-6387				
169 to 172, 356 to 359,	0	59	4-03	27-3159	1	2	27-67	1-1364	13	31	59-68	14-8124
					2	4	55-31	2-2788	14	34	27-35	15-9518
					3	7	23-00	3-4182	15	36	55-02	17-0912
					4	9	50-67	4-5577	16	39	22-69	18-2306
					5	12	18-34	5-6971	17	41	50-36	19-3700
					6	14	46-01	6-8365	18	44	18-02	20-5094
					7	17	13-68	7-9759	19	46	45-69	21-6489
					8	19	41-34	9-1153	20	49	13-36	22-7883
					9	22	9-01	10-2547	21	51	41-63	23-9277
					10	24	36-68	11-3941	22	54	8-69	25-0671
					11	27	4-35	12-5335	23	56	36-36	26-2065
					12	29	32-02	13-6730				
173 to 176, 352 to 355,	0	59	12-31	27-4098	1	2	28-01	1-1421	13	32	4-17	14-8470
					2	4	56-03	2-2841	14	34	32-18	15-9890
					3	7	24-04	3-4262	15	37	0-19	17-1311
					4	9	52-05	4-5683	16	39	28-21	18-2732
					5	12	20-06	5-7164	17	41	56-22	19-4153
					6	14	48-06	6-8524	18	44	24-23	20-5573
					7	17	16-09	7-9945	19	46	52-25	21-6994
					8	19	44-10	9-1366	20	49	20-26	22-8415
					9	22	12-12	10-2787	21	51	48-27	23-9836
					10	24	40-13	11-4207	22	54	16-28	25-1256
					11	27	8-14	12-5628	23	56	44-30	26-2677
					12	29	36-15	13-7049				
177 to 180, 348 to 351,	0	59	21-18	27-4782	1	2	28-38	1-1449	13	32	8-97	14-8840
					2	4	56-77	2-2899	14	34	37-36	16-0290
					3	7	25-15	3-4348	15	37	5-74	17-1739
					4	9	53-53	4-5797	16	39	34-12	18-3158
					5	12	21-91	5-7246	17	42	2-50	19-4638
					6	14	50-30	6-8696	18	44	30-89	20-6087
					7	17	18-68	8-0145	19	46	59-27	21-7536
					8	19	47-06	9-1594	20	49	27-65	22-8985
					9	22	15-44	10-3043	21	51	56-03	24-0435
					10	24	43-83	11-4493	22	54	24-42	25-1884
					11	27	12-21	12-5942	23	56	52-80	26-3333
					12	29	40-59	13-7391				

TABLE XLIX—*Contd.*

24-hour periods from true Māsha- sankranti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
181 to 184 } 344 to 347 }	0 59 30-05	27-5467	1 2 28-75 2 4 57-50 3 7 26-26 4 9 55-01 5 12 23-76 6 14 52-51 7 17 21-26 8 19 50-02 9 22 18-77 10 24 47-52 11 27 16-27 12 29 45-03	1-1478 2-2956 3-4433 4-5911 5-7389 6-8867 8-0345 9-1822 10-3300 11-4778 12-6256 13-7733	13 14 15 16 17 18 19 20 21 22 23	32 13-78 34 42-53 37 11-28 39 40-03 42 8-79 44 37-54 47 6-29 49 35-04 52 3-79 54 32-55 57 1-30	14-9211 16-0689 17-2167 18-3645 19-5122 20-6600 21-8078 22-9556 24-1034 25-2511 26-3989	
185 to 187 } 341 to 343 }	0 59 38-33	27-6106	1 2 29-10 2 4 58-19 3 7 27-29 4 9 56-39 5 12 25-49 6 14 54-58 7 17 23-68 8 19 52-78 9 22 21-87 10 24 50-97 11 27 20-07 12 29 49-16	1-1504 2-3009 3-4513 4-6018 5-7522 6-9026 8-0531 9-2035 10-3540 11-5044 12-6548 13-8053	13 14 15 16 17 18 19 20 21 22 23	32 18-26 34 47-36 37 16-46 39 45-55 42 14-65 44 43-75 47 12-84 49 41-94 52 11-04 54 40-14 57 9-23	14-9557 16-1062 17-2566 18-4070 19-5575 20-7079 21-8584 23-0088 24-1592 25-3097 26-4601	
188 to 191 } 337 to 340 }	0 59 46-61	27-6745	1 2 29-44 2 4 58-88 3 7 28-33 4 9 57-77 5 12 27-21 6 14 56-65 7 17 26-09 8 19 55-54 9 22 24-98 10 24 54-42 11 27 23-86 12 29 53-30	1-1531 2-3062 3-4593 4-6124 5-7655 6-9186 8-0717 9-2248 10-3779 11-5310 12-6841 13-8372	13 14 15 16 17 18 19 20 21 22 23	32 22-75 34 52-19 37 21-63 39 51-07 42 20-51 44 49-96 47 19-40 49 48-84 52 18-28 54 47-72 57 17-17	14-9903 16-1434 17-2965 18-4496 19-6027 20-7558 21-9089 23-0620 24-2151 25-3682 26-5213	
192 to 195 } 333 to 336 }	0 59 54-89	27-7383	1 2 29-79 2 4 59-57 3 7 29-36 4 9 59-15 5 12 28-93 6 14 58-72 7 17 28-51 8 19 58-30 9 22 28-08 10 24 57-87 11 27 27-66 12 29 57-44	1-1558 2-3115 3-4673 4-6231 5-7788 6-9346 8-0903 9-2461 10-4019 11-5576 12-7134 13-8692	13 14 15 16 17 18 19 20 21 22 23	32 27-23 34 57-02 37 26-80 39 56-59 42 26-38 44 56-17 47 26-95 49 55-74 52 25-53 54 55-31 57 25-10	15-0249 16-1807 17-3385 18-4922 19-6480 20-8037 21-9595 23-1153 24-2710 25-4268 26-5826	

TABLE XLIX—Contd.

24-hour periods from true Mēsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
196 to 199 } 329 to 332 }	1 0 3-17	27-8022	1 2 30-13 2 5 0-26 3 7 30-40 4 10 0-53 5 12 30-66 6 15 0-79 7 17 30-92 8 20 1-06 9 22 31-19 10 25 1-32 11 27 31-45 12 30 1-58		1-1584 2-3169 3-4753 4-6337 5-7921 6-9506 8-1090 9-2764 10-4258 11-5843 12-7427 13-9011	13 14 15 16 17 18 19 20 21 22 23	32 31-72 35 1-85 37 31-98 40 2-11 42 32-24 45 2-38 47 32-51 50 2-64 52 32-77 55 2-90 57 33-03	15-0595 16-2180 17-3764 18-5348 19-6932 20-8517 22-0101 23-1685 24-3269 25-4854 26-6438
200 to 203 } 325 to 328 }	1 0 10-85	27-8615	1 2 30-45 2 5 0-90 3 7 31-36 4 10 1-81 5 12 32-26 6 15 2-71 7 17 33-17 8 20 3-62 9 22 34-07 10 25 4-52 11 27 34-98 12 30 5-43		1-1609 2-3218 3-4827 4-6436 5-8045 6-9654 8-1263 9-2872 10-4481 11-6090 12-7699 13-9308	13 14 15 16 17 18 19 20 21 22 23	32 35-88 35 6-33 37 36-78 40 7-24 42 37-69 45 8-14 47 38-59 50 9-05 52 59-50 55 9-95 57 40-40	15-0917 16-2526 17-4135 18-5744 19-7353 20-8961 22-0570 23-2179 24-3788 25-5397 26-7006
204 to 206 } 321 to 324 }	1 0 18-54	27-9209	1 2 30-77 2 5 1-55 3 7 32-32 4 10 3-09 5 12 33-86 6 15 4-64 7 17 35-41 8 20 6-18 9 22 36-95 10 25 7-73 11 27 38-50 12 30 9-27		1-1634 2-3267 3-4901 4-6535 5-8168 6-9802 8-1436 9-3070 10-4703 11-6337 12-7971 13-9604	13 14 15 16 17 18 19 20 21 22 23	32 40-04 35 10-82 37 41-59 40 12-36 42 43-13 45 13-91 47 44-68 50 15-45 52 46-22 55 17-00 57 47-77	15-1238 16-2872 17-7505 18-6139 19-7773 20-9406 22-1040 23-2674 24-4307 25-5941 26-7575
207 to 210 } 318 to 320 }	1 0 25-64	27-9756	1 2 31-07 2 5 2-14 3 7 33-20 4 10 4-27 5 12 35-34 6 15 6-41 7 17 37-48 8 20 8-55 9 22 39-61 10 25 10-68 11 27 41-75 12 30 12-82		1-1657 2-3313 3-4970 4-6626 5-8283 6-9939 8-1596 9-3252 10-4909 11-6565 12-8222 13-9878	13 14 15 16 17 18 19 20 21 22 23	32 43-89 35 14-76 37 46-02 40 17-09 42 48-16 45 19-23 47 50-30 50 21-37 52 52-43 55 23-50 57 54-57	15-1535 16-3191 17-4848 18-6504 19-8161 20-9817 22-1474 23-3130 24-4787 25-6443 26-8100

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha- samkrānti (inclus v.).	Are travelled by true sun in 24 hours.		Are travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	° ' "	10,000ths of circle.	No. of Hours.	° ' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
211 to 214) 314 to 317)	1 0 32.74	28.0304	1 2 3 4 5 6 7 8 9 10 11 12	2 31.36 5 2.73 7 34.09 10 5.46 12 36.82 15 8.18 17 39.55 20 10.91 22 42.28 25 13.64 27 45.00 30 16.37	1.1679 2.3359 3.5038 4.6717 5.8397 7.0076 8.1755 9.3435 10.5114 11.6793 12.8472 14.0152	13 14 15 16 17 18 19 20 21 22 23	32 47.73 35 19.10 37 50.46 40 21.82 42 53.19 45 24.55 47 55.92 50 27.28 52 58.64 55 30.01 58 1.37	15.1831 16.3519 17.5199 18.6869 19.8548 21.0228 22.1907 23.3586 24.5266 25.6945 26.8624
215 to 218) 310 to 313)	1 0 39.24	28.0806	1 2 3 4 5 6 7 8 9 10 11 12	2 31.63 5 3.27 7 34.90 10 6.54 12 38.17 15 9.81 17 41.44 20 13.68 22 44.71 25 16.35 27 47.98 30 19.62	1.1709 2.3400 3.5101 4.6801 5.8501 7.0201 8.1902 9.3602 10.5302 11.7002 12.8703 14.0403	13 14 15 16 17 18 19 20 21 22 23	32 51.25 35 22.89 37 54.52 40 26.16 42 57.79 45 29.43 48 1.06 50 32.70 53 4.33 55 35.97 58 7.60	15.2103 16.3703 17.5303 18.7204 19.8904 21.0604 22.2304 23.4005 24.5705 25.7405 26.9105
219 to 222) 306 to 309)	1 0 45.15	28.1262	1 2 3 4 5 6 7 8 9 10 11 12	2 31.88 5 3.70 7 35.64 10 7.53 12 39.41 15 11.29 17 43.17 20 15.05 22 46.93 25 18.81 27 50.70 30 22.58	1.1719 2.3438 3.5158 4.6877 5.8596 7.0315 8.2035 9.3754 10.5473 11.7192 12.8912 14.0631	13 14 15 16 17 18 19 20 21 22 23	32 54.46 35 26.34 37 58.22 40 30.10 43 1.98 45 33.87 48 5.75 50 37.63 53 9.51 55 41.39 58 13.27	15.2350 16.4069 17.5789 18.7508 19.9227 21.0946 22.2666 23.4385 24.6104 25.7823 26.9543
223 to 225) 302 to 305)	1 0 51.07	28.1718	1 2 3 4 5 6 7 8 9 10 11 12	2 32.13 5 4.26 7 36.38 10 8.51 12 40.64 15 12.77 17 44.89 20 17.02 22 49.15 25 21.28 27 53.41 30 25.53	1.1738 2.3477 3.5215 4.6953 5.8691 7.0430 8.2168 9.3906 10.5644 11.7383 12.9121 14.0859	13 14 15 16 17 18 19 20 21 22 23	32 57.66 35 29.79 38 1.92 40 34.04 43 6.17 45 38.30 48 10.43 50 42.56 53 14.68 55 46.81 58 18.94	15.2597 16.4336 17.6074 18.7812 19.9550 21.1289 22.3027 23.4765 24.6503 25.8242 26.9980

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
226 to 229 } 299 to 301 }	1 0 56-39	28-2129	1 2 32-35 2 5 4-70 3 7 37-05 4 10 9-40 5 12 41-75 6 15 14-10 7 17 46-45 8 20 18-80 9 22 51-15 10 25 23-50 11 27 55-85 12 30 28-19	1-1755 2-3511 3-5266 4-7021 5-8777 6-0532 7-2288 8-4043 9-5798 10-7554 11-9309 12-1064	13 33 0-54 14 35 32-89 15 38 5-24 16 40 37-59 17 43 9-94 18 45 42-29 19 48 14-64 20 50 46-99 21 53 19-34 22 55 51-69 23 58 24-04	15-2820 16-4575 17-6331 18-8086 19-9841 20-1597 21-3352 22-5107 23-6863 24-8618 25-0373		
230 to 233 } 295 to 298 }	1 1 1-12	28-2494	1 2 32-55 2 5 5-09 3 7 37-64 4 10 10-19 5 12 42-73 6 15 15-28 7 17 47-83 8 20 20-37 9 22 52-92 10 25 25-47 11 27 58-01 12 30 30-56	1-1771 2-3541 3-5312 4-7082 5-8853 6-0623 7-2394 8-4155 9-5935 10-7706 11-9476 12-1247	13 33 3-11 14 35 35-65 15 38 8-20 16 40 40-75 17 43 13-29 18 45 45-84 19 48 18-39 20 50 50-93 21 53 23-48 22 55 56-03 23 58 28-57	15-3108 16-4788 17-6559 18-8329 19-0100 20-1870 21-3641 22-5412 23-7182 24-8953 25-0723		
234 to 237 } 291 to 294 }	1 1 5-85	28-2859	1 2 32-74 2 5 5-49 3 7 38-23 4 10 10-98 5 12 43-72 6 15 16-46 7 17 49-21 8 20 21-95 9 22 54-69 10 25 27-44 11 28 0-18 12 30 32-93	1-1786 2-3572 3-5357 4-7143 5-8929 6-0715 7-2501 8-4286 9-6072 10-7858 11-9644 12-1429	13 33 5-67 14 35 38-41 15 38 11-16 16 40 43-90 17 43 16-64 18 45 49-39 19 48 22-13 20 50 54-88 21 53 27-62 22 56 0-36 23 58 33-11	15-3215 16-5001 17-6787 18-8573 19-0358 20-2144 21-3940 22-5716 23-7502 24-9287 25-1073		
238 to 241 } 287 to 290 }	1 1 9-40	28-3133	1 2 32-89 2 5 5-78 3 7 38-67 4 10 11-57 5 12 44-46 6 15 17-35 7 17 50-24 8 20 23-13 9 22 56-02 10 25 28-92 11 28 1-81 12 30 34-70	1-1797 2-3594 3-5392 4-7189 5-8986 6-0783 7-2580 8-4378 9-6175 10-7972 11-9769 12-1566	13 33 7-59 14 35 40-48 15 38 13-37 16 40 46-27 17 43 19-16 18 45 52-05 19 48 24-94 20 50 57-83 21 53 30-72 22 56 3-62 23 58 36-51	15-3364 16-5161 17-6958 18-8755 19-0552 20-2350 21-4147 22-5944 23-7741 24-9538 25-1335		

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
242 to 244 } 283 to 286 }	1 1 12-36	28-3361	1 2 33-01 2 5 6-03 3 7 39-04 4 10 12-06 5 12 45-07 6 15 18-09 7 17 51-10 8 20 24-12 9 22 57-13 10 25 30-15 11 28 3-16 12 30 36-18	1-1807 2-3613 3-5420 4-7227 5-9034 6-10840 7-12647 8-14454 9-16260 10-18067 11-19874 12-1680	13 14 15 16 17 18 19 20 21 22 23	33 9-19 35 42-21 38 15-22 40 48-24 43 21-25 45 54-27 48 27-28 51 0-30 53 33-31 56 6-33 58 39-34	15-3487 16-5294 17-7101 18-8907 20-0714 21-2521 22-4327 23-6134 24-7941 25-9747 27-1554	
245 to 248 } 280 to 282 }	1 1 15-31	28-3589	1 2 33-14 2 5 6-28 3 7 39-41 4 10 12-55 5 12 45-69 6 15 18-83 7 17 51-97 8 20 25-10 9 22 58-24 10 25 31-38 11 28 4-52 12 30 37-66	1-1816 2-3632 3-5449 4-7265 5-9081 6-10897 7-12713 8-14530 9-16346 10-18162 11-19978 12-1794	13 14 15 16 17 18 19 20 21 22 23	33 10-79 35 43-93 38 17-07 40 50-21 43 23-35 45 56-48 48 29-62 51 2-76 53 35-90 56 9-04 58 42-18	15-3611 16-5427 17-7243 18-9059 20-0876 21-2692 22-4508 23-6324 24-8140 25-9957 27-1773	
249 to 252 } 276 to 279 }	1 1 16-03	28-3771	1 2 33-17 2 5 6-34 3 7 39-50 4 10 12-67 5 12 45-84 6 15 19-01 7 17 52-18 8 20 25-34 9 22 58-51 10 25 31-68 11 28 4-85 12 30 38-02	1-1824 2-3648 3-5471 4-7295 5-9119 6-10943 7-12767 8-14590 9-16414 10-18238 11-19062 12-1886	13 14 15 16 17 18 19 20 21 22 23	33 11-18 35 44-35 38 17-52 40 50-69 43 23-86 45 57-02 48 30-19 51 3-36 53 36-53 56 9-70 58 42-86	15-3710 16-5533 17-7357 18-9181 20-1005 21-2829 22-4652 23-6476 24-8300 26-0124 27-1948	
253 to 256 } 272 to 275 }	1 1 19-45	28-3908	1 2 33-31 2 5 6-62 3 7 39-93 4 10 13-24 5 12 46-55 6 15 19-86 7 17 53-17 8 20 26-48 9 22 59-79 10 25 33-11 11 28 6-42 12 30 39-73	1-1830 2-3659 3-5489 4-7218 5-9148 6-10977 7-12807 8-14636 9-16466 10-18295 11-19125 12-1954	13 14 15 16 17 18 19 20 21 22 23	33 13-04 35 46-35 38 19-66 40 52-97 43 26-28 45 59-59 48 32-90 51 6-21 53 39-52 56 12-83 58 46-14	15-3784 16-5613 17-7443 18-9272 20-1102 21-2931 22-4761 23-6599 24-8420 26-0248 27-2078	

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
257 to 260 } 268 to 271 }	1 1 20.64	28.4000	1 2 33.36 2 5 6.72 3 7 40.08 4 10 13.44 5 12 46.80 6 15 20.16 7 17 53.52 8 20 26.88 9 23 0.24 10 25 33.60 11 28 6.96 12 30 40.32	2 33.36 5 6.72 7 40.08 10 13.44 12 46.80 15 20.16 17 53.52 20 26.88 23 0.24 25 33.60 28 6.96 30 40.32	1.1833 2.3667 3.5500 4.7333 5.9167 7.1000 8.2833 9.4667 10.6500 11.8333 13.0166 14.2000	13 14 15 16 17 18 19 20 21 22 23	33 13.68 35 47.04 38 20.40 40 53.76 43 27.12 46 0.48 48 33.84 51 7.20 53 40.56 56 13.92 58 47.28	15.3833 16.5666 17.7500 18.9333 20.1166 21.3000 22.4833 23.6666 24.8500 25.0333 26.2166
261 to 267 } (True sun in perigee, on Day 263.)	1 1 21.23	28.4045	1 2 33.38 2 5 6.77 3 7 40.15 4 10 13.54 5 12 46.92 6 15 20.31 7 17 53.69 8 20 27.08 9 23 0.46 10 25 33.84 11 28 7.23 12 30 40.61	2 33.38 5 6.77 7 40.15 10 13.54 12 46.92 15 20.31 17 53.69 20 27.08 23 0.46 25 33.84 28 7.23 30 40.61	1.1835 2.3670 3.5506 4.7341 5.9176 7.1011 8.2847 9.4682 10.6517 11.8352 13.0187 14.2023	13 14 15 16 17 18 19 20 21 22 23	33 14.00 35 47.38 38 20.77 40 54.15 43 27.54 46 0.92 48 34.30 51 7.69 53 41.07 56 14.46 58 47.84	15.3858 16.5693 17.7528 18.9364 20.1199 21.3034 22.4869 23.6704 24.8540 26.0375 27.2210

TABLE L.

ELEMENTS OF THE SUN'S LONGITUDE.

MINUTES.

The figures in Columns 2, 3, show the sun's *mean* movement during the times noted in Column I.

Time Mins.	' "	10,000ths of circle.	Time Mins.	' "	10,000ths of circle.	Time Mins.	' "	10,000ths of circle.
1	2	3	1	2	3	1	2	3
$\frac{1}{2}$	0 1-23	0-0095						
1	0 2-46	0-0190	21	0 51-74	0-3993	41	1 41-02	0-7795
2	0 4-93	0-0380	22	0 54-21	0-4183	42	1 43-49	0-7985
3	0 7-39	0-0570	23	0 56-67	0-4373	43	1 45-96	0-8175
4	0 9-86	0-0760	24	0 59-14	0-4563	44	1 48-42	0-8365
5	0 12-32	0-0951	25	1 1-60	0-4753	45	1 50-88	0-8556
6	0 14-78	0-1141	26	1 4-06	0-4943	46	1 53-34	0-8746
7	0 17-25	0-1331	27	1 6-53	0-5133	47	1 55-81	0-8936
8	0 19-71	0-1521	28	1 8-99	0-5323	48	1 58-27	0-9126
9	0 22-18	0-1711	29	1 11-46	0-5514	49	2 0-74	0-9316
10	0 24-64	0-1901	30	1 13-92	0-5704	50	2 3-20	0-9506
11	0 27-10	0-2091	31	1 16-38	0-5894	51	2 5-66	0-9696
12	0 29-57	0-2281	32	1 18-85	0-6084	52	2 8-13	0-9886
13	0 32-03	0-2472	33	1 21-31	0-6274	53	2 10-59	1-0077
14	0 34-50	0-2662	34	1 23-78	0-6464	54	2 13-06	1-0267
15	0 36-96	0-2852	35	1 26-24	0-6654	55	2 15-52	1-0457
16	0 39-42	0-3042	36	1 28-70	0-6844	56	2 17-98	1-0647
17	0 41-89	0-3232	37	1 31-17	0-7035	57	2 20-45	1-0837
18	0 44-35	0-3422	38	1 33-63	0-7225	58	2 22-91	1-1027
19	0 46-82	0-3612	39	1 36-10	0-7415	59	2 25-38	1-1217
20	0 49-28	0-3802	40	1 38-56	0-7605	60	2 27-84	1-1407

N. B.—Since this Table shows the sun's *mean* motion during the number of minutes indicated, a slight correction must be made, in order to ascertain his *true* motion, if very great accuracy is required. The largest possible correction, namely for 59 minutes on the days 81 and 263 (when the sun is in apogee and perigee and is therefore at his slowest and quickest) is on Day 81 minus 5'-4516 or 0-0421, and on Day 263 plus the same.

Hence on Day 81 the true sun's journey in 59 m. must be taken as (by the Table, 2' 25'-38—5'-45=) 2' 19'-93, or (by the Table, 1-1217—0-0421=) 1-0796; and on Day 263 as (2' 25'-38+5'-45=) 2' 30'-83, or (1-1217+0-0421=) 1-1638.

It is not necessary to frame a Table to meet corrections less than this. Calculation can always be made by taking from the Hour Table (Table XLIX) the true sun's motion in one hour on the day in question, dividing this by 60, and multiplying the result by the number of minutes concerned.

TABLE L-A.
ELEMENTS OF THE SUN'S LONGITUDE.
SECONDS.

Cols. 2, 3, shew the Sun's *mean* movement during times noted in Col. 1.

Time seconds.	"	10,000ths of circle.	Time seconds.	"	10,000ths of circle.	Time seconds.	"	10,000ths of circle.
1	2	3	1	2	3	1	2	3
1	0.041	0.0003	21	0.862	0.0067	41	1.684	0.0130
2	0.082	0.0006	22	0.903	0.0070	42	1.725	0.0133
3	0.123	0.0010	23	0.945	0.0073	43	1.766	0.0136
4	0.164	0.0013	24	0.986	0.0076	44	1.807	0.0139
5	0.205	0.0016	25	1.027	0.0079	45	1.848	0.0142
6	0.246	0.0019	26	1.068	0.0082	46	1.889	0.0146
7	0.287	0.0022	27	1.109	0.0086	47	1.930	0.0149
8	0.329	0.0025	28	1.150	0.0089	48	1.971	0.0152
9	0.370	0.0029	29	1.191	0.0092	49	2.012	0.0155
10	0.411	0.0032	30	1.232	0.0095	50	2.053	0.0158
11	0.452	0.0035	31	1.273	0.0098	51	2.094	0.0162
12	0.493	0.0038	32	1.314	0.0101	52	2.135	0.0165
13	0.534	0.0041	33	1.355	0.0105	53	2.177	0.0168
14	0.575	0.0044	34	1.396	0.0108	54	2.218	0.0171
15	0.616	0.0048	35	1.437	0.0111	55	2.259	0.0174
16	0.657	0.0051	36	1.478	0.0114	56	2.300	0.0177
17	0.698	0.0054	37	1.519	0.0117	57	2.341	0.0181
18	0.739	0.0057	38	1.561	0.0120	58	2.382	0.0184
19	0.780	0.0060	39	1.602	0.0124	59	2.423	0.0187
20	0.821	0.0063	40	1.643	0.0127	60	2.464	0.0190

The Table follows M. de Ries's fixture of the sun's *mean* movement in 1 time-minute by the *Siddhānta-firōmāṣī* 2°.464,008,788, or 0.019,012,414.

No. 2.—DANDAPALLE PLATES OF VIJAYA-BHUPATI: SAKA-SAMVAT 1332.

By G. VENKOBÄ RAO, MADRAS.

The copper-plates which bear the subjoined inscription were obtained by me on a short loan from the *monegar* of Dandapalle,¹ a village in the Palamner *tāluka* of the Chittoor district, during my official tour in 1913. They have been briefly noticed in the Madras Epigraphical Report for 1913, page 119, paragraph 53.

The plates are five in number, each measuring about 9½" by 5½". The edges are folded over, flattened and slightly raised into rims, in order to secure the protection of the writing from coming into contact with the written sides of the adjoining plates. The tops are neatly curved in the form of a bow slightly turned upwards at the edges where these meet the plates. The curved tops have, as usual, a hole in the centre to allow the copper-ring to pass through. The ring, which is plain and circular, bears no seal attached to it. It had been cut before the plates were secured by me.

The first plate bears writing only on its inner side, while the remaining four are written on both their sides. Plates one to four are numbered in Telugu-Kanarese numerals on their first written sides. The fourth plate, ending with the usual imprecatory verses, indicates that the record must have closed with it. The fifth plate bears no number, and there are no rims on its inner face, which bears writing; this shows that the writing on that side of the plate may not have been originally intended. Consequently the last plate must have been added subsequently as a post-script whereon the boundaries of the land granted had to be engraved in the vernacular of the country.

The engraving is fairly deep and well executed. The characters are Nandināgarī, almost of the same type as those of the Satyamangalam plates of Dēvarāya II, published with a facsimile plate on pp. 35 to 41 of *Ep. Ind.*; Vol. III; and the languages employed are Sanskrit verse² and Kanarese prose.³ The signature of the king at the end appears as "Śrī Triyambaka" in Kannada characters.⁴

The following palæographical and orthographical peculiarities are worth noting. The use of the *anusvāra* is very arbitrary. In cases where naturally a class nasal or a final *m* would be used the *anusvāra* is substituted. The vowel *ṣ* is throughout written as *ṣ*, and in two cases (ll. 144 इति ष्वं^५ and 163 ने ष्वं) with superscript *ṣ*. Very little difference in form is perceptible between *bha* and *ta*. The double letters *dda* and *ppa* are represented by two full forms of *da* and *pa* written side by side with a single top line, and the conjunct consonant *kkha* in ll. 121 and 126 by *khkha*. The symbols for *tha* and *dha* are the same as the modern symbols, but *vice versa*. The hard or intensified *ṣ* is represented by *ṣ̣* (ll. 123, 135, 154, 175, 177, 186 and 191). The difference between *ḷa* and *la* is indicated by a ligature in the case of the former, which is absent in the latter. We often find the dental *la* used instead of the cerebral *ḷa*, evidently owing to Sanskrit influence, even though the latter is expected according to the vernacular pronunciation, e.g. सुखानि^६ (l. 55), दंडेद्वि (l. 56) and इति न^७ (l. 145). *Vice versa*, *ḷa* is used for *la* in *Kalyāṇāya*

¹ In his *List of Antiquities*, Vol. I, p. 159, Mr. Sewell has noted the existence of these plates. It may be added that these have since been presented by the owner to the Madras Museum and are deposited there.

² Ll. 100 to 102 after v. 45, ll. 109 to 110 after v. 48, ll. 116 to 118 after v. 49, l. 130 after v. 55 and ll. 139 to 142 after v. 59 consist only of portions of verses. Probably there has been some mistake in the engraving of the text. It is not impossible that the first and the third fragments, which are both half-verses in the *Mandākrāntā* metre, should be read together to form one verse. In the second, fourth and fifth we have portions of *Anushtup*, *Sālinī* and *Indranajrā*.

³ Ll. 144 to 146 and ll. 153 to 192.

⁴ The Madras Museum plates of Śrīgiri-Bhūpāla of about this period (*Ep. Ind.*, Vol. VIII, p. 306 ff.) are attested similarly.

(l. 1) and *lālitāṅghri* (l. 11) and *Mahālakṣmī* (l. 34). A consonant after *anusvāra* and the *rēpha* is doubled, as in Telugu and Kanarese inscriptions, e.g. मूर्त्ति in l. 7, यं in l. 42, पुष्पवंशी in l. 40, °राय्य in l. 83 and इतिहो in l. 86; in °विह्वल (l. 99) the consonant is doubled before *ra*. The *virāma* is used with the letters त in ll. 13, 15, 17, 57, 66 and 106, न in ll. 17, 27 and 73 and क in ll. 81 and 137. The rules of Sandhi are not observed in the following cases:—The *visarga* does not assimilate with the following consonant except in हरिस्त्वा° in l. 14. कौशिको ऋन्वि° for कौशिक ऋन्वि° in l. 78 and विश्वानिचो ऋन्वि° for विश्वानिच ऋन्वि° in l. 126; अभूत्तुश्च° for अभूत्तुश्च occurs in l. 15, शिवात् शङ्खय for शिवाच्छावो in l. 44, ऋगिवत् शीवरक्षो for ऋगिवक्षीवरक्षो in l. 106 and ऋगिवत्शरी° for ऋगिवक्षरी° in l. 120. चाङ्गय for चाङ्गय in ll. 55 f. and 61, येकैव for एकेव in l. 146 f., and सिङ्गास° for सिङ्गास° in ll. 26 and 27 are evidently due to a wrong pronunciation very common in later Vijayanagara inscriptions. One grammatical mistake is इतिहोन्वि for इत्तो ऋन्वि in l. 143.

After invoking Gaṇeśa and the boar incarnation of Viṣṇu, the record begins as usual by tracing the First Vijayanagara dynasty from the Moon. In the lunar race was born **Bukka-Rāya (I)**. His son was **Harihara (II)**, and his son **Dēvarāya (I)**, who ruled at **Vijaya-purī** (Vijayanagara). He had a son **Vijaya-Bhūpati** by his wife **Dēmāmbikā**, who was herself the daughter of a certain **Nūka-Bhūpāla** of the Solar race (v. 17). **Kriyāśakti-dēsika** was the spiritual teacher of Vijaya-Bhūpati (v. 20). This king Vijaya, having founded in the division called **Mulvāgila rājya**, in the district **Huli nāḍu**, in **Dandēhalli sthala**, a new village called **Kriyāśakti-pura**, granted it to **Kriṣṇa-Paṇḍita** in the Śaka year reckoned by the chronogram *raṅgaśloka* (i.e. 1332), corresponding to the cyclic year **Vikṛiti**, in the bright half of **Bhādrapada**, when (the *nakṣatra*) **Śravaṇa** was combined with **Monday**, on the **Ēkādaśī tithi** (and) the **Lakṣminārāyaṇa yōga** (vv. 26 to 30). Verses 21 to 25, which introduce the donee **Kriṣṇa-Paṇḍita**, state that his parents were **Mēchāmbikā** and **Śiṅgaṇārya**,¹ that he belonged to the **Bhāradvāja gōtra** and that his younger brother was **Annadātā**, in company with whom he served the king **Vijaya** faithfully. **Kriṣṇa-Paṇḍita** constructed in **Kriyāśakti-pura** a tank called **Vijaya-samudra** (v. 31), and, having secured the permission of the king, made a grant of the village and the tank to **Brāhmaṇas** of different *gōtras* (vv. 34 and 35). As stated in the Kanarese passage (ll. 144 to 146), the village consisted of 82 *vrittis*. From the post-script which describes the boundaries of the village we learn that **Kriyāśakti-pura**, on being granted to **Brāhmaṇas**, received the name **Abhinava-Vijaya-Bukkarāya-samudra**, evidently after **Vijaya-Bukka**, one of the surnames of king **Vijaya-Bhūpati**.

The date of the grant has been verified with the help of **Dewan Bahadur Swamikannu Pillai's Ephemeris**. In the year **Vikṛiti**, corresponding to A.D. 1410, **Bhādrapada** was intercalary. On **Monday** in the bright half of *nija*-**Bhādrapada** the *tithi* **daśamī** (i.e. the 10th day) ended at '38 after mean sunrise, and the *nakṣatra* **Uttara-Āshādhā** similarly ended at '48 after mean sunrise. Thus the given *tithi* (i.e. the 11th) and the *nakṣatra* **Śravaṇa** were in combination with **Monday** only in the last quarter of that day. If such a choice of an auspicious moment in the early hours before sunrise is possible, the English equivalent would be the last quarter of A.D. 1410, September 10, **Monday**.

Very few stone inscriptions of **Vijaya-Bhūpati** have been found. The present record, accordingly, is one of extreme interest, being the first copper-plate inscription of his time discovered up to now. Professor **Kielhorn's List of Southern Inscriptions**, No. 480, says that **Vijaya's** father **Dēvarāya I** ascended the throne in Śaka-Samvat 1328 (=A.D. 1406-07).² It must have been soon after this that **Vijaya-Bhūpati** was installed as viceroy at **Mulbāgal** in

¹ In the list of donees he is incidentally also mentioned as **Śiṅgaṇāchārya**, father of **Rāmakriṣṇa** (i.e. **Kriṣṇa-Paṇḍita**) and **Annadātā**.

² From No. 345 of the **Madras Epigraphical Collection** for 1905 it may also be surmised that the coronation of **Dēvarāya I** took place in A.D. 1406-07.

the Mysore State.¹ The earliest date known for Vijaya is Śaka 1331, the cyclic year Virōdhin, corresponding to A.D. 1409-10.² In Śaka 1344 (Śubhakṛit=A.D. 1422-23) he assumed the title of paramount sovereign.³ From an inscription found at Bārūkūr it has been ascertained that Dēvarāya II, son of Vijaya, commenced to reign in Śaka 1343 (Śārvarin).⁴ The interval between the latest known date of Dēvarāya I (*viz.* Śaka 1340) and the accession of Dēvarāya II (*viz.* Śaka 1343) is very little, and it is, therefore, difficult to reconcile the statement of Nuniz that he reigned for 6 years at the capital Vijaya-nagara, except on the supposition, as surmised by Mr. H. Krishna Sastri, that Vijaya was co-regent with his son Dēvarāya II and also with his father Dēvarāya I.⁵ In inscriptions of the Tamil country Vijaya-Bhūpati assumes the names Vira-Vijaya, Vira-Bukka and Vijaya-Bukka. Vijaya-Bhūpati of our record should not however be confounded with Vira-Bhūpati, son of Bukka II, whose records of about the same period are also found in the south.⁶

It may be observed that Vijaya's mother is herein called Dēmāmbikā, while other records mention her name as Hēmāmbikā.⁷ She was the daughter of Nūka-Bhūpāla of the Solar race. This Nūka-Bhūpāla may be identified with the Redḍi chief Nūka or Nalla-Nūka, who married Vēmasāni, sister of Antavēma.⁸ We are aware of a similar matrimonial alliance between the Redḍis and the Vijayanagara family. The Vēnavaram plates of Allaya-Vēma refer to a Kāṭaprabhū as the son-in-law of Harihara (III).⁹

The full name of the Śaiva teacher in whose honour Vijaya-Bhūpati founded the village Kriyāśakti-pura was perhaps Kāśivāsa Kriyāśakti, referred to in terms of high esteem in the records of Bukka I. He was also the teacher of Harihara II and of his general Muddaṇṇa-Daṇḍanāyaka.¹⁰ Viṭṭhaṇṇa-Oḍeya, a viceroy under Harihara II and Dēvarāya I, was also a follower of Kriyāśakti.

Of the 82 *vr̥ttis* into which Vijaya-Bukkarāya-samudra was divided the temples of Gopī-nātha and Rāmēśa (Rāmēśvara), evidently located at that village, received each a *vr̥tti*. Among the Brahman recipients figure Chaṇḍapārya of the Vasishṭha *gōtra*, Soma, son of Chaṇḍārya of the same *gōtra*, Annadātā, son of Śiṅgaṇāchārya of the Bhāradvāja *gōtra*, and Duggapārya, son of Annadātā of the same *gōtra*, each of whom obtained 2 *vr̥ttis*. The names of Chaṇḍapārya and his son Soma of the Vasishṭha *gōtra* are interesting, inasmuch as the former is known to us as the author of the Śranta work *Prayōgaratnamālā*. Another son of Chaṇḍapārya, Chaṇḍapāchārya or Chaṇḍapāmātya was Nāgaya-mantrin mentioned in a

¹ *Ep. Carn.*, Vol. X., Intr. p. xxxv., No. 324 of the Madras Epigraphist's Collection for 1912, from Karaṇapalle of the Puṅganūr Zamindari, informs us that in Śaka 1332, the same year as that of our grant, prince Vijayarāya-Uḍaiyar was ruling as viceroy at Muḷvāyil (Muḷbāgal). A subordinate of his was the Chōla chief Vira-Obaladēva Chōlamahārāja of the Sammaṭṭi family, which Mr. H. Krishna Sastri identifies with Sammeṭa, the family to which Lakkaya-dēva Mahārāja and Bommayya-dēva Mahārāja, who were dependants of Dēvarāya II, belonged.

² No. 658 of the Madras Epigraphical Collection for 1905.

³ *Ep. Carn.*, Vol. VII, Sk. 93.

⁴ No. 160 of the Epigraphist's Collection for 1901 and *Arch. Surv. Rep.* for 1907-08, p. 247.

⁵ *Arch. Surv. Rep.* for 1907-08, p. 248.

⁶ See the genealogical table on p. 86 of the Madras Epigraphical Report for 1907. Inscriptions of Vira-Bhūpati are found at Tiruvārūr and Tiruppuṇḍuruttī in the Tanjore district (No. 575 of 1904 and *Christian College Magazine* for 1890, p. 105).

⁷ The Satyanagalam Plates of Dēvarāya II give the name Dēmāmbikā (*Ep. Ind.*, Vol. III, p. 37, text-line 18); but on the authority of an inscription of Vira-Vijaya published in the *Madras Journal of Lit. and Sc.* for 1881 it was corrected by Professor Hultzsch into Hēmāmbikā (*ibid.*, note 7). The *varia lectio* is due probably to the similarity of form of the letters *ka* and *ha* in Nandināgarī.

⁸ *Ep. Ind.*, Vol. III, p. 287. The Redḍis, so far as we know, do not claim any connection with the Solar race.

⁹ Madras Epigraphical Report for 1900, p. 26, paragraph 63.

¹⁰ *Arch. Surv. Rep.* for 1907-08, p. 243, foot-note 12.

Tripurāntakam inscription.¹ The donees Annadātā and Duggappārya were apparently related to the donor, the one being his brother and the other his nephew. Under his full name Kṛishṇa-Paṇḍita was evidently the Rāmakṛishṇa who reserved for himself 20 shares in the village.² He was well versed in the Yajur-Vēda and belonged to the Bhāradvāja gōtra. His younger brother Annadātā must be distinguished from his namesake, the son of Chaṇḍapāmātya, which latter belonged to the Vasishṭha gōtra.

Daṇḍehalli, near which was situated the granted village Kriyāsakti-pura or Abhinava-Vijaya-Bukkarāya-samudra, is the same as the modern Daṇḍapalle, where these plates were found. Of the places mentioned among the boundaries Eḍūru is a village very near Daṇḍapalle. Tirumaladāri, i.e. the road leading to Tirumala, must have been a recognised pilgrim-route which passed the granted village. I am unable to identify Tālakuṇṭe or Tālakuṇṭe and Arasāṇḍeyahalli, the two other villages mentioned in the plates.

TEXT.³

[Metre of verses 1-44, *Anuṣṭubh* ; of 45, *Mandākrāntā* ; of 46-48, *Anuṣṭubh* ; of 49, *Mandākrāntā* ; of 50-55, *Anuṣṭubh* ; v. 56—please see note 2, page 63 above ; of 57-61, *Anuṣṭubh* ; and of 62, *Śālinī*.]

First plate.

- 1 शुभमस्तु । कक्षाणाय गणाधोऽयः
- 2 कारुण्याभोधिरस्तु वः । सदा गंडस्थली
- 3 यस्व सरसा दानकुल्या(ः) ।[1१*] संपत्तिं श्री
- 4 वराहो वः संपादयतु भूयसी । सा-
- 5 मोदामुदहन् भूमिं समुद्रसलि-
- 6 लापुतां⁴ ।[1२*] त्रियः कुलगृहं श्रीरेः शय्या-
- 7 मूर्तिरुमापतेः । सृष्टिराद्या विधेरस्तु जी-
- 8 वनं जीवनाय वः ।[1३*] अस्ति चंद्रः सुधासूति-
- 9 रमलात्मा कलानिधिः । संजातः क्षीर-
- 10 पाथोघौ 'झाघ्यो लक्ष्मीसहोदरः ।[1४*] सुरा-
- 11 सुराशिरोरब्रकालितांघ्रिसरोरुहः । झा-
- 12 चमान⁵ स्वयं धत्ते 'शिरसा यं सदाशिवः ।[1५*]
- 13 वसुधायां जगत्स्थितातो वंशस्तस्य समे-
- 14 धत्ते । जातो यच्च हरिस्त्राक्षाज्जगतां प्र-
- 15 भवो विभुः ।[1६*] अभूत्⁶ गुणगणांभोधि[र]-
- 16 व्याहतपराक्रमः । बुक्करायवृषस्त-

¹ No. 255 of the Madras Epigraphical Collection for 1905.

² The honorific epithet *svāmī* given to Kṛishṇa-Paṇḍita in l. 90 and the way in which his name is introduced in v. 21 immediately after the description of Kriyāsakti lead us to suspect that these may have been identical.

³ From the original plates.

⁴ *पु* was first written *पु* and then corrected.

⁵ *झा* is corrected from *झ*.

⁶ Read °मानः.

⁷ The symbol for * is added in error by the engraver to the preceding letter वि instead of to स.

⁸ Read अभूत्⁸.

- 17 क्षिन् दिक्षु विख्यातवैभवः ।[१७*] संपत्प-
 18 रंपरोदारसर्वदिग्विजयक्रमः । एकै-
 19 कदिक्पतीं देवानिंद्रादीनत्यशेत यः ।[१८*]
 20 तपोविशेषैस्तस्यासीत्तनयः ^१पुर्वसंचितैः ।[*]
 21 पुण्यः] पूर्ववृपालेषु गण्यो हरिहरेश्वरः ।[१९*]
 22 त्रिया संसेव्यमानस्य सर्वज्ञख्यातिश-

Second plate ; first side.

- 23 लिनः । समौ हरिहरौ यस्य जाने तावेव नाप-^२
 24 रः ।[११०*] तस्य राजाधिराजस्य श्रीराजपरमे-
 25 श्वरः । तनयो जयति क्षीणां देवरायमहीप-
 26 तिः ।[१११*] पिण्ये ^३सिंहासने यस्मिन्मित्रैश्चर्य-
 27 प्रदे स्थिते । ^३शत्रुसिंहासनान्यासन् द्विजैः
 28 शून्यानि वासरैः ।[११२*] नलनाभागभरतनहु-^४
 29 षादीश्वरेश्वरान् । ^५विश्वेरा यद्गुणस्तोमै-
 30 र्विस्मरत्येव^६ मेदिनी ।[११३*] श्रीदस्येवाल-
 31 का श्लाघ्या शक्रस्येवामरावती^७ ।[*] विजयोप-
 32 पदा यस्य विख्याता^८ वसतिः पुरी ।[११४*] नाञ्जा
 33 देमांबिका तस्य नूकभूपालनंदिनी । महि-
 34 षी माधवस्येव महाकृष्णीः ^९समधते ।[११५*] ^{१०}पु-
 35 चरूपं तयोरेकं पूर्वजन्मतपःफलं । श्री-
 36 मान्विजयते तेजःसीमा विजयभूपतिः^{११}
 37 ।[११६*] कूटस्थौ वंशयोर्यस्य कुमुदांभोजबांधवौ ।
 38 वाख्या क्षीणा च लक्ष्म्या च वल्लभो यः स्वयंवृ-
 39 तः ।[११७*] प्रतापकीर्तिलतयोः प्रभोर्यस्य समिद्धयोः^{१२} ।[*]
 40 पुण्याणि ^{१३}तटितस्ताराः पुण्यवंत्तौ^{१३} च तौ

^१ Read पूर्व.

^२ The letter प looks more like न.

^३ Read सिंहा^०.

^४ The letter त of भरत looks like म. ^५ An extra vertical stroke has been erased between स्मि and रा.

^६ An extra vertical stroke between the letters स्मि and व has been erased.

^७ The syllable व is corrected from वि.

^८ The letter स्था is engraved like स्वा.

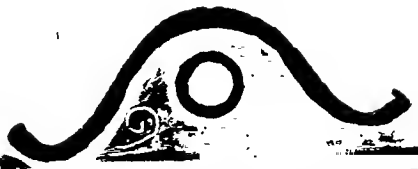
^९ Read समेधते.

^{१०} The first half of this verse is the same as verse 14 of the Satyamaṅgalam plates of Dēvarāya II, except that तयोरेकं appears as तयोः द्वाव in those plates.

^{११} The visarga is engraved at the beginning of the next line.

^{१२} Read तजित^०.

^{१३} Read पुण्यवन्तौ; पु is written like बु, and there is an additional stroke added to it at the bottom, which makes the w-sign look long.



२ नमस्तु कल्याणा यगणा धीराः
 ४ नापुमी तो धिस्सवः सदागं ठुल
 ६ यस्ससवसा रानकल्याणा सधु तैरा
 ८ वराहो वः संपा ३ यतु तुयसी सा
 १० मो रामुव हनतु मि समु ३ स लि
 १२ ला पुता सियः कल ग हं री वः रा ग्रा
 १४ सु ति उमापतेः स वि ग द्या विथे रमु की
 १६ तत की वना यवः म सि वं ३ सु भा सु ति
 १८ र मला म्मा कला नि थिः स जा तं री र
 २० धा घा म्मा ग्रा लो ल र्ही स हो ३ वः उ ग
 २२ सु र सि मे र त्त लालि तो सि स म्मा उ हं री सा
 २४ तमा नख यो थ त्रे सि र स्या य स रा सि वः
 २६ व सु थ म्मा उ ग र र्हा तो व र स स स म्मा
 २८ धि तो क्रा तो य त्त र वि स्मा रा उ ग ता उ
 ३० त वो वि तः स नु र ग्गा ग म्मा तो थि न
 ३२ त्रा ह ते प ग क म्मा उ क्क मा य त्त प स
 ३४ म्मा न र र्ही वि र्हा त वै त वः स थ र प
 ३६ र्ही र्ही र्ही र्ही र्ही र्ही र्ही र्ही र्ही र्ही र्ही
 ३८ र्ही र्ही र्ही र्ही र्ही र्ही र्ही र्ही र्ही र्ही
 ४० र्ही र्ही र्ही र्ही र्ही र्ही र्ही र्ही र्ही र्ही
 ४२ र्ही र्ही र्ही र्ही र्ही र्ही र्ही र्ही र्ही र्ही
 ४४ र्ही र्ही र्ही र्ही र्ही र्ही र्ही र्ही र्ही र्ही

२४ लि तः स म्मा त वि ह री य स म्मा त वे व ता
 २६ वः त स म्मा त वि ह री य स म्मा त वे व ता
 २८ लि तः स म्मा त वि ह री य स म्मा त वे व ता
 ३० वः त स म्मा त वि ह री य स म्मा त वे व ता
 ३२ लि तः स म्मा त वि ह री य स म्मा त वे व ता
 ३४ वः त स म्मा त वि ह री य स म्मा त वे व ता
 ३६ लि तः स म्मा त वि ह री य स म्मा त वे व ता
 ३८ वः त स म्मा त वि ह री य स म्मा त वे व ता
 ४० लि तः स म्मा त वि ह री य स म्मा त वे व ता
 ४२ वः त स म्मा त वि ह री य स म्मा त वे व ता
 ४४ लि तः स म्मा त वि ह री य स म्मा त वे व ता



४६ लि तः स म्मा त वि ह री य स म्मा त वे व ता
 ४८ वः त स म्मा त वि ह री य स म्मा त वे व ता
 ५० लि तः स म्मा त वि ह री य स म्मा त वे व ता
 ५२ वः त स म्मा त वि ह री य स म्मा त वे व ता
 ५४ लि तः स म्मा त वि ह री य स म्मा त वे व ता
 ५६ वः त स म्मा त वि ह री य स म्मा त वे व ता
 ५८ लि तः स म्मा त वि ह री य स म्मा त वे व ता
 ६० वः त स म्मा त वि ह री य स म्मा त वे व ता
 ६२ लि तः स म्मा त वि ह री य स म्मा त वे व ता
 ६४ वः त स म्मा त वि ह री य स म्मा त वे व ता
 ६६ लि तः स म्मा त वि ह री य स म्मा त वे व ता
 ६८ वः त स म्मा त वि ह री य स म्मा त वे व ता



88



110



11.

111

118

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121

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- 41 फले ।[१८*] अभंगमंगकाकिंगवंगा[द्या]चामरा-
 42 दिभिः । राजानो यं ^१निषेवन्ते राजचिह्ने ^२स्व-
 43 यंघृतैः ।[१९*] राजानं दधतो मूर्ध्ना राज्ञां मौलौ दिग्मन्
 44 पदं । ^३शिवात् श्लाघ्यो गुरुयस्य श्रीक्रियाशक्ति-

Second plate ; second side.

- 45 देशिकः ॥[२०*] प्रमोर्बहुमतस्तस्य प्रथते कृष्णपंडि-
 46 तः । महनीयगुणांभोधिर्मदिरं सर्वसंपदां ।[२१*]
 47 श्लाघ्या मेचांशिका येन शिंगणार्यश्च दंपती ।
 48 पुत्रेण भुवने नीतौ पुत्रिणामग्रगण्यतां ।[२२*] यस्तु-
 49 वेदादिषु ख्यातिं यस्याप्तस्वान्वयाधिपः । व-
 50 सिष्टाद्यैर्भरद्वाजो वर्ण्यते वंशकर्तृभिः ।[२३*] अ-
 51 त्वर्था भूषयन् संज्ञामनंदानैरहर्निशं । धन्यो
 52 यस्यानुजो धीमाननंदाता समेधते ।[२४*] भूषणो-
 53 र्विजयभूपस्य भूतल्लेद्वयशोनिधेः । आश्विने-
 54 योपमां यातः^४ पार्श्वे तावग्रजानुजौ ।[२५*] रा-
 55 जा श्रीविजयः सोयं राज्ये सुखवागिलाङ्ग-^५
 56 ये । हुलिनाडौ फलोदारे दंडेहस्तिस्थले शु[भे] ।[२६*]
 57 श्रीमत्क्षेत्रगृहारामसीमानिर्माणशोभितं ।
 58 क्रियाशक्तिपुरं कृत्वा ग्रामं प्रतिनवं कृतौ ।[२७*]
 59 शकान्दे रंगलीकाप्ते वीरो विक्रतिवत्सरे ।[*] प-
 60 क्षे भाद्रपदे शुक्ले सोमश्रवणसंयुते ।[२८*] एकाद-
 61 श्यां तिथौ योगे लक्ष्मीनारायणाङ्गये^६ । स[१]-
 62 ष्ठभोगं सर्वमान्यं धारापूर्वं सदक्षिणं ।[२९*] मंडि-
 63 तः सङ्गुप्तैः कृष्णपंडिताय कृपानिधिः । प्रादित
 64 श्यंबकप्रोत्थै पृथिवीकण्ठपादपैः ।[३०*] स क-
 65 ण्णपंडितस्तथा समुद्रं विजयादिकं । तटाक-
 66 क्षितसौभाग्यं तटाकं ^७निरमाययत् ।[३१*] अच्युत-
 67 स प्रसंगोपि तुच्छो यद्वर्षनाक्रमे । मानसं [च]

^१ Read निषेवन्ते.

^२ Read चिह्नैस्स°.

^३ Read शिवाभ्युदयो.

^४ यातः is the third person dual of the root या 'to become.'

^५ Read सुखानवाङ्गवे.

^६ नारायणाङ्गये.

^७ Read क्षित.

Third plate ; first side.

- 68 सरः ¹पुंसां मानसाय न रोचते ।[१३२*] रत्नम्[रा]-
 69 लमंजीरा रसत्सारसमेखला । लीला[नृ]-
 70 त्तं तनोतीव लक्ष्मीर्यत्पद्मराजिषु ।[१३३*] . तटाके-
 71 न[र]ग्रहारं ²तं तादृशेन विभूषितं । राज्ञा ते-
 72 न[र]भ्यनुज्ञातः प्राज्ञोसौ कृष्णपंडितः ।[१३४*] वि-
 73 प्रसात्कृतवान् धन्यो विवेकगुणवारिधिः । क-
 74 मेष भागिनस्तेपि कथ्यन्ते ब्राह्मणोत्तमाः ।[१३५*]
 75 श्रीगोपीनाथरामेशौ ग्रामरक्षणदक्षि[णौ] [*]
 76 प्रसन्नौ नित्यवरदावुभावेकैकभागिनौ ॥[१३६*]
 77 ऋग्विद्रंगयगोविंदः कौशिकोवैकभागभ[र]-
 78 क् । गोविंदभूः सैकभागः कौशिको ऋग्वि-
 79 दोभक्तः ।[१३७*] कौशिको बह्वचः सैकभागः श्री-
 80 भाधवांश्चपः । विश्वामित्रः कामययौ-
 81 रामो ऋग्विद्भिभागभाक्³ ।[१३८*] गौतमो या-
 82 जुषः सैकहत्तिरप्यश्वकेशवः । काश्य-
 83 पो याजुषः सैकहत्तिर्मरार्यतिष्य-
 84 यः ।[१३९*] ऋसिंहो भारजन्मैकभागः काश्य-
 85 पयाजुषः । शंडिल्यो याजुषः सैकवृ-
 86 त्तिर्देवार्यपेक्षः ।[१४०*] कौडिन्यो याजुषः
 87 सैकहत्तिर्नार्गार्यपेक्षः । कौडिन्यो या-
 88 जुषो भागद्वयो नागार्यतिमयः ।[१४१*]

Third plate ; second side.

- 89 भागाः श्रीरामकृष्णस्य भारद्वाजस्य विं-
 90 शतिः । स्वामिनः शिंगणार्यस्य सूनोरच
 91 यजुर्निधेः ।[१४२*] हारीतो याजुषः सैकभागः
 92 श्रीगंगनाथ्यलुः । केशवो ऋहिरिः सैकभा-
 93 गः कौशिकयाजुषः ।[१४३*] कौडिन्यो याजुषः[ः]
 94 सैकहत्तिरप्यश्वसोमपः [*] कौडिन्यो याजु-
 95 पो भागद्वयो श्रीशप्यनाथ्यलुः ।[१४४*] भार-

¹ Read पुंसां.² त is very peculiarly formed.³ Read °दिनाव°.

- 96 हाजो यजुरधिगमो भागयुग्मस्य क-¹
 97 कर्त्ता दुग्गप्पार्यः सकलगुणवानन्नदा-
 98 तार्यस्तुः । भागद्वंद्वप्रभुरिह यजुर्वेद-
 99 विद्वांसचंद्रो भारद्वाजः सकलगु-
 100 णवानप्यणाचार्यस्तुः । [18५*] भारद्वाजो य-
 101 जुषि कृतधीरच भागद्वयेशः श्रीमल्लच्छी-
 102 पतितनुभवो बुद्धिमानौभलार्थः । हारी-
 103 तो बह्वचो भागद्वयी सूर्यार्यसोमपः । (1)
 104 वसिष्ठो बह्वचो भागद्वयी चौडार्यसोमपः [18६*]
 105 तिमणो बह्वचात्रेयो द्विभागो मल्लपार्यजः [1*]
 106 नागार्थ्यनृहरी ऋग्वित् श्रीवत्सोत्रैकभाग-
 107 भाक् । [18७*] श्रीवत्सो याजुषः सैकभागः शिंगार्य-
 108 तिमयः । काश्यपो बह्वचः सैकवृत्ती रामा-
 109 र्यतिमयः । [18८*] श्रांडित्यो बह्वचः सैकवृ-
 110 त्तिर्भेयाय्यमंगणः ॥—॥

Fourth plate ; first side.

- 111 अस्मिन् भागद्वितयसहितः शिंगणाचार्य-
 112 स्तुभारद्वाजो यजुषि कृतधीरन्नदाता-
 113 र्यवर्यः । भारद्वाजो नृहरितनयो भा-
 114 गयुग्मस्य कर्त्ता श्रीमल्लच्छीपतिर-
 115 धिगुणो बुद्धिमान्याजुषोस्मिन् ॥ [18९*]
 116 भारद्वाजो यजुषि मतिमानप्यणाचा-
 117 र्यस्तुः⁵ श्रीमान् भागद्वितयसहि-
 118 तो मल्लिभट्टार्यवर्यः । हारीतोऋग्विदे-
 119 कवृत्तिः केशवदेवपः । शिंगार्यनृहरी ऋ-
 120 ग्वित् हारीतोत्रैकभागभाक् । [1९०*] विष्णुहृषो

¹ Perhaps we have to correct क into न. The same word is used in l. 114.

² Read °विद्वांस°.

³ Read सुभो°

⁴ Read भर्त्ता; as in l. 96 f.

⁵ The syllable स्तु looks like श्रु; the horizontal stroke in the middle which distinguishes स्तु from श्रु seems to have been marked by mistake at the top.

⁶ The metre requires one more syllable for the first quarter; perhaps the reading meant was हारीतोऋ.

⁷ Read °विहारीवो°.

- 121 ऋग्विदेकवृत्तिर्ह्यंगपलएवणः¹ । विष्णु-
 122 वृक्षो ऋग्विदेकवृत्तिर्माधवहंपणः ।[1५१*]
 123 याजुषो वृषवंशेकवृत्ति र्वकृतीकपः । र्वकृतीकपः । र्वकृतीकपः ।
 124 सैकवृत्तिर्याजुषो जंनभूर्वृषः ।[1५२*] कौडिन्यो या-
 125 जुषः सार्धवृत्तिस्तिप्पार्यवत्तमः । गौतमो याजु-
 126 षः सार्धवृत्तिः कौमणलएवणः ।[1५३*] विश्वामित्रो ऋग्वि-
 127 दवृत्तिर्नागार्यगोपणः । कौशिको याजुषः सार्ध-
 128 वृत्तिरज्ञार्यमाधवः ।[1५४*] कौशिको² याजुषः सार्धवृत्तिरे-
 129 ज्ञार्यवत्तमः । कौशिको याजुषः सार्धवृत्तिर्माधव-
 130 वत्तमः ।[1५५*] कौशिको याजुषः सार्धवृत्तिर्माधवविष्णुः ।
 131 लिंगार्यजो बह्वृचजामदग्न्यवत्सोर्धवृत्तिः[स्तिव स]स[न]ायः[1*]

Fourth plate ; second side.

- 132 वासिष्ठोऽग्निन् बह्वृचो योगसूनुः चंद्रप्पा-
 133 र्यः सार्धवृत्तिद्वयेणः ।[1५६*]³ गार्ग्यः[*] श्रीयाजुषः
 134 सार्धवृत्तिः शिंगार्यजाण्वः । याजुषो वृषः⁴
 135 वंशोर्धवृत्ति र्वकृतीकपः ।[1५७*] श्रीवत्सो
 136 याजुषः सैकवृत्तिर्विद्वलपन्नः । कौडि-
 137 न्यो या[जु]षः सौम्यो नृहरिः पादभागभाक् [1५८*]
 138 सार्धवृत्तिः कूचिरामः शा[लं]कायनयाजुषः । बह्वृचो द्वि-
 139 णपाचार्यतनूभूमाधवस्सुधीः [1५९*] पादोन-
 140 वृत्तिद्वयवाग्विष्णुवर्धनगोचजः । विश्वामि-
 141 त्रो बह्वृचस्तिप्पणार्यो [1*] भागत्रयो गंगव-
 142 सूनुश्च । भारद्वाजः पादभागी याजु-
 143 षः सूर्यतिमयः । कौशिकः पादोनवृ-
 144 त्तिर्ऋग्विद्विष्टेणकेशवः ।[1६०*] अंतु देव-
 145 भाग सह वृत्तिगठु ८२' ष-

¹ The second सू is incomplete. See the same conjunct consonant in l. 126 below.

² Read कौशिको.

³ The two halves of which this verse is made up belong respectively to the metres *Indrasajrā* and *Śālinī*.

⁴ Read वृष°.

⁵ Read °सूनी°.

⁶ Read °सौ ष्वि°.

⁷ In Telugu-Kanarese numerals and throughout.

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अभिषेकविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः

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अभिषेकविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः

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अभिषेकविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः
सम्राट् श्रीविष्णुवर्धनः

- 146 चरदलु इवे येभत्त येरडु वृत्ति [1*] ये¹
 147 कैव भगिनी लोके सर्वेषामेव भूभुज[ti] [1*]
 148 न भोज्या न करग्राह्या विप्रदत्ता वसुं-
 149 धरा ॥[६१*] सामान्योय² धर्मसेतुर्नृपाणां का[ले]
 150 काले पालनीयो भवद्भिः । सर्वानेतान् भ[ti]-
 151 विनः पार्थिवेद्रान् भूयो भूया³ याचते
 152 रामचंद्रः ॥[६२*] श्री श्री श्री ॥—॥

Fifth plate ; first side.

- 153 अभिनवविजयबुक्करायसमुद्रद सी-
 154 मे । कैरेय बडगण कोडिय तट्टि-
 155 नलु येडूरुगे आग्नेयदलु हुण्णिशेम-
 156 रगळिगे पडुवण नट्ट कळु १⁴ अदळे
 157 मूडलु हुण्णिशेमरद बडगण नट्ट
 158 कळु १ अदळे ईशान्यदलु हुण्णिशेम-
 159 रळे बडगण नट्ट कळु १ अदळे मू-
 160 डलु नट्ट गुंडिनलु अत्तरव वरशि-
 161 द कळु १ अदळे मूडलु येडूर ताल-
 162 कुंटेय सीमेय हुण्णिशेमरद के-
 163 [ळ]गे कळु १ तालकुंटेय नैर्ऋत्यदलु
 164 नट्ट कळु १ अदळे मूडलु तालकुं-
 165 टेगे तेंकलु अलदमरद बडग-
 166 ण नट्ट कळु १ अदळे ईशान्य-
 167 दलु तालकुंटेय मूडण हुण्णिशेम-
 168 रदलु नट्ट कळु १ अदळे
 169 मूडलु कुंटेय मूडणकोडिय
 170 बेलदमरदलु कळु १ अदळे
 171 मूडलु तुमिलमरद केळी न-

Fifth plate ; second side.

- 172 इ कळु १ अदळे मूड[लु] [परें]ग[ळु] १ अदळे मूडलु कमळलु
 173 वरद शासन १ अदळे मूडलु तालकुंटेय परसाडियळ[कि]-

¹ Read एकैव.

² Read °जीयं.

³ Read भूवी..

⁴ In Telugu-Kanarese numerals and throughout.

- 174 य सीमेय इणिशेमरदलु नष्ट कल्लु १ अदक्के आ[म्मे]-
 175 यदलु कूडनहक्किगे वड गलु तोरेंगे तेंकल दडद ता-
 176 रेंमरद उत्तिन वडगण नष्ट कल्लु १ कूडनहक्किगे प-
 177 डुवलु अरेंगे मूडण नष्ट कल्लु १ आ अरेंय मेले वरद
 178 शासन १ अदक्के पडुवलु इणिशेमरक्के मूडण नष्टकल्लु
 179 १ [अदक्के] पडुवलु तिरुमलेदारिय इणिशेमरद पडुव-
 180 ण नष्ट कल्लु १ अदक्के पडुवलु तुमिलमरद नष्ट क-
 181 ल्लु १ अदक्के पडुवलु इणिशेमरक्के पडुवलु नष्टक-
 182 ल्लु १ अदक्के पडुवलु दंडेहक्किगीसीमेय इणिशे-
 183 मरदलु नष्ट कल्लु १ अदक्के तेंकलु तंवरद मरद पडुवलु
 184 नष्ट कल्लु १ अदक्के पडुवलु वसुरियमरक्के मूड-
 185 ण नष्ट कल्लु १ अदक्के वडगलु तिरुमलेयदारिय
 186 अरेंमेले होयिशिद 'शासन १ अदक्के पडुवलु इणिशे-
 187 मरक्के तेंकल नष्ट कल्लु १ अदक्के पडुवलु आलदमरद उ-
 188 त्तिन नष्ट कल्लु १ अदक्के पडुवलु दंडेहक्किगे तेंकलु नष्ट गुं-
 189 डिनलु होयिशिद शासन १ अदक्के तेंकलु तुमिलमरद उत्ति-
 190 न नष्ट कल्लु १ अदक्के तेंकलु आलदमरद यडेविष्ट मूड-
 191 [लु] नष्ट अरेंगल्लिन उत्तिनलु नष्ट कल्लु १ अदक्के पडुवलु कं-
 192 गाणियहक्कि य होलमेरे सीमे ।
 193 श्रीचियंबक

ABRIDGED TRANSLATION.

L. 1. Let there be prosperity !

(Verse 1.) Let Gaṇēśa, who is an ocean of compassion and whose cheek is moist with incessant flow of rut, take an interest in our welfare.

(V. 2.) Let the glorious Varāha, who bore aloft the delighted Earth sunk in the waters of the ocean, procure fortune to us in abundance.

(V. 3.) Let water (*jivana*), which is the abode of Lakshmi,¹ the bed of Śāuri (Vishṇu), the body corporeal of Umāpati (Śiva) and the first (*object of*) creation of Brahmā, exist for our subsistence.

(Vv. 4 and 5.) The moon—the birth place of nectar, of pure body, the embodiment of sixteen parts and the esteemed brother² of Lakshmi—whom Sadāśiva, whose lotus-like feet are fondled by the crest jewels of the gods and the demons, himself proudly wears, was born from the milky ocean.

¹ Read शासन.

² The goddess Lakshmi is said to have come out of the milky ocean, when it was churned.

³ The moon is the brother of Lakshmi, as both of them were produced from the milky ocean.

(V. 6.) There flourishes on earth the world-famed family of his (*i.e.* the moon's), in which the omnipresent Hari, the creator of the worlds, himself was born.¹

(Vv. 7 and 8.) In that (*family*) was sprung king Bukka-Rāya, the ocean of a multitude of good qualities, of irresistible valour, whose exalted position was well known in all quarters—whose course of conquests extended to all directions with the grandeur of continuous success and who (*as such*) surpassed the gods Indra and the rest, who were lords each of a single quarter.

(Vv. 9 and 10.) To him was born by virtue of superior penance accumulated in former (*births*) a virtuous son Hariharēśvara, who was to be reckoned among the ancient kings. To him, well served by Śrī (*i.e.* Lakshmi) and famous as the all-knowing (*Sarvajña*), only Hari and Hara were equal and none else.²

(V. 11.) Victorious on this earth is the prosperous *Rājaparamēśvara*, king *Dēvarāya*, the son of this *Rājādhirāja*.

(V. 12.) While this king sate on the ancestral throne, bestowing wealth on his friends, the thrones of his enemies became vacant in two or three days.

(V. 13.) Amazed at his excellent virtues, the earth actually forgets the sovereigns Naḷa, Nābhāga, Bharata, Nahusha and others.

(V. 14.) Like unto (*the city of*) Alakā of (Kubēra) the giver of wealth, and unto Amarāvati of Indra, the excellent and famous city which has for its prefix the word Vijaya (*i.e.* *Vijaya-nagara*) was his residence (*vasati*).³

(V. 15.) His consort Dēmāmbikā by name, the daughter of Nūka-Bhūpāla, is prosperous like Mahā-Lakshmi, the consort of Mādhava.

(V. 16.) The illustrious Vijaya-Bhūpati, the chief fruit, in the form of a son, of their (*i.e.* of the parents') penance (*practised*) in former births, is victorious as the (farther) limit of prowess.

(V. 17.) At the root of whose lineage are (the Moon and the Sun),⁴ the friends of the white and red lotuses (respectively); and who is voluntarily chosen as lord by (*the goddesses*) Sarasvatī, the Earth and Lakshmi.

(V. 18.) The lightning and the stars (*were*) the flowers and the sun and the moon (*were*) the fruits of the two well-grown creepers, the valour and fame of this lord.⁵

(V. 19.) Upon whom the kings of Aṅga, Kāliṅga, Vaṅga and the rest always attend holding *chauris*, etc., the insignia of royalty, themselves.

(V. 20.) His (*i.e.* Vijaya-Bhūpati's) spiritual teacher was Kriyāśakti-dēśika who, placing his foot on the diadems of kings (*rājā*), became more illustrious than Śiva carrying the moon (*rājā*) on his head.⁶

(V. 21.) Kriṣṇa Paṇḍita, the ocean of good qualities and the abode of every fortune, is highly esteemed by that king and is famous.

¹ This is the Yādava family, in which Kṛiṣṇa was born.

² Hari (Viṣṇu) is the husband of Lakshmi and Sarvajña is a recognised surname of Hara (Śiva).

³ In the Eastern Gaṅga grants *vāsaka* appears in the sense of *rājadhāni*; above, Vol. III, p. 20, note 2.

⁴ Vijaya-Bhūpati was born in the race of the moon. His mother Dēmāmbikā was born of the Solar race.

⁵ *I.e.* his fame and valour reached even unto the sky. This verse is the same as verse 12 of the *Śaṭya-maṅgalam* plates of Dēvarāya II; *Ep. Ind.*, Vol. III, p. 37, text lines 20 f.

⁶ Kriyāśakti-dēśika is greater than Śiva, because the *rāja* carried on his head by the latter was merely trodden by the former.

(V. 22.) By (*possessing*) this son (*i.e.* Kṛishṇa-Paṇḍita) the praiseworthy couple Mēchām-bikā and Śiṅgaṇārya came to be ranked foremost among parents (*lit.* those *possessing children*) in this world.

(V. 23.) The founder of the lineage of (Kṛishṇa-Paṇḍita), who has obtained fame in the Yajur-Vēda and so on, is Bharadvāja, praised by founders of families like Vasishṭha and others.

(V. 24.) His younger brother, the wise and fortunate Annadātā, prospers well, making his designation literally appropriate by feeding (the needy) day and night.

(V. 25.) These (*two*) elder and younger brothers, serving by the side of the famous king Vijaya-Bhūpati, who was an Indra on earth, resembled (the two celestial brothers) the Aśvins.¹

(Vv. 26 to 30.) This illustrious and virtuous ruler, the heroic Vijaya, who was a celestial tree on earth and a mine of compassion, and who was ornamented with good qualities, having founded the new village called Kriyāśakti-pura, adorned with rich fields, houses, pleasure-gardens and boundary marks, in the auspicious Daṇḍēhaḷḷi *sthala*² in Huli *nāḍu* of great yield, in the Muḷvāgila *rājya*, gave (*it*) as a free gift, together with the eight kinds of easements, to Kṛishṇa Paṇḍita, accompanied by the pouring of water and a fee, in order to propitiate (the god) Tryambaka, in the Śaka year expressed by the (chronogram) *raṇigalōka* (*i.e.* 1332), in the (*cyclic*) year Vikṛiti, on the day of Śravaṇa which corresponded to a Monday, the 11th *tithi* of the bright fortnight in the month of Bhādrapada and was coupled with the *yōga* (called) Lakshmi-Nārāyaṇa.

(V. 31.) (*Subsequently*) this Kṛishṇa-Paṇḍita founded in that place a tank called Vijaya-samudra endowed with charm all round.

(V. 32.) Even to speak of (the lake) Achchhōḍa, while describing it (*i.e.* tank), is vain, even the Mānasa-saras (the tank of the gods) does not become attractive to the minds of the people (after once seeing this).³

(V. 33.) It seems as if Lakshmi performs her sportive dance over the cluster of lotuses (in this tank),—the swans (being) her noisy anklets and the (row of) *sārasa* birds her jingling girdle.

(Vv. 34 and 35.) The wise, wealthy, virtuous and discriminate Kṛishṇa-Paṇḍita, with the permission of the king, made a gift of the *agrahāra* adorned by the tank above described to Brāhmaṇas. The best of the Brāhmaṇas who received shares are enumerated in regular order.

(Ll. 75 to 146.) List of donees :—

No.	Name of the donee.	Father's name.	Gōtra.	Vēda.	No. of shares.
1	Gōpīnātha (Viṣṇu) . . .	.....	.....	.....	1
2	Rānēśa (Śiva) . . .	.....	.....	.....	1
3	Gōvinda	Raṅgaya	Kauśika	Rich	1
4	Obhaja	Gōvinda	Do.	Do.	1

¹ The Aśvins are the inseparable twins who serve as physicians to the gods.

² Daṇḍēhaḷḷi *sthala* may have been the lowest territorial division in which the village Kriyāśakti-pura was situated. The word *sthala* in this sense corresponds to *ḥāṇa* or *ḥāṇya* of other inscriptions and is etymologically connected with them.

³ Achchhōḍa and Mānasa-saras are two famous lakes in the Himalayas.

No.	Name of the donee.	Father's name.	Gōtra.	Vēda.	No. of shares.
5	Anṇapa	Mādhava	Kausika	Bahvricha	1
6	Śrīrāma	Kāmaya	Viśvāmītra	Rich	2
7	Kēśava	Appaṇa	Gautama	Yajus	1
8	Tippaya	Mārāya	Kāśyapa	Do. . . .	1
9	Nṛisimha	Māra	Do. . . .	Do. . . .	1
10	Peddapa	Dēvāya	Śāṇḍilya	Do. . . .	1
11	Do. . . .	Nāgāya	Kauṇḍinya	Do. . . .	1
12	Timmaya	Do. . . .	Do. . . .	Do. . . .	2
13	Rāma-Kṛishṇa	Śīṅgaṇāya	Bhāradvāja	Do. . . .	20
14	Ayyalu	Gaṅgaṇa	Hārīta	Do. . . .	1
15	Nṛihari	Kēśava	Kausika	Do. . . .	1
16	Sōmapa	Appaṇa	Kauṇḍinya	Do. . . .	1
17	Ayyalu	Do. . . .	Do. . . .	Do. . . .	2
18	Duggappāya	Annadātāya	Bhāradvāja	Do. . . .	2
19	Rāmachandra	Appanāchāya	Do. . . .	Do. . . .	2
20	Aubhalāya	Lakshmipati	Do. . . .	Do. . . .	2
21	Sōmapa	Sūryāya	Hārīta	Bahvricha	2
22	Do. . . .	Chauṇḍāya	Vasishṭha	Do. . . .	2
23	Timmaṇa	Mallapāya	Ātrēya	Do. . . .	2
24	Nṛihari	Nāgāya	Śrīvatsa	Rich	1
25	Timmaya	Śīṅgāya	Do. . . .	Yajus	1
26	Do. . . .	Rāmāya	Kāśyapa	Bahvricha	1
27	Maṅgaṇa	Mēyāya	Śāṇḍilya	Do. . . .	1
28	Annadātāya	Śīṅgaṇāchāya	Bhāradvāja	Yajus	2
29	Lakshmipati	Nṛihari	Do. . . .	Do. . . .	2
30	Mallibhaṭṭāya	Appanāchāya	Do. . . .	Do. . . .	2
31	Dēvapa	Kēśava	Hārīta	Rich	1
32	Nṛihari	Śīṅgāya	Do. . . .	Do. . . .	1
33	Lakshṇa	Heggapa	Viṣṇuvṛiddha	Do. . . .	1
34	Hampana	Mādhava	Do. . . .	Do. . . .	1
35	Tikapa	Rāya	Vṛisha	Yajus	1
36	Rāya	Jahna	Do. . . .	Do. . . .	1
37	Vallabha	Tippāya	Kauṇḍinya	Do. . . .	†

No.	Name of the donee.	Father's name.	Gōtra.	Vēda.	No. of shares.
38	Lakṣhkaṇa	Koṁmaṇa	Gautama	Yajus	$\frac{1}{4}$
39	Gōpaṇa	Nāgārya	Viśvāmitra	Rich	$\frac{1}{4}$
40	Mādhava	Allārya	Kauśika	Yajus	$\frac{1}{4}$
41	Vallabha	Ellārya	Do. . . .	Do. . . .	$\frac{1}{4}$
42	Do. . . .	Mallārya	Do. . . .	Do. . . .	$\frac{1}{4}$
43	Vissaṇa	Do. . . .	Do. . . .	Do. . . .	$\frac{1}{4}$
44	Saptanātha	Lingārya	Jāmadagnya-Vatsa	Bahvricha	$\frac{1}{4}$
45	Chandrappārya	Yōga	Vāsishṭha	Do. . . .	$2\frac{1}{4}$
46	Anṇapa	Singārya	Gārgya	Yajus	$\frac{1}{4}$
47	Tikapa	Ravala	Vṛisha	Do. . . .	$\frac{1}{4}$
48	Padmaṇa	Viṭṭhala	Śrīvata	Do. . . .	1
49	Nṛihari . . . .	.....	Kauṇḍinya	Do. . . .	$\frac{1}{4}$
50	Kūchirāma . . . .	.....	Śālabhāyana	Do. . . .	$\frac{1}{4}$
51	Mādhava	Heggapāchārya	Vishṇuvardhana	Bahvricha	$1\frac{1}{4}$
52	Tippaṇārya	Gaṅgaṇa	Viśvāmitra	Do. . . .	3
53	Timmaya	Sūrya	Bhāradvāja	Yajus	$\frac{1}{4}$
54	Kōśava	Chittēṇa	Kauśika	Rich	$\frac{1}{4}$
TOTAL SHARES .					82

(Ll. 146 to 148.) Altogether the *vr̥ttis* are 82, including the share of the gods. Also in words eighty-two *vr̥ttis*.

(Ll. 149 to 152.) [Here follow the two usual imprecatory verses].

(Ll. 153 to 192.) The boundary of Abhinava-Vijaya-Bukkarāya-samudra is (as follows):—

One stone set up to the west of the tamarind trees at the south-east corner of Ēḍūru, on the side of the north outlet of the tank; to the east of it, one stone set up to the north of the tamarind tree; in the north-east corner of it, one stone set up to the north of the tamarind tree; east of it, one boulder stone set up with the letters engraved on it; to the east of it, one stone under the tamarind tree which was on the boundary between Ēḍūru and Tālakunṭe; one stone set up to the south-west of Tālakunṭe; to the east of it, one stone set up to the north of the banyan tree south of Tālakunṭe; to the north-east of it, one stone set up at the tamarind tree east of Tālakunṭe; to the east of it, one stone (set up) at the Bēl tree in the eastern outlet of the tank; to the east of it, one stone set up below the Tuggila tree; one rock to the east of it; to the east of it, an inscription engraved on a black stone; to the east of it, one stone set up at the tamarind tree on the boundary between Tālakunṭe and Araṇḍēyaha[¹]li; to the south-east of it, one stone set up to the north of the ant-hill¹

¹ *Uṭṭa* is the same as *kuṭṭa*, "an ant-hill" according to Dr. Kittel's Kannada-English Dictionary. It is however difficult to account for the form *uṭṭa*.

at the Tāre (*Beleric Myrobalan*) tree on the south bank of the stream and north of Kāḍanaha![*]i; one stone set up to the east of the rock west of Kāḍanaha![*]i; an inscription engraved on that rock; to the west of it, one stone set up to the east of the tamarind tree; west of it, one stone set up to the west of the tamarind tree on the road to Tirumale; west of it, one stone set up to the west of a tamarind tree; west of it, one stone set up at the tamarind tree on the boundary of Daṇḍēha!i; to the south of it, one stone set up to the west of the wild Mangosteen tree; to the west of it, one stone set up to the east of the waved-leaved fig tree; to the north of it, an inscription caused to be cut on a rock on the road to Tirumale; to the west of it, one stone set up to the south of a tamarind tree; to the west of it, one stone set up at the ant-hill of the banyan tree; to the west of it, an inscription caused to be engraved on the boulder set up to the south of Daṇḍēha!i; to the south of it, one stone set up at the ant-hill of the Tuggila tree; to the south of it, one stone set up at the ant-hill of the boulder set up a little beyond to the east of the banyan tree; to the west of it, the boundary is the boundary limit of the fields of Kaṅgāṇiyaha![*]i.

(L. 193.) Śrī-Triyambaka.

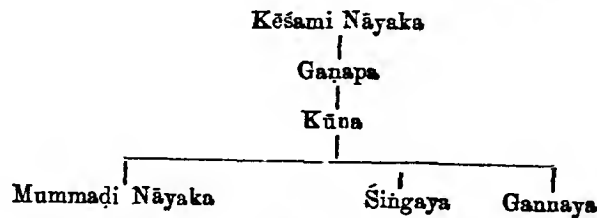
No. 3.—SRIRANGAM PLATES OF MUMMADI NAYAKA : SAKA SAMVAT 1280.

By T. A. GOPINATHA RAO, M.A., TRIPPLICANE.

The subjoined inscription is engraved on five copper plates, bound together by a ring, which was already cut when I got them for examination. The ring bore no seal. The plates measure 9" by 2", and the writing is engraved lengthwise on both sides of the plates. There are exactly ten lines on each side, and the plates are numbered with Telugu-Kanarese numerals, marked on the proper right of the ring-hole on the second side of each plate. The rims are neither raised nor shaped thicker, and yet the writing is in an excellent state of preservation.

This set of copper plates belongs to the Raṅganātha-svāmin temple at Srīraṅgam and was kindly lent to me for examination by the trustees of the temple, Messrs. T. Dēśikāchārya, B.A., B.L., of the Trichinopoly bar, and K. S. Kuppasāmi Ayyaṅgār. My thanks are due to these gentlemen for having so obligingly placed this, as also all the other copper plate documents, at my disposal for some time and thus enabling me to take mechanical copies of them.

The alphabet in which the record is written is old Telugu, and the language Sanskrit. The whole is written in 64 verses of various metres. The inscription records that Mummadi Nāyaka, the king of the Teliṅga country, granted to Bhaṭṭa Parāśara, the seventh, the village of Koṭṭālapaṛṛu, which the donee's mother regranted to Śrīraṅganātha-svāmin, the presiding deity of the great Viṣṇu temple at Śrīraṅgam. The genealogy of the donor is given as follows :—



Mummaḍi is said to have married the niece (sister's daughter) of a Kāpaya Nāyaka. His family was known by the name of Mañchikoṇḍa, and the ancestors of this family were originally brought down from the Gangetic valley by Mukkaṇṭi. Teliṅga-dēśa, ruled over

by Mummaḍi Nāyaka, was bounded on the north by Kanyākubja, on the south by the Pāṇḍya country, on the east by Kalinga and on the west by Mahārāṣṭra. Prince Mummaḍi is described as having conquered the Pānāra, the Kōṇa, the Kuravāṭaka, the Cheṅgara and other countries lying on either side of the Godāvari, and as having made Kōrukoṇḍa his capital. He had two brothers, Śiṅgaya and Gannaya, whom he allowed to rule over the small principalities of Kōṭi and Tāḍipākka. Sovereignty had no attraction for Mummaḍi; but he was obliged to accept the crown for the sake of his father. Mummaḍi is also called Śrīraṅga-varddhana (v. 52), a surname which he perhaps assumed after he became the disciple of Parāśara Bhaṭṭa VII. He became a follower of the latter, when the latter had gone to the Teliṅga-dēśa, and as a *guru-dakṣiṇā* this grant of a village was made.

At present nothing more than what is given in this document is known of Mummaḍi Nāyaka. From the fact that the southern boundary of his kingdom was the Pāṇḍya country we can very well understand that at the time of this record the occupation of the Nellore district by Jaṭa-varman Sundara Pāṇḍya was an accomplished fact. This latter subverted the dynasty of the Chōḷas, overran and captured their country as far north as Nellore, where he had his *virābhishēka* celebrated.¹ Nothing is known definitely of the chiefs of Pānāra,² Cheṅgara, Kuravāṭaka, etc.

The village granted to Parāśara Bhaṭṭa VII was evidently enjoyed by him for some time before he died. His mother, who survived him (v. 48), seems to have thought of allowing the relatives of the deceased to inherit the village; but in the meanwhile she changed her mind and gave it away to the god Raṅganātha, taking Him, as she says, as the greatest of all relatives. Most likely the relatives began to trouble her and perhaps also to question her rights to the property, which must have goaded her on to take the course which she chose.

An inscription found lately at Kōrukoṇḍa itself gives a very interesting account of the death of the seventh Parāśara Bhaṭṭa and his reappearance as a divine being. Incidentally also some facts about his patron and disciple, Mummaḍi Nāyaka, are given in it. Mr. Krishna Sastri summarises the contents of the record thus:—

“Mummaḍi Nāyaka is stated to have been the ruler of Kōrukoṇḍa, which was surrounded by a fort. He was a great conqueror and had subdued the kingdoms of Pānāra, Kōṇa, Kuravāṭaka and Beṅgara A Vaishṇava teacher Bhaṭṭari, of whom Mummaḍi was the devoted disciple, told the chief one day that he had reached the last of his human births and, as soon as the existing mortal frame was given up, he would appear in the form of the god Lakshmi-Nārasimha on the hill at Kōrukoṇḍa. Soon after this revelation the teacher died, and all about his rebirth as the god Nārasimha was apparently forgotten. A dancing-girl of the village, called Lakshmi-dāsi, saw the teacher in a dream and was told by him of his manifestation on the Pārāśara-śaila. The king, being informed of this, was at once reminded of what the teacher had told him and permitted the dancing-girl to build the temple. She wandered about in rags, begging for money, pledged her daughter, earned the amount required, built a temple and consecrated therein Parāśara-Nṛsimha, presenting at the time of the consecration two villages for the maintenance of the worship and offerings.”³ Mr. Sastri adds that the verses in the inscription under notice are repeated verbatim in the Kōrukoṇḍa record also. The latter inscription is dated Ś. 1275; this is the date of the consecration of the image of the god Nṛsimha; and therefore the death of the seventh Parāśara Bhaṭṭa would have occurred some time before this date, and this mother would consequently have survived him for at least seven or eight years.

¹ No. 904, p. 145 of the Appendix to Vol. VII of *Ep. Ind.*

² Vājaya, a prince of Pānāra, is mentioned in one of the Eastern Chālukya grants published in *South Indian Inscriptions*, Vol. I, p. 44.

³ *Madras Epigraphist's Annual Report for 1912*, para. 68.

Parāśara Bhaṭṭa VII belongs to a very illustrious family of scholars of southern India. Śrīvatsachihna-guru, or Śrīvatsachihna Miśra, as he is generally called, was the first or the founder of the family of Bhaṭṭars of Śrīrangam. He was the first and foremost disciple of Śrī Rāmānuja, the famous founder of the Viśiṣṭādvaita school of philosophy. In all the Śrīvaiṣṇava chronicles and among the Śrīvaiṣṇavas he is better known by the name of Kūrattālvāṇ. He belonged to the Hārīta gōtra and Āpastambha Sūtra and was of the Yajus śākhā. He was born in the year Saumya, on a Thursday which was Pañchami in the month of Pushya. He was a Vādama by sect and belonged to the village of Kūram near Chingleput. His wife was named Āṇḍāḷ. The early education of Kūrattālvāṇ was undertaken by his own father; but he finished his studies during his stay with Rāmānuja and under him. He was the chief assistant and the amanuensis of Rāmānuja in the compilation of the Śrībhāṣya. He was of the same gōtra as Rāmānuja.

The Śrīvaiṣṇava Chronicles narrate the persecution of Rāmānuja by the Chōḷa sovereign, and assert that this king was a bigoted Śaiva and consequently began to persecute the Vaiṣṇavas. It was pointed out to this king that converting the common people by force was not in itself capable of augmenting the numbers to the Śaiva faith, and, if such a great leader as Rāmānuja were to be made to subscribe to the Śaiva faith, his followers would join that sect in a body. Rāmānuja was summoned before the king; Kūrattālvāṇ, apprehending danger to his master, assumed the garb of a *sannyāsin*, proceeded to the royal court, and represented himself as the famous Vaiṣṇava Āchārya. The king then compelled him to sign a declaration that no god was superior to Śiva. Kūrattālvāṇ boldly contradicted him by telling him that "larger than Śiva was Drōṇa," (words which also mean two different measures, of which the latter was the bigger),¹ thus playing upon the double meaning of the words Śiva and Drōṇa. The king, enraged at the behaviour of Kūrattālvāṇ, ordered both his eyes to be put out immediately, and the order was forthwith carried out. So throughout the remaining part of his life he lived a blind man.²

Another important service which he rendered to his master was the conversion of Tīravarāṅgattamudapār, the hereditary trustee of the Raṅganātha temple at Śrīrangam, to the Śrīvaiṣṇava faith. This neophyte made over the right of management of the temple to Kūrattālvāṇ, who in his turn handed it over to Rāmānuja. Highly pleased with the devotion of his dear disciple, Rāmānuja gave the *puurōhitya* of the temple and the right of reading the *Purāṇas* therein to the family of Kūrattālvāṇ.

Kūrattālvāṇ was the author of the *Varadarāja-stava*, *Sundarabāhu-stava*, *Atimānushya-stava*, *Śrīvaikunṭha-stava*, *Śrī-stava*, *Yamakaratnākara* and *Gadyatraya-vyākhyāna*.

Śrīvatsachihna Miśra had two sons, Parāśara Bhaṭṭa and Rāma Miśra.³ Of these the elder was the most distinguished scholar of the day; he was nominated to the pontifical seat by Rāmānuja, and, when he succeeded the latter, he was comparatively a young man. In a short time, however, he was able to convert to his faith a great Vēdāntin named Mādhava and made him his own disciple and successor under the name of Nāñjiyar. He is believed by the Śrīvaiṣṇavas to have died at the early age of 28 and without issue; but there are weighty

¹ त्रिवारपरतरं नास्ति. द्रौणमस्ति ततः परम्-

² श्रीवत्सचिह्नमिश्रेणैव नमस्तस्मिन्मीमांसे ।

यदुक्तयस्त्रयीकष्टे यानि मङ्गलसूचकानि ॥

श्रीमत्कूरकुलाचीयं श्रीवत्सादमुपाकरोति ।

अथैव यतीन्द्रशिष्याचामाद्यं वेदान्तवेदिनाम् ॥

³ Some Śrīvaiṣṇava chronicles assert that these were twins.

reasons for assuming that he lived for no less than 60 or 70 years.¹ The education of Parāśara and his brother was entrusted by Rāmānuja to Embār, his own cousin. Bhaṭṭar wrote the *Śrīraṅgarāja-stava*, *Śrīgūṇaratnakōśa*, *Sahasranāma-bhāṣya*, *Kriyāḍīpa*, *Aṣṭaślōki*, *Chatuśślōki*, *Dvayaślōki* and *Tanūślōki*.²

Parāśara Bhaṭṭa, the elder son of Śrīvatsasihna Mīśra, says the inscription, had a large number of disciples, of whom Vēdānta-vēdya was the most important. Vēdānta-vēdya is better known to the Śrīvaiṣṇavas as the 'Vēdāntin of the West country' (*mēl-nāṭṭu Vēdānti*). He was defeated in a religious wrangle by Parāśara Bhaṭṭa, whose devout disciple he soon after became, and he assumed holy orders, after which he was known as Nāṇṇiyar, meaning literally 'our jīya,' for he was so addressed by his *guru*. The name of this *sannyāsin* in his *pūr-vāśrama* (that is, before he assumed holy order-) was Mādhava.

As soon as Parāśara Bhaṭṭa and Rāma Mīśra were born, the god Raṅganātha commanded their father through the *archaka* (the performer of *pūjā*) to bring the children to His temple and bring them up there. They are therefore believed to be the adopted sons of the god Raṅganātha and his goddess Śrī.³ It is this faith of the Śrīvaiṣṇavas that is recorded in verse 35.

Vāgvijaya Bhaṭṭa was the son of Rāma Mīśra,⁴ the brother of Parāśara. He is known to the Śrīvaiṣṇavas as Naḍuvil Tiravidi Piḷḷai Bhaṭṭar ("the Bhaṭṭa of the middle street"). He was the author of *Kṣhamāśhōḍaśī*, and is hence called also *Kṣhamāśhōḍaśī Bhaṭṭa*.⁵

¹ It is a well-known fact that Parāśara Bhaṭṭa was born some time before the Chōla persecution and the subsequent flight of Rāmānuja to the Hoysala country. I have shown in my History of the Śrīvaiṣṇavas (*Madras Review* for 1905) that Rāmānuja must have lived in the Hoysala kingdom for no less than 20 years, during which period Kūṛattālvān, who was blinded by the Chōla king, was living in Śrīraṅgam with his sons. On the return of Rāmānuja to Śrīraṅgam after the demise of the persecuting Chōla prince in A.D. 1118 the remaining third part of the *Śrībhāṣya* was finished. After this Rāmānuja lived for ten years; Parāśara succeeded him on the pontifical seat, vanquished the Vēdāntin of the West Country, taught him the Drāviḍa Vēdas, and, after the latter had made sufficient progress in them, ordered him to write the *Oṇpadināyirappāḍi vyākhyānam* on the *Tiruvāymoḷi*. The *Guruparamparā-prabhāvam* of Piṇṇaḷigiya-Jiyar (p. 210) states that Parāśara Bhaṭṭar lived as late as in the reign of Tribhuvanavīra-Dēva, that is, Kulōttuṅga-Chōla III, who ruled from A.D. 1178 to 1216; and the author of the *Guruparamparā* referred to above was almost a contemporary of the illustrious Bhaṭṭar and is therefore likely to know about what he states in his work. Therefore we may rely on his assertion that the Bhaṭṭar lived at least down to some few years later than A.D. 1178, and therefore was more than 75 years when he died. The majority of the Śrīvaiṣṇava chronicles affirm that Parāśara Bhaṭṭar had no children, which appears to be the fact.

² पुत्रीकृतो रङ्गधरस्वरेण पराशरः कूरकुलप्रदीपः ।

गोविन्दशिष्यस्य तु यामुनार्थमनोरथं पूरितवान् द्वितीयम् ॥

श्रीपराशरभट्टार्थश्रीरङ्गेशपुरोहितः ।

श्रीवत्साङ्गमुनिश्रीमान् श्रयसे भक्तु भूयसे ॥

³ रङ्गेशलक्ष्मीतनयत्वलालितो यतीन्द्रकारुण्यरसप्रवृद्धो ।

महार्थरामादयद्विश्वकीर्तनी भजामि कूराधिपतेस्तनूजो ॥

⁴ पौत्रं श्रीराममिश्रस्य श्रीवत्साङ्गस्य नन्दनम् ।

रामसूरिं [भजे] भट्टपराशरवरानुजम् ॥

कूरेश्वरनन्दनं वन्दे व्यासार्थं रङ्गवासिनम् ।

अनुराधे तु वैशखे जातं श्रीरामसूरिं भजे ।

⁵ श्रीभट्टार्थकृपालव्रतस्वज्ञाननिधिं प्रभुम् ।

श्रीरामसूरितनयं सेवे वाग्विजयं गुरुम् ॥

कूरनाथगुरोः पौत्रं श्रीरामार्थप्रियं सुतम् ।

वाग्विजयिगुरुं नन्दे वेदान्तद्वयसंपदम् ॥

His son was Vēdavyāsa *alias* Sudarśana Bhaṭṭa. He studied the *Śrībhāṣya* at Kāñchi under Varadavishṇuvārya, the grandson of Naḍādūr Alvaṇ (a nephew of Rāmānuja).¹ Varadavishṇu was better known as Naḍādūr-ammāl. He was a great exponent of the *Śrībhāṣya*, and his learning drew many earnest students to Kāñchi. One such was Vēdavyāsa Bhaṭṭa. This youth's unostentatious manners, his typical silence and apparent unsociability made him mistaken for a dullard. His colleagues could not perceive that all his thoughts were concentrated on his study and that he found little or no time for idle talk with them. But his teacher knew him very well. One day, when the students were assembled for the usual lecture, Naḍādūr Ammāl, who had also come early, would not proceed with his disquisition. He began it only after Vēdavyāsa Bhaṭṭa took his seat in the assembly. With a desire to show the real man to the audience, Ammāl feigned forgetfulness in the matter of an explanation which he had given some time back and asked each one of his students about it, but did not succeed in eliciting a reply; when Vēdavyāsa's turn came, he requested his *āchārya* to command him to give the interpretation as given by him (the *āchārya*) on any one particular occasion; for he had heard Ammāl twenty-one times. When questioned if he remembered the very language employed by Ammāl on those twenty-one occasions, he replied that he did. At the command of Ammāl he began to pour forth in the very language in which Ammāl had explained that particular point on so many previous occasions. The fellow disciples of Vēdavyāsa were dismayed at this extraordinary performance of the apparent dullard, and began to feel ashamed of themselves. As a matter of fact, this youth committed to memory every word of Ammāl, as it fell from his lips, and reduced it to writing the very same evening after the lecture was over. The work that grew in this manner was called the *Śruta-prakāśikā*, and Sudarśana came to be known thenceforth by the name of Śrutaprakāśikāchārya.² He was an elder contemporary of Veṅkaṭanāthārya, *alias* Vēdānta-dēśika. When he was very old, the vaudalistic march of Malik Kafur swept over Śrīraṅgam, and in the onslaught that took place he perished.³

Sudarśana Bhaṭṭa had two sons, Vēdāchārya Bhaṭṭa and Parāśara Bhaṭṭa.⁴ Before his death Sudarśana Bhaṭṭa entrusted these sons and his valuable work the *Śruta-prakāśikā* to the care of Vēdānta-dēśika with the request that they might be saved from the Musalman havoc. The latter carried out his promise so faithfully that to-day we owe the existence of this valuable

¹ "Nos. 471a and 505b contain the *Vasanta-tīlaka-bhāṇam*, a drama by Varadāchārya. This author can be safely identified with the Vaiṣṇava teacher of the same name, who was the son of Dēvarāja of Kāñchi, and to whom the *Guruparamparā-prabhāvam* attributes the two surnames Ammālāchārya and Ghaṭikaśatam-ammāl. The first of these two names appears in the form Ambālāchārya in No. 595b, and a corruption of the second name is preserved in the colophon of Dr. B. Mitra's No. 116" . . . "Another drama by Varadāchārya is the *Chōla-bhāṇa*." *Rep. on Sans. MSS. in S. India* by Dr. E. Hultzsch, No. I, p. vii of the Introduction.

² श्रीवत्साहस्य नम्रारं पीचं रामविपश्चितः ।

व्यासं वाग्जयिनः पुत्रमन्नाकं तातमाश्रये ।

यतीन्द्रकृतभाष्याद्यां यद्वाख्यानैः दर्शिताः ।

वरं सुदर्शनार्थं तं वन्दे कूरकुलाधिपम् ।

श्रुतप्रकाशभट्टाय श्रीरामार्थस्य पीचकम् ।

चाम्बलजगुरोः पुत्रं वन्दे सहस्रसागरम् ।

³ भाष्यप्रकाशिकां तां सङ्कटकाले सुदर्शनचूरिः ।

प्रादायकं कृतिने सेवे तं वेदशूलिकाशूरिं ।

Vēdāntadēśika-vaishṇava-prakāśikā, v. 131.

⁴ श्रीपरामर्शभट्टाय श्रीवत्साहस्यपीचकम् ।

वेदाचार्यानुजं वन्दे वेदाचार्यस्य वन्दवन् ।

gloss on the *Śrībhāṣya* to Vēdānta-Dēśika. Vēdāchārya Bhaṭṭa was the author of the *Aṣṭākṣharadīpikā*, *Rahasyatraya* and *Tanidvayam*. Vēdāchārya's son was Śrīraṅgarāja Bhaṭṭar.¹

The *Periya Tiru-muḍiy-aḍaiṁ* assigns the following pedigree to the first great Parāśara Bhaṭṭar:—his son was Uddanḍa Bhaṭṭar; his son Parāśara Bhaṭṭar; his son Śrīraṅganātha Bhaṭṭar; his son Bhaṭṭa Parāśara; his son Śrīraṅga Bhaṭṭar; his son Sudarśana Bhaṭṭar; his son Śrīraṅgarāja Bhaṭṭar; his son Sādhu Bhaṭṭar; his son Tiruvēṅkata Bhaṭṭar.²

The grant was made on a Thursday, corresponding to the fifth *tithi* of the bright fortnight of the month of Chaitra, in the Śaka year 1280, computed by the moon (1), the eyes (2), the *nāgas* (8), and *nabhaḥ* (0).

Verses 28 to 33 describe the town of Śrīraṅgam, which is situated in the island formed by the two branches, the Kāvēri and the Kolliḍam, of the river Kāvēri. The image of the god Raṅganātha which is set up in the temple situated in this town is believed to have been originally worshipped by Brahmā and afterwards presented to the ancestors of Ikshvāku and worshipped by his descendants. On the day of the coronation of the lord Śrī Rāmachandra he made a present of the image of his family god Raṅganātha to his faithful ally and dependant, Vibhishana, the brother of Rāvana. While taking this valuable gift, Vibhishana inadvertently placed it on the ground in the island of Śrīraṅgam, where it stuck fast and could not be removed. It is over this image that the extensive temple of Śrīraṅgam is believed to have been built, and the composer of the *śāsana* alludes in our document to this faith regarding the advent of Raṅganātha to Śrīraṅgam.

"*Pāpishṭha-Kshatrabandhuś cha*," one of the texts quoted in verse 43, occurs in the 17th chapter of the *Vishṇudharma*. Kshatrabandhu was a very wicked king and had committed several sins; but just before his death he unwittingly uttered the three syllabled name, Gōvinda, of Vishṇu, which virtuous act saved him from eternal perdition. In his *Tirumālai* the Vaishṇava saint Tondaradīppoḍiy-ālvār also makes a reference to the story of Kshatrabandhu.³

The following are the names of places, etc., that are mentioned in the inscription under discussion:—Himāchala, Bhārata-varsha, the Mahārāshṭra, Kalinga, Pāṇḍya, Kanyākubja and Teliṅga countries; Mañchikōṇḍa; Āndhra-dēśa; the Pānāra, Kōna, Kuravāṭa and Ch(or)B(e)ṅgara provinces; the river Godāvari; Kōrukoṇḍa; Kōṭi; Tāḍipāka; the river Kāvēri; Śrīraṅga-puri; Kōṭṭāḷḷapaṇṇu in the Pānāra country; Dēva; Villūru; Naṅgipūṇḍi; Pennuṅkoṇḍa; Charakuvāṭaka; Tāmaravāṭaka; Monambaṇṇu; Peṇḍlikānturu-cheruvu; Groppuṅgāli and

¹ श्रीपराशरभट्टार्यतनयं विनयोच्चलम् ।

रत्ननाथगुरुं वन्दे मङ्गलायतनं सदा ।

रत्ननाथार्यतनयं श्रीमद्भट्टपराशरम् ।

सततं कुरनाथस्य सर्वविद्यानिधिं भजे ।

² In all probability the Bhaṭṭa Parāśara of our document was identical with the Bhaṭṭa Parāśara, the son of Śrīraṅganātha Bhaṭṭa and the grandson of Vēdāchārya Bhaṭṭa; he is also called, in the extract given in footnote 4, the seventh from Kūranātha, that is, Kūratāḷḷān.

³ *Moṭṭa eal-viṇaiyul-niṇṇu mūṇṇu=ēḷatt-uḍaiya pēral* ! *Kattirabandum-aṇṇē parāṅgadi kaṇḍu koṇḍān* ! ("Has not Kattirabandu too attained the highest existence, being relieved from the powerful sins that were clustering thickly round him, by the three lettered name?"), *Tirumālai*, verse 4.

Uppungāli and the Pālērn-agrahāra. The following table gives the identification and situation of a majority of the places enumerated above :—

Name.	Mod. Name.	District.	Taluk.
Kōrukonda	Kōrukonda	Gōlāvari	Rajahmandry.
Kōṭi	Kōṭi	Do.	Do.
Tādipāka	Tāllapākam (?) . . . . .	.....	.....
Śrīraṅga-purī	Śrīraṅgam	Trichinopoly	Trichinopoly.
Koṭṭāllaparru	Kothalaparru	Kistna	Tanuku.
Dēva	Duvva	Do.	Do.
Villūru	Vilturu or Vēṭatūr	Do.	Vinikonda.
Naṅgipūndi	Neggipūdi	Do.	Tanuku.
Penuṅgonda	Penukonda	Do.	Do.
Charakuvāṭaka	Cherukuvāḍa	Do.	Do.
Tāmaravāṭaka	Tāmarāḍa	Do.	Do.
Monambarru	Munamarru	Do.	Do.
Kāvērī river . . . . .	.....	.....	.....
The river Vāsishṭha Gōḍāvari	The river Gōḍāvari or a tributary of it.		
Himāchala	The Himalaya mountains.		
Bhārata-varsha	The ancient name of India.		

TEXT.¹

[Metre of verses 1-2, *Vasantatilaka*; of 3-10, *Upajāti*; of 11, *Indravajrā*; of 12, *Upajāti*; of 13, *Upēndravajrā*; of 14-15, *Upajāti*; of 16, *Upēndravajrā*; of 17, *Vasantatilaka*; of 18-22, *Upajāti*; of 23, *Vamśastha*; of 24, *Upajāti*; of 25, *Śārdūlavikrīḍita*; of 26, *Upajāti*; of 27, *Rathōddhata*; of 28-29, *Anuṣṭubh*; of 30, *Vasantatilaka*; of 31-32, *Upajāti*; of 33, *Rathōddhata*; of 34, *Sragdharā*; of 35, *Śārdūlavikrīḍita*; of 36-37, *Anuṣṭubh*; of 38, *Śārdūlavikrīḍita*; of 39-49, *Anuṣṭubh*; of 50, *Indravajrā*; of 51, *Anuṣṭubh*; of 52, *Giti*; of 53-58, *Anuṣṭubh*; of 59, *Mālini*; of 60, *Anuṣṭubh*; of 61, *Śālini*; and of 62-63, *Anuṣṭubh*.]

First Plate: First Side.

1 श्रीरंगराजाय नमः ॥ यां द्यूतकेलिविजितात् दयितात् गृहीतामिंदीः कला-
मितर-

2 दंतपदे निवेश्य । प्रेम्णा प्रसादयति पुत्रसुमेकदंतं सा चा-

- 3 यतां गजमुखः स च तौ शिवौ च ॥[१*] श्वेतः शुभं दिशतु शश्वदसौ
वराहः पातालसङ्गनि तमोगहने रहो यः [१*]
4 [अ]त्सुक्यननधृतिरुहहनोत्सवात् प्राक्^१ दंतेन किञ्चिददुनोदधरं धरायाः ॥[२*]
तदाख्ययैव प्रथितेच कल्पे
5 मन्वन्तरे सप्तम आगतेस्मिन् । बहुष्वतोतेषु चतुर्युगेषु कलिं विदुः संप्रति
व[र्त]मानं ॥[३*] हिमा-
6 चलादालवणोदमेतत् खंडं भुवो भारतवर्षमाहुः । तत्रापि चैतत्^२ भरतस्य
खंडं चर^३-
7 ति यत्राश्रमवर्णधर्माः ।[१ ४*] पञ्चापुरस्तादपि यस्य देशी स्थाती महा-
राष्ट्रकलिङ्गसंज्ञौ ।(१)
8 अवागुदक् पाण्डककन्यकुम्भी देशस्य तत्रास्ति तिलिङ्गनामा ।[१ ५*] तदी-
श्वरः केशमिनायकोभूदभूतपूर्वा-
9 दुत्वाहुसारः । वृत्तानि यद्वर्तनदर्पणेष्वे रात्रामलक्ष्यन्त पुरातनानां ।[१ ६*]
मुक्कंटीनामा नृप-
10 सार्वभौमो गंगातटांतात्किल यस्य पूर्वो । पुरा तिलिङ्गान् प्रति मञ्चि-
कोडावानाययन्

First Plate : Second Side.

- 11 नायकवंशमुख्यौ ।[१ ७*] ताभ्यां विनिर्मापितमात्मनाञ्चा पुरं महच्च प्रवि-
तैध्रदेशे ।(१) तदुत्तमं बिभ्रति मं-^४
12 चिकोडगोत्रं सगर्वा भुवि यस्य वज्राः^५ ।[१ ८*] तस्मिन्नतीते^६ तनयस्तदीयो
गुणैः प्रतीतो गणपाभि-
13 धानः ।(१) भुजंगमाधीश्वरविश्रमाय भारं पृथिव्या बिभरांबभूव ॥[१ ९*] देवी
नृपेक्षिन्सति युक्तवर्षी चेचा-
14 स्यभूवन् फलवत्तराणि । न श्वापदेभ्योप्यटवीषु शंका मस्मिन्पुत्रेभ्यः विमु-
ताध्वगा-
15 नां ।[१ १०*] तस्मात्समुद्रादिव शीतरश्मिः कूनाभिधानः कुञ्जकेतुरासीत् ।
आरोप्य सिंहा-
16 सनमात्मजं स्वमैत्रं स सिंहासनमाहरोह ।[१ ११*] धीरो वदान्धी विनयोप-

^१ Read प्राग्दंतेन.

^२ The *anuvāra* begins the next line.

^३ The *anuvāra* of *mamāki* begins the next line.

^४ Read तस्मिन्.

^५ Read °तद्वरस.

^६ Read दु.

^७ Read वज्राः.

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2 c.

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- 17 पञ्च[*] प्राज्ञः प्रतापी सुलभप्रसा[द]: । स्थिरोभिगम्यो बलवानष्टथो
नवोपि सोभू-
18 त्परधू^१भ्रधर्षः ।[। १२*] चिरं बलात्कारक[द]र्त्यिताभ्यां पराङ्मुखीभ्यां पुन-
षांतरेभ्यः ।(।)
19 गुणी गुणैरेव वशंवदाभ्यां स्वयं हतो यो वसुधारमाभ्या ।[। १३*]
तदात्मजो मुंम-
20 डिनायको[स्ति] प्राज्ञस्समग्रो बलपौरुषाभ्यां । पुत्री पिताभूत् स्ववशेन येन
वीरेण वीरप्रस-

Second Plate : First Side.

- 21 वा च माता ।[। १४*] कन्यां स्वसुः कापयनायकेंद्र[*] स्त्रीरत्नभूतामुपदाय^२
तस्मै । प्रतीतरूपान्वयपौरुषा-
22 य परार्थमात्मानममन्यत स्वं ।[। १५*] स संमतो मुंमडिकृत्तमानामिरं-
मदो वैरिनरा[धि]पा-
23 नां । श्रियं पितुश्शासनयंत्रणेन बलादनिहंतपि^३ चान्वमंस्त ।[। १६*]
पानारकोनकुरवाटकचेंगरादीन्
24 गोदावरोमुभयतीयमुपांतदेशान् । जित्वा वनाचलजलस्थलदुर्गारम्या^४-
25 नेकः प्रशास्ति चिरमप्रतिशासनं सः ।[। १७*] क्षेमंकरा ये वसतां
जनानां पश्यन्पा-
26 श्योवसाभिरामाः । पुंसां वशिन्धाकृषिपाशुपात्मान्यत्यर्थमाश्वंक-
27 रणानि यच्च ।[। १८*] येष्वप्रयासोद्य^५म[हा*]फलानि क्षेत्राणि शालीक्षुव-
शोचिता-
28 नि । कडंकारीया अपि नव यच्च कृतः प्रसंगस्तु भलिस्तुचानां ।[। १९*]
येषु प्रतिष्ठापममबंध्यपूगास्सनागवल्लीसह-
29 कारंभाः । आरामभागास्तुवते वसूनि पक्षैष्टकावध्वसुसिध्वकूपाः^६ ।[। २०*]
तदीशितुर्हार्वतीव विष्णोरस्ति प्र-
30 शस्ता भुवि राजधानी । या कौरुकोडा व्यपदिश्यतेधैरायैः पुराविद्धिरुदय-
शैला ।[। २१*] चकास्ति सालः प-

Second Plate : Second Side.

- 31 रितः पुरो यां पृथ्वी विशालामिव चक्रवाहः । हस्त्यश्वयोषापुरुषादि-
कायास्त्रद्रवसृष्टेरिव गु-

^१ Read दु.

^२ Read °दृगिच्छति.

^३ Read ल.

^४ Read °मुपदाय.

^५ Read °स्यलदुर्ग°.

^६ Read °वहसुसिध्व°.

- 32 तिकोशः ।[। २२*] अदंगधोरैर्मदहस्तिर्बृंहितैस्तुरंगहेषैः करणोपशोभिभिः ।
सुरक्तगीतैरपि वं-
- 33 दिमंगकैर्नृपश्रियो नर्तनशालिकेव या ।[। २३*] पुरे च कोट्यां पुरि ताडि-
पाकेप्यात्मानुजौ शिंगयगन्धयास्थौ । या-
- 34 खानगयोर्हभयोर्निधाय वीरस्य तां रक्षति राजधानीं ॥[। २४*] संनत्वा
निजमंगमुत्तम-
- 35 मलंकृत्य श्रुतेन श्रुती सत्येनाननमार्जवेन हृदयं त्यागेन हस्तावुभौ । वीरः कू-
36 न्धमुंमडिचितिपतिर्दत्तांगभूषस्य तामाकल्यं समवेक्षते नवमसावं-
- 37 तर्थाद्योदर्पणं ।[। २५*] बहिः पतंगोपलशीतलस्य गूढप्रतापस्य मनोव-
तिष्ठाः । त-
- 38 स्योध्वनं^१ व्यालमिव क्षितीया विलंचितुं शासनमुद्दिजते ॥[२६*] अ[र्ध]सि-
धिम^२धिगम्य नोतिमान्काम-
- 39 मप्यनुसरन् यथोचितं । स त्रिवर्गसमवृत्तिरास्तिको धर्ममार्जयति धर्मतत्त्ववित्
॥[२७*] श्रोमतो सुष-
- 40 मा भाति रंगनामनि धामनि । कावेरीसुभयीं पुष्पामंतरानंतमायिनी
॥[२८*] पुरा तत्परमं ब्रह्म [ब्रह्म*]-

Third Plate : First Side.

- 41 [शो] गृहदेवतं । तदनंतरमिच्छाकोक्षपस्य फलायितं ।[। २९*] अथ विश्व-
निदानमायताक्षं प्रथमा-
- 42 नं श्रुतिमस्तकैरशेषैः । [द्र]मिडामितबा^३नधेयमासीत्कमलाक्षितपादपक्षवं
तत् ।[। ३०*] पाका-
- 43 वदातेः फणिवक्षिपत्रैस्स(स)वर्ष्यचूर्णैः[*] क्रमुकैस्ससारैः । नवैरुषस्त्रो^४षसपुष्प-
मात्यैस्सायं
- 44 च सायंतनमालिकाभिः ।[। ३१*] लवंमतलोत्कजातिकेशकसूरिकैसागरसार-
45 मुख्यैः । सुवस्तुभिस्सांकवकुं^५कुमादौर्या भोगिनामैहिकभोगभूमिः ।[। ३२*]
- 46 या चतुर्गुणकलाभिरैदवीं मंडलौ जयति निर्भरा सती । सूरिवर्गमपव-
47 र्गतत्परं स्रयतेपि च , पुराणपूकषात् ।[। ३३*] तस्यां श्रीरंगपुर्यामधिधरक्षि-
जनत्रा-

^१ The *anusvāra* of वंदि begins the next line.

^२ Read °सिद्धि°.

^३ Read इषी.

^४ Read °लोत्कष°.

^५ Read °मा.

^६ Read °वस्तुमीराहव°.

- 48 तरच्चैकहेतोराविर्भूतस्य विष्णोरनवधियशसोनन्यसामान्यकृत्यं पौरोहित्यं, भजन्
यो ह-
49 रितकुलमणिव्वेदवेदांतविज्ञो नाम्ना श्रीवत्सचिह्नो गुरुरभवदध्वंसिधि'व्यावता-
50 रः ।[३४*] तत्पुत्रो भुवि दत्तपुत्रविभवं श्रीश्रीशयोः प्राप्तवान् श्री-
भट्टपराशरो गुरुर-

Third Plate : Second Side.

- 51 भूद्यत्यादसंसेवनात् । खेषां श्रीचरणंबुजं श्रितवतां शिष्यप्रशिष्यादयो
विष्णोस्त-
52 त्परममं पदं विध(द)धते वेदांतवेद्यादिकाः ।[३५*] तदादि सप्तपुरुषं कुलं
श्रीशांशसंभवं^१
53 । इति ख्यातं हि तत्पुत्रो विद्वान् भट्टपराशरः ।[३६*] स वेदाचार्यभट्टा-
र्यप्रमुखैर्बाधवैरभा-
54 त् । परस्परैकद्वयैर्वेदो वेदैरिवापरैः ।[३७*] तदंशांबुधिसंभवः कुवलय-
55 मोदो कलानां निधिर्भूदेवामृतदायकोभ्युदयवान् स्वान्तस्थकृष्णा-
56 कृतिः । नित्यं विष्णुपदाश्रितोखिलतमस्तापापहंताप्यहो श्रीमङ्ग-
57 टपराशरो गुरुरभून्नत्वेव दोषाकरः ।[३८*] कावेरीलहरीवातनीतशीतलशोक-
58 रैः । सित्तः[*] श्रीरंगभोगेषु सक्तस्त्रीखासिकां भजन् ।[३९*] दय-
मानमना[*] श्रीशो देशानंघ्रान् स र-
59 चितुं । तं पराशरभट्टार्यमनैषोदात्मशक्तिकं ।[४०*] निसर्गतस्त्रिवर्गः[*]
स्यादनित्याद्यगुणान्वितः । सत्याद्यु-
60 पायास्त्रापाया इतिनिश्रेयसप्रदं ।[४१*] तन्नाश्रयंत तं धन्या यत्पदस्पर्शवै-

Fourth Plate : First Side.

- 61 भवात् । स्वयमाचार्यकं प्राप्य दिग्गं कीर्तिमतानिषुः ।[४२*] पापिष्ठः चच-
बधुषेत्यादिवाक्य-
62 तश्चृतेः^२ । तस्य पादाश्रिता भूत्वा भूपाः प्रादुरनेकयः ।[४३*] ग्रामा-
रामो-
63 वरारत्नाभरणाद्यात्मना सह । स मुंमडिमहीशोपि तमिमं गुरुमाश्रयन् ।
[४४*] को-

^१ Read दि.

^२ The answers of °नृत्वं begins the next line.

^३ Read °नृतेः

- 64 द्वापदपञ्चानामानं ग्राममाचार्यदक्षिणां । श्रीपराशरभट्टाय प्रादात् स्व-
 65 गुरवे सुधीः ।[४५*] स पराशरभट्टार्यो जननीदैवतो भवन् । रंगी-
 शाय कुलेशाय प्रा-
 66 दादासीन्महापदाः^१ ।[४६*] तस्य माता जगन्माता नाम्ना सर्वगुणै-
 रपि । न केवलं शरीर-
 67 स्य जनन्यप्यात्मनो हि सा ।[४६*] समाप्य सप्तमे तस्मिन्नावतारप्रयो-
 जनं । श्रीपरा-
 68 शरभट्टार्ये श्रीशम्भो गोपयोगिनि ।[४८*] स्वजनान्प्रदानानि स्वविभूतेर्विधि-
 त्तया । आदौ सर्ववि-
 69 धौ बंधू रंगशायीति निश्चयात् ।[४८*] ऐश्वर्यभोगैर्युतमष्टसंख्यैस्सर्वसह्याराम-
 70 गृहोर्वराभिः । श्रीरंगराजाय तु सा व्यातारीत् कोट्यापञ्चमसह्यारं ॥
 [५०*] [शक]वर्षे न-

Fourth Plate ; Second Side.

- 71 भोनागनेषेदुगणिते शुभे । चैत्रमासे शुचौ पक्षे पंचम्यां गुरुवासरे ।[५१*]
 सप्तमभष्टप-
 72 राशरजननी श्रीरंगवर्धनाम्ना । मुंमडिनायकनाम्नोयं ग्रामं रंगशायि-
 73 ने प्रादात् ।[५२*] एष्यत्भूप्रत्ययार्धं^२ तस्य लक्षणमुच्यते । अविदूरेण
 वासिष्ठ-
 74 गोदावर्यास्तु पश्चिमः ।[५३*] कोट्यापञ्चानामायं ग्रामः पानारभूमि-
 [ग]ः ।
 75 तस्याष्टदिग्गतग्रामसंनिवेशो निरूप्यते ।[५४*] देवाख्यः पूर्वदिग्भा-
 76 गे कोणे दूरादसंटकः । विष्णुवर्द्धक्षिणः कोणे मारेदेनं-
 77 गिपूंडि च ।[५५*] पश्चिमे पेनुकोडाख्यः कोणे चण्डकुवाडकः ।
 उत्तरे मीनं-
 78 बह्मि^३ स्वात्कीणे तामरवाडकः ।[५६*] स्यात्पेठिकूतुचेणु^४ मर्हिराम्नेयसी-
 सतः । [गो]-
 79 पुंगाख्यपुंगालिख बहिर्दक्षिणकोणतः ।[५७*] सृष्टिहायव्यसीमानं पेम्नो-
 उच्छेव-
 80 कोणकः ।(१) शेषादेदविशेषा हि सीमानः[*] अष्टदर्शनाः ।[५८*]-
 सर्वचेत्रप्रमाणं चेत्तु^५-

^१ Read °ग्रहाप्रदः.

^२ Read व.

^३ Read °पञ्चम्यां.

^४ Read चेद द्वापद सारं.

^५ Read °भूप्रत्ययार्धं.

171 a.

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176 b.

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Fifth Plate : First Side.

- 81 त्तराशीतिस्वारिकाः । [। ५८*] इति सुविदितपाठेरग्रहारस्य लक्ष्मीक्षिति-
निजपतये प्रत्यर्पितस्याम्-
82 सिध्दै ।¹ विदधतु विभविथङ्गमिपाश्शामनं श्रीक्षितिघनकरुणायै काल-
83 माचंद्रतारं ॥[५९ ॥*] सर्वदेशदशकालेष्वव्याहृतपराक्रमा । रामानुजार्य-
दिव्यज्ञा वर्त्तता-
84 मभिवर्धता ॥[६०*]
85 सामान्योयं धर्मसेतु²पाणां काले काले पालनिष्ठो भवधिमः³ सर्वानि-
86 तान्माविनः पार्श्विवेद्रान्भूयो भूयो याचिते⁴ रामचंद्रः ।[६१*] स्व-
87 दत्ताद्विगुणं⁵ धुष्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्यलं⁷
88 भवेत् ।[६२*] एकैव भगिनी लोके सर्वेषामेव भूभुजां । न भोग्या
न करयाद्या विप्रदत्ता वसुं[ध]-
89 रा ॥[६३*]

ABSTRACT OF CONTENTS.

Verse 1. Invocation to Śiva, Pārvati, Gaṇēśa and the Moon.

V. 2. Invocation to Śveta-Varāha, the third incarnation of Vishṇu.

V. 3. States that the present age is known as the Kali Yuga.

V. 4. States that the portion of the earth stretching from the Himālayas to the southern ocean is called the Bhārata-varsha.

V. 5. Gives the boundaries of the Teliṅga-dēśa situated in the Bhārata-varsha, as follows:—On its north is the kingdom of Kanyakubja, on the south the Pāṇḍya country and on the west the Mahārāshṭra.

V. 6. The Teliṅga country was once ruled over by a king named Kēśami Nāyaka.

V. 7. His two ancestors, who belonged to a family known as the Mañchikoṇḍa family, were originally brought down to the Teliṅga country from the Gangetic valley by a king named Mukkaṇṭi.

V. 8. These two founded the city of Mañchikoṇḍa after their names, and their descendants were also known as of the Mañchikoṇḍa gōtra.

Vv. 9-10. On the death of Kēśami Nāyaka his son Gaṇapa ascended the throne.

Vv. 11-13. Gaṇapa was succeeded by Kūna.

V. 14. Mummaḍi Nāyaka was the son of Kūna.

V. 15. He married the daughter of the sister of Kāpaya Nāyaka.

¹ Read °सिद्धे।

⁴ Read पार्श्विवेद्रान्.

⁷ Read निष्यलं.

² Read द्.

⁵ Read दापते.

³ Read पालनीयो भवति:

⁶ Read °द्विगुणं.

V. 16. Though personally unwilling to assume the burden of his kingdom, he did so in deference to the wishes of his father.

Vv. 17-20. He conquered the countries of Pānāra, Kōna, Kuravāṭa, Chēngara and others lying on either bank of the river Gōdāvarī. He ruled over his vast kingdom for a long time, and under him the people were in a very prosperous condition.

V. 21. His capital was Kōrukoṇḍa.

Vv. 22-23. Description of the capital town.

V. 24. King Mummaḍi allowed his younger brothers Śīngaya and Gannaya to govern the principalities of Kōṭipura and Tāḍipāka respectively.

Vv. 25-27. Praises of king Mummaḍi. He seems to have had many vassals under him.

Vv. 28-33. Here the narrative turns from Mummaḍi to the island of Śrīraṅgam and the deity presiding over its temple, namely the god Raṅganātha.

V. 34. Begins with the genealogy of the donee, Parāśara Bhaṭṭa. His ancestor Śrīvatsachihna Miāra was born in the Hārīta gōtra and was a very learned man and held the *paurōhitya* in the temple of Raṅganātha.

V. 35. His son was Bhaṭṭa Parāśara, and he had many disciples, of whom the most illustrious was Vēdānta-vēdya.

V. 36. His son was also called Bhaṭṭa Parāśara.

V. 37. One of the illustrious relatives of Bhaṭṭa Parāśara was Vēdāchārya Bhaṭṭa (that is, the brother of the first Parāśara Bhaṭṭa).

V. 38. In the family of Parāśara Bhaṭṭa was born a learned and pious *guru*, also named Bhaṭṭa Parāśara.

Vv. 39-42. This person went on a tour to the Āndhra country, where many learned Brāhmaṇas became his disciples.

Vv. 43-45. Here several kings gave him rich presents such as gardens, wet lands, jewels and precious stones. King Mummaḍi Nāyaka also presented him with the village of Koṭṭāḷlapaṛṛu.

Vv. 46-50. This *āchārya*, having finished the mission of his human existence, went to enjoy the company of Viṣṇu (i.e. died). His mother Jagannmātā wanted to give away the property to her relatives; but, thinking that Śrīraṅga-nātha was her truest and nearest relative, made a gift of the village of Koṭṭāḷlapaṛṛu to that god, with all her other belongings, such as gardens, houses, etc.

V. 51. This gift was made on a Thursday, the fifth *tithi* of the bright fortnight of the month Chaitra in the Śaka year 1280, expressed by *nabhaḥ* (zero), *nāga* (the mountains), *nētra* (the eyes) and *indu* (the moon).

Vv. 52-58½. The boundaries and other descriptions of the village of Koṭṭāḷlapaṛṛu are given as follows:—

The village is situated in the Pānāra country to the west of the Vāsishṭha Gōdāvarī. It is bounded on the north by Monambarru village, on the east by the village of Dēva, on the south by Viltūru, on the south-west by Nāṅgiṇḍi and on the north-west by the village of Charukuvāḍaka.

Vv. 59½-63½. The usual admonitory verses.

No. 4.—THE PORUMAMILLA TANK INSCRIPTION OF BHASKARA BHAVADURA:
SAKA 1291.

By DR. V. S. SUTTHANKAR, PH.D.; POONA.



The position of the inscribed stones on the tank-bund.

Inked estampages of the subjoined inscription, which commemorates the construction of a tank, were prepared by the Madras Epigraphical Department in 1903, and it forms No. 91 of the Epigraphist's collection for the year 1902-3. It was briefly reviewed in the Annual Report on Epigraphy for 1903, and it has also received a short notice in an article by the late Mr. Venkayya entitled: *Irrigation in Southern India in ancient times*.¹ The record is incised on two slabs, one smaller than the other, set up in front of the ruined Bhairava temple at Porumāmilla in the Badvel Taluk of the Cuddapah District, sitnated in 15° 1' N. and 79° E. The latter district being very dry, cultivation is in general only possible with the help of artificial storing of water. The irrigation tank at Porumāmilla is, according to the District Manual, one of the largest in the Taluk. The inscription, apart from its historical importance, presents various other points of interest, not the least important of which is the light it sheds on the tank-building activity in ancient India.

As regards orthography, the inscription follows the same system which is to be observed in other inscriptions from the Telugu and Kanarese Districts. A superfluous anusvāra is inserted (1) before a nasal + consonant, as in *puṁnya* ll. 13, 46; also in ll. 19, 36, 89: (2) before *h* + consonant, as in *Vijayāmhvayaṁ* ll. 34, 35; also in ll. 57, 65: (3) before *nn* as in *vijayōmnatāḥ* l. 36: (4) before *rm* as in *kaṁrma*° l. 82. We find also the doubling of a consonant after an anusvāra in *chaṁchcha*° l. 18. As in other inscriptions, we notice the mixing up of the two forms of *visarga-sandhi*, as in °*taḥssaumya* in l. 23; also in ll. 29, 83, etc.; and the writing of *tth* for *tt* in °*rththana*° l. 100, and of *jjh* for *jj* in °*pāyōjjhitaṁ* l. 12. Other examples of

¹ See the Director-General's *Annual* for 1903-4, Part II., pp. 202 ff. — A resumé of the contents of the inscription is included in the new edition of the *Cuddapah District Gazetteer*.

incorrect orthography are the following : l. 113 *ru* for *ri* ; l. 39 *ri* for *ru* ; confusion of the sibilants *s* and *ś* in ll. 20, 22, 29, 37, 52, 54 and 95 ; *nn* for *nn* in ll. 66 and 83 ; confusion of *d* and *dh* in ll. 51, 104 and 109 : sporadic adscript of *y* to an initial vowel as in *yētaḍ* (for *ētaḍ*) l. 21, *yēk=aiṇa* (for *ēk=aiṇa*) l. 105. The aspirates are sometimes distinguished from similarly shaped non-aspirates by means of a short vertical stroke added below the letters, as in the modern Telugu alphabet. There is inconsequence in the doubling of consonants after *r* : cf. ll. 7, 10, etc. on the one hand, and ll. 6, 16, etc. on the other. Rough *r* (doubled) is used once in the nomen proprium *Dēvaṛṛāja* (l. 109). It remains to be remarked that the letters are incised between equidistant parallel lines running along the breadth of the slabs.—It is necessary to add a few words on the language of the inscription. Excepting the benedictory words at the beginning of the record and a few phrases employed further on to introduce some of the stanzas, the whole of the inscription is in verse. The language is extremely meagre Sanskrit, and the verses are devoid of poetic embellishment. The writer is indeed guilty of the gravest mistakes of grammar and syntax, most of which are noticed in the foot-notes to the text and translation. To mention just two of them here : in l. 37 *diśi pūrē pratishṭhitāḥ* is used for *diśi pūrvasyām pratishṭhāpitāḥ* ; and the first sentence of v. 16 the *verbum actionis* is omitted.—In respect of lexicography the following uncommon words and expressions deserve notice : *kṛiti* (ll. 29, 39) = “ composition ” ; *taṭāka-māṭṛikā* (l. 47) = “ tank-nourished ”, on the analogy of *nadi-māṭṛikā*, etc. ; *bhramā-jala-gati* (ll. 69, 90) = “ sluice ” (?) ; *madhya-kūrma* (l. 73) = “ elevated ground in the middle ” (?) ; *bhū-vara* (l. 79) = “ king ” ; *gāṃgēya* (l. 111) = “ gold ”.

The object of the record is, as remarked above, to commemorate the construction of the tank at Porumāmilla by king **Bhāskara** *alias* **Bhavadūra**, son of Bukka I. (v. 49). The following analysis gives a synopsis of the contents of the record : The grant commences with invocatory and introductory verses (vv. 1-10) : the succeeding stanzas give the genealogy of the donor, **Bhāskara Bhavadūra** (ll. 11-22) : the next few verses recount the merit attaching to the building of a tank (23-27) : then are given the details of tank construction and the specification of the site of the tank, date of its construction, etc. (28-45) : then the usual imprecatory and benedictory stanzas (46-49) : and lastly, the specification of the *adhikārin* of the tank, and the composer of the record (59-62). The only new facts in the history of the First Vijaya-nagara Dynasty¹ with which the inscription furnishes us are the following : (1) **Bhāskara** *alias* **Bhavadūra** (a name which is not known from any other inscription) was the son of Bukka I., and thus the brother of Harihara II. **Bhāskara** was placed in charge of the eastern provinces—which he ruled from the “ top of the sublime **Udaya-giri** ” (in the Nellore District) ; (2) **Bukka I.** had four brothers, *viz.* **Harihara**, **Kaṃpana**, **Mārpa** and **Muddapa** ; and (3) **Anantarāja** was one of the ministers of Bukka I.—The *adhikārin* of the tank was **Dēvaṛṛajan**, son of the minister (probably of **Bhāskara**) **Kumāragiri-Nātha** (v. 50).—The writer, who was rewarded with a gift of land, was the poet **Liṃgaya-Māchanāryya** (*i.e.* **Māchana**, son of **Liṃgaya**) of the family of the **Kautsas**, resident of **Nāmḍa-pura** (v. 51). On completion of the tank lands under it were handed over to a number of **Brāhmaṇas** (v. 45).

The question of the construction of the tank is shrouded in some obscurity on account of the unintelligibility of the termini used in the description of the tank.² It would be, therefore, as well to start with the facts regarding the tank as it now stands. I have been able to gather the following information through the kind courtesy of Mr. Banerji, the Collector of Cuddapah,

¹ A succinct and connected account of the facts in the history of this dynasty, gleaned from stone and copper-plate records, is furnished by Rao Sahib Krishna Sastri in his paper entitled “ The First Vijayanagara Dynasty ; its Viceroys and Ministers.” (See the *Director-General's Annual* for 1907-8, Part II., pp. 235 ff.)

² To Rao Sahib Krishna Sastri I am indebted for the explanation of several of the technical expressions.

whom I had addressed on the subject.¹ The tank, which is situated about two miles (and as the inscription also tells us) to the east of the village called Porumāmilla, is elongated in shape, being some 7 miles long and $2\frac{1}{2}$ miles broad. The bund consists of four natural hills connected by three short earthen dams, rivetted with Cuddapah slabs. The western flank thus consists of practically the range of hills which runs north and south between Porumāmilla and Badvel. The total length of the artificial bund is about 4,500 ft.; the total length including the hills is about 14,000 ft. At the deepest section the bund is about 12 ft. wide at the top and 150 ft. at the bottom, and about 33 ft. deep. The tank has two sources of supply, one natural and the other artificial. The latter was constructed about 20 years ago. The natural feeder is a stream called the Maldēvi river.—The reservoir is provided with four sluices, two of which have been repaired in recent times and provided with screw-gear, and there are five weirs. This is the actual condition of the tank at present.

From the inscription we learn that in the twelfth century of the Christian era tank-building was looked upon as one of the seven meritorious acts which a man ought to perform during his lifetime. The tank at Porumāmilla was called Anantarāja-sāgara. It is also stated that for two years 1,000 labourers were working daily on the tank and the dam; and 100 carts were engaged in getting stones for walls which formed a part of the masonry work. The dam was 5,000 *rēkhā-danḍas* long, including the hills, 8 *rēkhā-danḍas* wide, and 7 high. Besides, the author gives us the twelve *sādhana*s of the Porumāmilla tank, and six *dōśha*s of tanks in general. Much of this latter is clothed in very obscure language. Nevertheless with the help of the description of the tank given in the previous paragraph we are able to get a fairly clear notion of what the author wishes to convey.² In the *chatur-bhramā-jala-gati* we have a reference to the four sluices; and in the range of hills forming the western flank of the tank we must look for an explanation of remarkable phrase *tadyōga-khamḍō girih*. Again, as the Maldēvi river ends at the tank, the *triyōjana* must needs refer to its length from the source to the point at which it enters the tank.—One fact which may be gleaned from the measurements of the tank preserved in the record is of no small significance. Knowing as we do the dimensions of the bund, in terms of the *rēkhā-danḍas* as well as in feet, we are in a position to compute the equivalent of this standard of linear measurement current in the Telugu District in the 14th century. For this purpose it would be safest to compare the values for the height of the bund, which, I imagine, would offer the least variation. In the above-mentioned Report of the Collector, 33 ft. is quoted as the height at the deepest section of the bund. Taking, now, 20 ft. as the minimum height for the bund of any large tank of that size, the average height of the bund in feet works out to be $(20+33) \div 2 = 53/2$ ft. This must roughly correspond to the 7 *rēkhā-danḍas* of the inscription. The equation will be $53/2 = 7$, and this gives us roughly $1\frac{1}{4}$ yard as the equivalent of the *rēkhā-danḍa*, which, by the way, corresponds approximately to the distance from the top of the shoulder of one arm to the tip of the middle finger of the other arm, measured along the chest, for an average man. I mention the latter fact, as it is well known that in primitive times a standardised (but locally varying) value of the lengths of portions of the human body served as units of length; cf. the Indian measures *anguli*, *hasta*, *danḍa*, and the European foot.³

One other feature of this record deserves mention here. Early in the beginning of the inscription (vv. 1-3) we find enumerated the characteristics of an edict (*sāsana-lakṣaṇa*), which include hints on composition and the significance of the metrical foot (*gaṇa*) with

¹ Some time ago, when I visited the site of the tank, I took the opportunity of verifying and correcting the statements in this report. Some few fresh observations which I made on the spot have also been embodied in the succeeding remarks.

² See notes 6-8 on p. 108 and 1-2 on p. 109.

³ Expressed by the chronogram *bhū-namdy-akṣay-śka*, and in numerical symbols.

which a *sāsana* commences (v. 2). The latter is a curious specimen of superstition: the *gaṇa ma* (— — —), when standing at the beginning of a *sāsana*, secures bliss; *na* (○○○) in the same position secures wealth, etc.! Further we learn that in a faultless verse the *visarga* should stand at the end of the complete stanza and not at the end of the first half (v. 3)!

The inscription is dated on the 14th of the bright half of the month of Kārttika, in the cyclic year Saumya, corresponding to Śaka 1291 (expired) and Kaliyuga 4470. There is some doubt as to the week-day. The syllables *guru* in l. 58, which evidently introduce the name of the week-day, are clear enough; and the following letters must be read as *pushya*, as the vertical stroke between the aksharas *ru* and *pu* is nothing but an accidental depression in the stone. In that case it would seem that the week-day was Thursday, and the *nakshatra* Pushya. But Dewan Bahadur Swamikannu Pillai, whom I had addressed on the subject, informs me that the *tithi* ended on Monday, the 15th October, A.D. 1869, at about 7 *ghaṭikās* after mean sunrise; and the *nakshatra* for that day was Āśvini, which came to an end about 47 *ghaṭikās* after mean sunrise.

For purposes of orientation the localities Śrī-parvata (i.e. Śrī-sailam), Ahōbala, Siddha-vaṭa, Udaya-giri and Porumāmiḷla are mentioned. Of these only Siddha-vaṭa needs to be specially noticed here. Its denomination in the inscription is *deśuka*, i.e. subdivision of a country: therefore the name could well be, I think, linked with the modern *Taluk Siddha-vaṭtam* in the Cuddapah District, the boundary of which is not far removed from the site of the tank.

A reference to Hēmādri's *Dānakhaṇḍa* (which is undoubtedly what is meant by *Hēmādri-kṛiti* in l. 39) shows that that work enjoyed the reputation of an authority in the Telugu country at the beginning of the 14th century of the Christian era.

TEXT.¹

[Metres: v. 1, *Anuṣṭubh* (Śloka); v. 2, *Śārdūlavikrīḍita*; vv. 3-4, *Anuṣṭubh* (Śloka); vv. 5-7, *Śārdūlavikrīḍita*; v. 8, *Mandākrāntā*; vv. 9-10, *Anuṣṭubh* (Śloka); v. 11, *Śārdūlavikrīḍita*; vv. 12-13, *Anuṣṭubh* (Śloka); v. 14, *Upajāti*; vv. 15-36, *Anuṣṭubh* (Śloka); vv. 37-38, *Śārdūlavikrīḍita*; vv. 39-40, *Upajāti*; vv. 41-43, *Anuṣṭubh* (Śloka); 44, *Śārdūlavikrīḍita*; v. 45, *Anuṣṭubh* (Śloka); vv. 46-47, *Sālinī*; vv. 48-50, *Anuṣṭubh* (Śloka); v. 51, *Śārdūlavikrīḍita*; v. 52, *Anuṣṭubh* (Śloka).]

First stone.

- 1 'अवि[न्नम]स्तु ।[।] गुरु[भ्यो] नमः ।[।] पुष्टिम[ङ्गो] गणपतिभ्यो नमः [॥*]
- 2 मा[स]नल[क्षणम्]॥ श्रीबीजमादौ वक्तव्यं प्रव[वि]षु च पंचसु । [क]त्व[द्रि]द[-
- 3 मरुद्रे[षु च]क[टा]हान् 'विवर्जयेत् ॥[१॥] मो भूमिस्त्रिगुरु[भ्यो] व[हुल]घु-
नीसौ वि[ध]-
- 4 [त्ते] धनं [यो] वार्यादिलघुश्च हेम दिनस्तु मध्ये^४ गुरु[र्जो] रुजं ।(।)^५

¹ From the original stone and a set of inked stampages.

² At the top of the inscription are engraved from left to right figures of Vighnēśvara with his vehicle, the mouse, the Lingam, the Sun and the Moon.

³ Read कृत्व^३.

⁴ The syllable क was inserted later and engraved above the line in the original.

⁵ Read कृत्व^३.

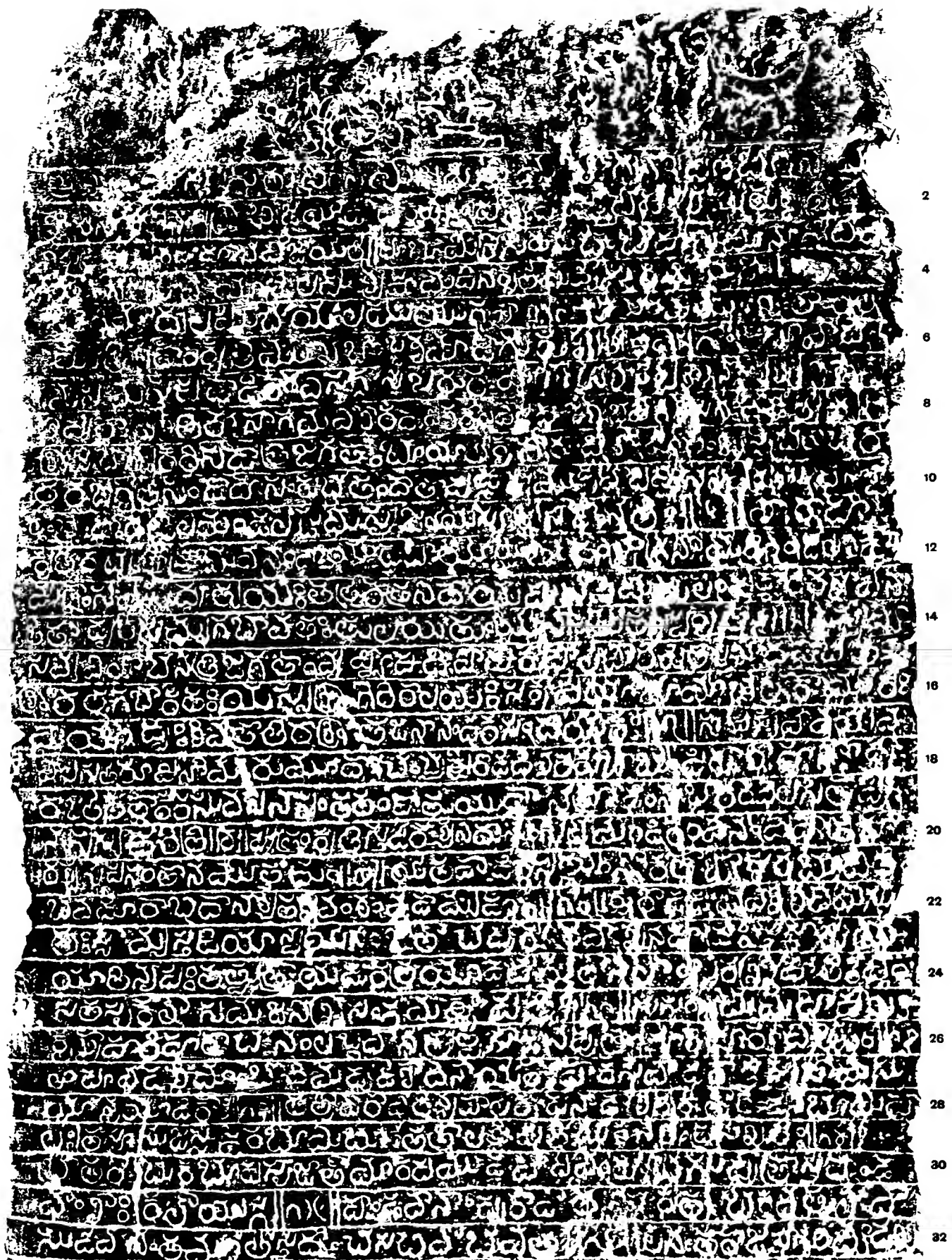
⁶ Here an empty space in the original showing traces of letters scored out.

- 5 [रो]ग्निर्मध्यलघुर्भयं लघुयुगप्रा[क्ख]मोर[:*] क्षयं खं तोतेल-
 6 घुरीशतां कृतिसुखे भोज्ज[र*]शमादौगुरुः ॥२॥ अविशर्गा[त]पूर्वार्ध-
 7 मसमस्तपदादिकं । विसर्गसेखर^१ र[म्यं] शास[नञ्चोकलक्षणं] ॥३॥
 [२शृतिस्मृ]-
 8 तिपुराणेतिहासागमविशारदः [i*] देशकालविशेष[न्न]^३[:*] शुभवाक [शा]सनः^४
 वदेत् ॥४॥
 9 ओसौभाग्यकरी सदा त्रिजगतां भूयात् कृपारूपिणी हेरंबक्षचराचरा-
 10 त्क[क]जगत्संदोहसंदर्भितं [i*] धाता पद्म[स]मुद्भवोपि मनसै[वेदं सु]व[नी]ज्व-^५
 11 लं ब्रह्मांडं जलमंडलस्तमसृजत्^६ यस्याः प्रसादो(—)नतेः ॥५॥ वाराहा-
 12 कृतिरश्रुतस्त्रिभुवनं पायादपायो[ज्जि]तं । दंष्ट्रायेण महीं [—*] जलनिधौ
 13 मग्नां समुद्धृत्य^७ यः [i*] तत्रैकत्र निधाय पु(—)ण्यमतुलं पद्मा[क]र-
 स्था[प]ना-
 14 त् । तादृक् सम्यगभावतः^८ तुल्यितं येना[द्भु]तं स्वीकृतं ॥६॥ [स]व्या-
 15 सव्यविलोच[ने] त्रिजगतां दृष्टोपधीपोष[के] फाले वारिपिता [स]खा
 ध[नपतिः]
 16 श्रीरत्नगर्भा रथः [i*] यस्य श्रीगिरिरालयः स कृपया [हे]माचल[ः] कार्मुकः
 17 पायादः शिवतातिराश्रितजनानंदैकसंदायकः ॥७॥ स[सङ्गी]पावयव-
 18 विलसत्कृपिणी^{१०} मेरुमूर्धा ^{११}चंच[त्*]क्षीरोदधिवरकुचा भूषि[ता] रो[हणा-
 द्यैः] [i*]
 19 ^{१२}राजत्रयवाकरसुवसना संततं पातु युष्मान् द्वा[दि(—)न्य]जाकरविलसिता पू-
 20 ^{१३}नसस्या धरित्री ॥८॥ पुत्रः कृतिस्तटाकश्च निधा[नं] ^{१४}सि[वमन्दिरं] [i*] वन
 विप्राग्रहा-
 21 रश्च ^{१५}सतसंतानमुत्तमं ॥९॥ ^{१६}येतदादिक(—)सत्पु[ण्य]कर्ता भास्करभू[प]
 ति[ः] [i*]
 22 भवदूराभिधानश्च तस्य वंशं वदाम्यहं ॥१०॥ [क्षी]रोद[प्र]भवश्चश्री विधुसु-
 23 त[ः]स्त्रीम्यस्तदीयान्वये । संजातो च पुरुरवाश्च नहुष[ः]स्त्रिमाद[य]-
 24 यातिर्नृपः [i*] तत्पुत्री यदुरात्र याद[वकु]लौ नीलांबर[:*] श्रीहरिः वं-

^१ Read °शेखरं.^४ Read नं.^७ Add महीं° after महीं.^{१०} Read °लसद्गुपिणी.^{१३} Read संसस्या.^{१५} Read एतं.^२ Read युति°.^५ Read °वर्षोत्सव-.^६ Read समुद्धृत्य.^{११} Read चक्षु°.^{१४} Read शिव°.^३ Read °विशेष°.^४ Read °हस्तस्य°.^५ Read °वतसु°.^{१२} Read राजद्रवा°.^{१६} Read सप्त°.

- 25 . से¹ तस्य कलौ² [७—*] समजनि श्रीसंगमक्ष्माप[तिः] ॥११॥ स सं[ग]ममहीपालः
 26 कृत्वा हरिहरार्चनं [१*] लब्धवान् तत्प्रसा[दे]न पु[त्रं] ह[रिहरं] विभुं ॥१२॥
 27 आपूर्वपश्चिमांभोधिमध्यदेशाधिनायका[ः] [१*] पादसेवापरास्तस्य सोमसू-
 28 र्यान्वयाधिकाः³ ॥१३॥ तत्सोदरो वैरिणृपालकंपनादाश्रीत्तत्तौ⁴ कंभ[न]भूमिपा-
 29 लः । तस्यानुजसुस्थिरभूमिभुक् ततो लक्ष्मीपति[र्बुक्क]न[रे]द्रसेखरः⁵ ॥१४॥
 30 भ्रातरौ बुक्कभूपस्य जातौ मारपमुह[पौ] । एवं पंच सुपुत्रास्ते पांड-
 31 वांशाः कलौ युगे ॥१५॥ पांडवानां पुरा दौत्यं [सा]रथ्यं भक्तवत्सलः [१*] [वा]-
 32 सुदेवो नंतमूर्तिस्तेषां च सचिवो भवत् ॥१६॥ अनंतराजसाचिव्यादखि-
 33 लं धरणीतलं [१*] भुंज(—)न् बुक्कमहीपालो जा[तदे]वेन्द्रवैभवः । [१*] [१]७॥ (१)
 34 सदाराधनसंतुष्टश्रीविरूपाक्षसन्निधौ [१] तुंगभद्रातटे तस्य नगरं वि-
 35 जया(—)ह्वयं ॥१८॥ पुत्रसंख्या पुरा लोके शशविंदोस्ति (sic) तत्कथा [१*]
 असंख्या बुक्क-
 36 भूपालनंदना विजयो(—)न्नताः ॥१९*॥ तेन बुक्कनृपालेन तेषु पुत्रेषु भास्कर[ः] ।
 37 सा(—)स्माज्यविभवोत्तुंगो दिसि⁶ पू[र्वे] प्रतिष्ठितः ॥२०॥ स चोदयगिरीन्द्राथं
 38 भुंज(—)न् निष्कांटाकां मही [१*] कुवलयानंद[क]रो भास्करोपि द्विजप्रियः
 [॥२१*॥]
 39 हेमाद्रिकृतिमा[र्गे]ण कुर्व(—)न् दानान्यनेकशः [१*] जलदानप्रसंगेन शृतवान्
 40 फलमुत्तमं ॥२२॥ आपो वा इदगुं सर्वमित्यान्त्रायप्रमाण-
 41 तः [१*] जलादेवान्नसंभृतिरक्षं ब्रह्मेति च श्रुतिः⁷ ॥२३॥ चरा-
 42 चरजगद्बीजं जलमेव न संशयः[१*] किं पुनर्वहु[नो]क्तेन जलाधिक्यं
 43 वदाम्यहं ॥२४॥ गंगाधरी हरस्त्रोपि विष्णुरंभोधिमं[दि]रः [१*] ब्रह्मा जल-
 44 जसंभूतस्तस्मात्सर्वाधिकं जलं ॥२५॥ प्रपा कूपश्च वापी च कुल्या पद्मा-
 45 करस्तथा [१*] उत्तरोत्तरतस्तेषां कीटिकोऽधिकं फलं ॥२६॥ चराचर-
 46 जगद्रक्षा य[त्त]टाकांबुना भुवि [१*] तस्य पु(—)ण्यफलं वक्तुमशक्तः क-
 47 मलासनः ॥२७॥ इत्युत्तमफलं श्रुत्वा भवदूरमहीपति [१*] तटा-
 48 कमातुकामुर्वी धर्मात्मा कर्तुमुद्यतः ॥२८॥ तरक्रमं[॥]
 49 श्रीपर्वतमहापु(—)ण्यक्षेत्रदक्षिणभूख[लि] [१*] अहोबलाख्यती-
 50 र्थ[स्य] पूर्वतो योजनद्वये ॥२९॥ श्रीसिद्धवटनायस्य सौम्य[स्य] कि-
 51 ल देशके [१*] स्वस्योदयगिरीद्रस्य पश्चिमे योजनद्वये¹⁰ ॥३०॥ वि[ल]स-

¹ Read से.² Read कलौ.³ Read युतं.⁴ Read युतं.⁵ Add युगे after कलौ.⁶ Read सेखरः.⁷ Read युतिः.⁸ Read ०धिपाः.⁹ Read दिशि.¹⁰ Read युता.



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- 52 त्योरुमामि[ळ्*]ळपट्टणप्राग्निसि स्थिरं¹ [1*] तटाकोद्योगकालस्य क्रमं
 53 वक्ष्यामि शासने ॥३१॥ धातोः परार्धकाले च कल्पे श्वेतवराहके [1*]
 [वै]व-
 54 श्रुते मनौ तत्र चाष्टविंशतिमे युग ॥३२॥ दिव्ये तद्दृश[श]भागे च
 55 कलौ प्रथमपादके [1*] चतुस्त्रहस्रस[- *]युक्तचतुश्शतस[स]-
 56 मति । गतेषु मानुषाब्देषु [1*]४४७०॥ भूनंदाक्ष्येकसंख्य[या]
 57 ॥३३॥१२८१॥ वत्सरेषु शक[स्ये]वं⁴ सौम्याब्दे कार्तिका(-)॥
 58 ये ॥३४॥ मासे शुक्लचतुर्दश्यां⁵ गुरु[पुष्य]दिने शुभे [1*]
 59 लम्बे कर्कटके चैव शुभे ग्रहसुवीक्षिते ॥३५॥ निर्मित[स्य] तटा-
 60 कस्य द्वादशांगा[नि] शा[स]त्रतः [1*] वक्ष्यामि भाषिभूपानासु-
 61 पकाराय शासने ॥३६॥ धर्माक्ष्यो धनवान् सुखो स्थिरय[शो]द्रव्याभि-
 62 लाषी नृपः पाथशास्त्रविदग्रजस्य दृढमृत्तंशोभिता चोर्व[रा] [1*]
 63 माधुर्याबुधवृत्रियोजननदी तद्योगखंडो गिरि(ः)स्तेतु-
 64 स्तत्र विनिर्मितो⁶ घनसिलाभित्यल्पदोर्घस्थिरः ॥३७॥

Second stone.

- 65 ॥ शृंगो वा(-)द्व्यफलस्थिरापरिहृ-
 66 तौ⁷ विस्तीर्णनिम्नोदरं रुक्मायाम⁸-
 67 दृषत्खनिच निकटचेत्रं फला-
 68 ष्यं समं [1*] अद्रिस्थानदृढभ्रमा-
 69 जलगतिस्तत्कर्ममर्त्यव्रजसेदृक्¹⁰-
 70 द्वादशसाधनैश्च सुलभ[ः*] सेष्टः¹¹
 71 स्तटाको भुवि ॥३८॥ सेतोद्य जालं
 72 जलमूपरोर्वी द्विराजसंधा-¹²
 73 वद्य मध्यकूर्म [1*] अस्यांबु-
 74 भूविस्तरमण्यभूमिस्तोया-
 75 धिकं चात्र हि दोषषट्कं ॥३९॥ दी-
 76 [वै]र्विहीनी¹³ गुणरासिशोभितो [द्व्य]-

¹ Read °स्थितं.² Read °स्तते.³ Read तद्देष्टुं.⁴ Read °व्येवं.⁵ The vertical stroke in the facsimile between ह and पु appears to be due to an accidental depression in the stone at that point.⁶ Read घनसिला°.⁷ शृंगौ wrongly masculine.⁸ Read विस्रोतं°.⁹ Read द्रव्यवायाम.¹⁰ Read °दृक्.¹¹ Read सेष्टः.¹² Read probably so.¹³ Read °रात्रि°.

- 77 नंतराजाख्यजगत्प्रसिद्धः [1*] मा-
 78 धुर्यनीरोयमनंतसाग-
 79 र(ः)सुस्थापितो भास्करभूवरे-
 80 ण ॥४०॥ तटाकसेतुकाराद्य दि-
 81 ने चैकसहस्रकं [1*] [भ]माभित्तिसि.¹
 82 लाक(ः)र्मशकटानां शतं तथा
 83 ॥४१॥ वर्षद्वयेन ²सपूर्ण(ः)स्तटाक-
 84 द्योत्तमोत्तमः [1*] धनधान्यव्यय-
 85 स्यात् संख्या नैव तु विद्यते ॥४[१]॥
 86 ³सेतोश्चतविस्तारदीर्घमानमि-
 87 होच्यते [1*] रेखादंडप्रमा[णि]न गि[रि]-
 88 सेतुसमायुतं ॥४३॥ रेखादंडस-
 89 हस्रपंचकलसदीर्घ्यश्च सप्तोन्नतेः स्ते-⁴
 90 तुस्तत्र चतुर्भ्रमाजलगतिः⁵ तद्विस्तार-
 91 चाष्टकं [1*] विज्ञेयश्चरविष्णुभैरवमहा-
 92 दुर्गाभिसंरक्षितः क्षेत्रं भूरिसम-
 93 स्तकालफलदं साराममत्युत्तमं ॥४४॥
 94 ⁶[दे]वब्राह्मणद्वयार्थं दत्तं क्षेत्रं य-
 95 धेयमितं [1*] ⁷यीदृग्भूदानपुष्टेन तटाकस्थे⁸-
 96 खरीकृतः ॥४५॥ यद्वत्सेतुर्लघुनिष्ठो⁹
 97 न चाव्यर्भूपांभोधर्मसेतुस्तथैव [1*]
 98 तस्मादस्मद्धर्मरक्षार्थमुर्व्या याचि या-
 99 चे पार्थिवान् भा[स्क]रोहं ॥४[६]॥(1) प्राक्तनप्रा-
 100 र्थनाश्लोकाः [1*] सामान्योया¹⁰ [ध]र्मीसेतनृपाश्च¹¹
 101 काले काले पालनीयो भवद्भिः [1*] सर्वानितान्
 102 भाविनः पार्थिवेद्रान् भूयो भूयो या-
 103 चते रामचंद्रः ॥४७॥ दानपालनयोर्ध-
 104 ध्ये ¹²यानात्सेयोनुपालनं [1*] दानादिद्रव्यमा-
 105 श्रुति पालनादप्युतं पदं ॥४८॥ ¹³येकैव

¹ Read °तिजि-² Read °देर्ध्वं सप्तोन्नतिश्चे-³ Read हृद्°.⁴ Read °नौधं.⁵ Read एकैव.⁶ Read °पुष्प°.⁷ Read °नतिष्ठ°.⁸ Read °कृष्टे.⁹ Read चा.¹⁰ Read °वृत्तविस्तारद्वयं°.¹¹ Read द्वय°.¹² Read °वनीयो.¹³ Read हानाच्छेदी°.

- 106 भगिनी लोके सर्वेषामेव भूभुजां [१*] न भो-
 107 म्या न करपा(ः) ह्या विप्रदत्ता वसुंधरा ॥४८॥
 108 कुमारगिरिना(ः)[या]स्यप्रधानतनयसु^१-
 109 धी[:] [१*] अधिकारी तटाकस्य देवा ॐ जाभिधानकः ॥५०॥
 110 विद्यास्थानचतु[र्ह]प्रदनिजाचार्या-
 111 य कोटिक्रमात् गांगयं वरतंतवै^२ र-
 112 वृत्पात् लब्धा^३ ददौ दक्षिणं^४ [१*] कौत्सस्तकुल-
 113 [जे]न नंदपुर[वि]प्रा[ये]न रु^५ [ग्ने]दिना श्रीमन्नि-
 114 (ः)गयमाचनार्यकविना प्रोक्तं [शु]भं शास-
 115 नं ॥५१॥ शालिवीजफला खारी कृष्णभू-
 116 मिस्तु खारिका [१*] प्रददौ भास्करस्तु[स्मै] धा]-
 117 रापूर्वकमादरात् ॥५२॥*

TRANSLATION.

(L. 1) May there be freedom from obstacles ! Salutation to the preceptors ! Salutation to the (various forms of) Gaṇa-patis⁷ who have Puṣṭi (for their wives) !

(L. 2) The characteristics (*lakṣaṇa*) of an edict (are as follows) :—

(V. 1) Out of the five⁸ mystic syllables (*praṇava*) the sacred *biḥu*⁹ (syllable) should be uttered first. One should avoid (the use of the letters) *cha*, *ka*, *ṭa*, *ha* in the *ritu* (6th), *adri* (7th), 10th, and *rudra* (11th) (syllables).

(V. 2) At the beginning of a composition (the *gana*) *ma*, consisting of three long (syllables and representing) the Earth, brings bliss ; *na* with many (i.e. all) short (syllables, which represents) THAT,¹⁰ (brings) wealth ; and *ya*, with the first (syllable) short (and representing) Water, (brings) gold ; *ja* with the middle (syllable) long, (representing) the Sun, (brings) disease ; *ra* with the middle (syllable) short, (representing) fire, (brings) fear ; *sa* with two short (syllables) in the beginning, (representing) Wind, (brings) destruction ; *ta* with a short (syllable) at the end, (representing) Space, (brings) lordship ; (and) *bha* with a long (syllable) at the beginning, (representing) the Moon, (brings) happiness.

(V. 3) Not having a *visarga* at the end of the first half ; absence of compounded words at the beginning ; and having a *visarga* (at the end as) *śekhara* : (these are) the best characteristics of an edict-stanza.¹¹

¹ Read °प्रपात°.

² Read देव°.

³ Read °कृमाद्वे°.

⁴ Read °पाङ्ग°.

⁵ Read चत°.

...

⁶ Read °वेच चवे°. Note the hiatus ! In the original an *i*-sign is also added to *ru*.

⁷ The number of Gaṇa-patis is variously given by different authors. Cf. Bhandarkar, *Vaiṣṇavism, Śaivism*, etc. (*Grundriss d. indo-arischen Philologie*, Band III, Heft 6, pp. 149 f.).

⁸ The dictionaries mention only one *praṇava*, namely, the syllable *Om*.

⁹ It is the mystic letter forming the essential part of the *mantra* of any deity (Apte's Dictionary).

¹⁰ The Earth, Water, Sun, etc. mentioned in this verse are the eight forms of the *Asṭamūrti Śiva* ; and seven of these agree with those enumerated by Kālidāsa in the introductory verse of the *Śakuntalā*, namely, the five *maḥābhūtas*, the Sun and the Moon ; consequently the remaining one, which is referred to under *na-gaṇa* with the pronoun *asau*, must be the sacrificing priest *Āṭṛi*.

¹¹ Needless to say, the author himself does not follow the rules of versification laid down here.

(V. 4) He (alone) should frame an edict whose diction is elegant, who is conversant with *Śruti*, *Smṛiti*, *Purāṇa*, *Itihāsa* and *Āgama* (and is also) acquainted with the particularities of time and place.

(V. 5) May the merciful Śrī (Lakshmi), by whose extreme grace Hērām̐ba (Gaṇeśa) brought about the weaving together (of events) in the entire world of movables and immovables.¹ (and) the lotus-born Creator (Brahmā) by mere volition brought into existence the gold-bright mundane egg, resting on the expanse of water, always bestow prosperity on the three worlds !

(V. 6) May Achynta (Vishṇu) protect the three worlds, freed from misery, who, in the form of a boar, having extracted with the tip of his tusk the Earth submerged in the ocean, placed (her, i.e. the Earth) in (a corner of) that (ocean) and (on that account) obtained wondrous and matchless merit, (evidently) because there was altogether no such (merit) to compare with (known till then) as (that accruing) from the establishment of a tank.²

(V. 7) May the propitious (Śiva), the sole bestower of happiness on persons resorting to him, whose right and left eyes³ augment the rain and the herbs of the three worlds ; on (whose) brow (is *Agni*), borne of the Waters,⁴ (whose) friend (is) the lord of riches (*Kubēra*), whose chariot is (the Earth) with jewels in her interior, (whose) abode (is) Śrīgiri (Śrīśailam), (and whose) bow (is) the Golden Mount (Mēra), protect you !⁵

(V. 8) May the Earth (bearing) plentiful crops always protect you !—she whose form is resplendent with (her) limbs, namely, the seven continents ; with Mēra for her head ; the rippling oceans of milk for (her) beauteous breasts ; decorated with Rōhapa⁶ and other (mountains) ; with the glittering oceans for (her) sumptuous garments ; and beautiful with rivers and lotus ponds.

(V. 9) A son, a literary composition and a tank, (hidden) treasure, a Śiva temple, a forest-(grove), a Brāhmaṇa-village : (these) seven (kinds of) offsprings are the best.⁷

(V. 10) A performer of these and other meritorious works was the earth-ruler Bhāskara, surnamed Bhavadūra.⁸ His lineage I shall narrate.

(V. 11) The Moon (was) born from the Ocean of Milk. Saumya (was) the son of the Moon. In his race were born Purūras and Nahusha ; from the latter king Yayāti. His son (was) Yadu. In this race of the Yādavas (was born) the azure-robed (Balarāma) and the blessed Hari. In (the age of) Kali was born in his family the illustrious king Saṅgama.

¹ Probably in his capacity of Vighneśvara.

² What is meant is that the exploit of Vishnu is quite insignificant when compared with the sinking of a reservoir, such as the one sunk by Bhāskara, the patron of the poet.

³ I.e. the Sun and the Moon.

⁴ In the sequence of creation, as described in the Upanishads, Water comes after Fire ; hence the latter is fancifully represented to be the father of the former.

⁵ This is a reference to the legend of Śiva slaying the demon Tripura.

⁶ Rōhapa is the name of a mountain in Ceylon. It is not unlikely that a *dhvani* of the sense *ārōhapa* ('hip') is also intended.

⁷ In the Gaṇapēśvara Inscription of Gaṇa-pati (*Ep. Ind.*, Vol. III, pp. 88 ff.) the seven " offsprings " are thus described :

Samapāditav yathāvat sutakṛitidharmavivāharuragāḥaiḥ |

sataśākhav yaḥ sapatībhir itaiḥ saṁtānavān bhavati ||

The Vanapalli plates of Anna Vema (Śaka 1300) also allude to them as *sapta-saṁtati* (*Ep. Ind.*, Vol. III, p. 61). In *Himādri-kṛiti-mārgaṇa* (l. 39) we have again the word *kṛiti* used in the sense of ' composition.'

⁸ As remarked by Dr. Hultzsch in the report on Epigraphy for 1902-3 (see p. 6, para. 15), Bhavadūra seems to be a Sanskritised form of Bahādūr.

(V. 12) This king Saṅgama, having worshipped the gods Hari and Hara, obtained by their grace a son, king **Harihara**.

(V. 13) The supreme lord of the Middle Country¹ (*Madhya-dēśi*) extending from the eastern to the western ocean, viz. the celebrated (kings) of the Solar and Lunar races, were occupied in doing "foot-salutation" to him.

(V. 14) From his causing hostile kings to tremble his uterine brother was (known) in the world (as) king **Kaṁpana**. After him his younger brother **Bukka**, the crest-jewel among kings, the husband of Lakshmī, was the enjoyer of the Earth, who was perfectly constant (to him).

(V. 15) (Then) were born **Mārapa** and **Muddapa**, two brothers of king **Bukka**. And these five virtuous sons were incarnations of the Pāṇḍavas in the age of Kālī.

(V. 16) **Vāsudēva**, who loves his worshippers and (who had acted) in former times (as) the messenger (and) the charioteer of the Pāṇḍavas, (having countless incarnations), became also the minister of these in the form of **Anamta**.²

(V. 17) Through having **Anamtarāja** for his minister king **Bukka** ruled over the whole surface of the earth and acquired the glory of **Dēvendra**.

(V. 18) His city, **Vijaya** by name, (was situated) on the bank of the **Tuṅga-bhadrā** near (the temple of) the blessed **Virūpākṣa** (**Śiva**), well propitiated on account of steady adoration.

(V. 19) Formerly the number of the sons of **Śaśabindu** (was very great) in the world. That is but a story! (?) The countless sons of king **Bukka** were exalted through triumph.³

(V. 20) Out of these sons king **Bukka** had placed **Bhāskara**, exalted through the glory of independent sovereignty, in the eastern direction (of his empire).

(V. 21) And he, ruling from the top of the sublime **Udaya-giri**⁴ the earth freed from the thorns (of enemies), though **Bhāskara**, (i.e. the **Sau**, is still) the delighter of the Earth and beloved of the **Brāhmaṇas**.⁵

(V. 22) Making charities in various ways in keeping with the treatise of **Hemādri**,⁶ he heard that the merit attaching to the gift of water was the greatest of all.

(V. 23) On the authority of the **Vēdas**: "Verily all this is water!"⁷ And the *Śruti* says that: "From water alone is produced Food; (and) Food is Brahman!"

(V. 24) There can be no doubt (that) Water alone is the seed of the world of movables and immovables. Why speak more? I shall describe the superiority of water (as follows):—

¹ As the early Vijayanagar kings had no claim to sovereignty in any part of India north of the Vindhya, **Madhyadēśa** cannot have its usual significance, but must refer to the country lying between the eastern and the western ocean, namely, the Dekkan plateau.

² One must supply a verb like *kṛitarān* in the first half of the verse.

³ The construction of the first half of the verse is not quite clear to me. In Ch. 65 of the *Drōṇa-parvan* of the *Mahābhārata*, we are told that **Śaśabindu** had 10,000 wives, on each of whom he begat 1,000 sons. These, it is stated, he gave away to the **Brāhmaṇas** in the **Aśvamedha** sacrifice which he performed. The "countless sons" of **Bukka** are his meritorious acts like the *sapta-samtāna* mentioned in v. 9.

⁴ This must refer to the fortification on the top of the **Udaya-giri** hill. Even now U. is an exceedingly strong hill-fortress.

⁵ The pun on the words *kavalaya* ('night-lotus' and 'earth') and *drija* ('**Brāhmaṇa** and **Moon**') is a very common example of the **Virūthābhāsa**.

⁶ Namely, the **Dāna-khaṇḍa**. **Hemādri** was the minister of the two **Yādava** kings **Mahādēva** (1260-71) and **Bāmachandra** (1273-1310). See Bhandarkar, *Early History of the Dekkan*, pp. 85 f.

⁷ The phrase *āpō vā*, etc. is a part of the *mantra* with which water is purified. *Āpān* is the word *idam* as it is pronounced by the **Yajurvedins** in the recitation of Vedic texts.

(V. 25) Even that (great) Śiva is the bearer of the Gaṅgā; Viṣṇu has the ocean for his abode; Brahmā is sprung from the water-born (lotus). Hence Water is superior to everything (else).

(V. 26) A shed for distributing water (*prapā*), a well and a reservoir, a canal and a lotus-tank: the merit of (constructing) them is millions and millions (of times) higher in succession.

(V. 27) As the water of a tank serves to nurture both movable and immovable creation on (this) earth, even the lotus-seated (Brahmā) is unable to recount the fruit of merit (attaching) to it.

(V. 28) Having thus heard the supreme reward, king Bhavadūra, the pious soul, commenced to make the earth tank-nourished (*taṭāka-mātrikā*).¹

(L. 48) Its procedure (was as follows):

(Vv. 29-31) It (i.e. the tank) is situated in the country to the south of Śrīparvata (Śrīśaila), the great sacred place of pilgrimage; two *yōjanas*² to the east of the sacred place (*tīrtha*) called Ahōbala; in the division of the gentle blessed Siddhavaṭa-nātha; two *yōjanas* to the west of his (capital) Udaya-giri; and to the east of the flourishing city of Porumāmiḷla. I shall (now) describe in this edict the sequence of the period of construction of the tank:—

(Vv. 32-35) ³In the second half of the creator's life-time, in the Śvēta-varāha *Kalpa*, in (the age of) the Vaivasvata Manu, and in the 28th Yuga,—in that divine part of the country—in the first quarter of Kali, after the lapse of four thousand, four hundred and seventy—(in figures) 4470—years of mortals, and also after the (lapse) of Śaka years measured by the number of the earth (1), the Nāmdas (9), the eyes (2), and one (1)—(in figures) 1291—in the (cyclic) year Saumya, in the month called Kārttika, on the fourteenth (day) of the bright half, on the auspicious day of Guru combined with Pushya, when there was Karkāṭaka *lagna*, under the influence of well-chosen auspicious planets,—

(V. 36) Of the tank constructed (at the above specified time and place) according to (the requirements of) the *Śāstra* I shall in this edict describe the twelve constituents (*aṅga*)⁴ for the benefit of future kings:

(V. 37) (i) a king endowed with righteousness, rich, happy (and) desirous of (acquiring) the permanent wealth of fame, (ii) and Brāhmaṇa learned in Hydrology (*pāṭhaśāstra*), (iii) and ground adorned with hard clay, (iv) a river conveying sweet water (and) three *yōjanas* distant (from its source⁵), (v) the hill parts of which are in contact with it, (i.e. the tank),⁶ (vi) between these (portions of the hill) a dam (built) of a compact-stone wall, not too long (but) firm, (vii) two extremes (*śrīṅga*) (pointing) away from fruit(-giving) land (*phala-sthīrā*) outside,⁷ (viii) the bed extensive and deep, (ix) and a quarry containing straight and long stones, (x) the neighbouring fields, rich in fruit (and) level, (xi) a water course (i.e. the sluices) having strong eddies (*bhramā*) on account of the position of the mountain (*adri-sthāna*),⁸ (xii) a gang of men (skilled in the art of) its construction,—with these twelve essentials an excellent tank is easily attainable on (this) earth.

¹ With *taṭāka-mātrika* cf. the terms *dēva-mātrika* and *nadī-mātrika* in a similar sense.

² Taking a *yōjana* to be equal to 9 miles, this distance is only approximately correct.

³ Construe: *dhātōḥ parārthakālā...dīpō taddēva-bhāgē nirmītasya taṭākasya dvādaśāṅgaṇi vakṣyāmi*.

⁴ These *aṅgas* are later on called *sādhana*s (L. 70 of the text) and are no doubt identical with the latter.

⁵ See above, p. 99.

⁶ This must obviously refer to the range of hills which is utilised to form a part of the dam.

⁷ I.e. below the tank.

⁸ This may be taken to be a clumsy description of the fact that at the egress the water is led over a stony bed along a tortuous line, so that it issues whirling round with great force, forming strong eddies.

(V. 39) While (i) water oozing (?) from the dam, (ii) saline soil, (iii) (situation) at the boundary of two kingdoms,¹ (iv) elevation (*kūrma*) in the middle (of the tank) bed,² (v) scanty supply of water and extensive stretch of land (to be irrigated), (vi) and scanty ground and excess of water : (these are) the six faults in this (connection).

(V. 40) Devoid of faults and adorned with a multitude of good qualities, renowned in the world by the name *Anantārāja*, this endless ocean, of which the water is sweet, was founded by king Bhāskara.

(V. 41) (There were) one thousand labourers (working) at the tank and dam every day, and a hundred carts (were employed) for the masonry work of the sluice and wall (*bhramā-bhitti*).

(V. 42) And this most excellent tank was completed in two years. There is, to be sure, no limit at all to the expenditure of money and grain in this (connection).

(V. 43) The measurements in terms of *rēkhā-damḍas*³ of the height, the width, and the length of the dam together with (the portion of) the hill (included in the) dam, are here given :

(V. 44) The dam, having eddying waterducs (i.e. sluices)⁴ (and) protected by Vighnēśa, (Gaṇa-pati), Īśvara) (Śiva), Viṣṇu, Bhairava, and the great Durgā, is one which has the enormous length of five thousand *rēkhā-damḍas*, height of seven and its width eight.⁵ And the land (is) excellent and yields plentiful crops in all seasons and contains groves.

(V. 45) This land was liberally given for the gratification of gods and Brāhmaṇas. Through the merit of this gift of land the tank was made to be an ornament (of tanks).

(V. 46) Just as the dam of a reservoir should not be injured, so likewise the *dharma*-dam of the ocean of kings. Therefore I, Bhāskara, repeatedly request the kings on earth to protect my charity.

(L. 99 f.) These are the ancient *ślōkas* of entreaty :

[Then follow three of the customary verses.]

(V. 50) The Officer-in-charge (*adhikārīn*) of this tank is the clever son of the minister called Kumāragiri-nātha, Dēvaṛṇāja by name.

(V. 51) Having obtained from king Raghu gold by the crore, Kantsa gave (it as) *dakṣiṇā* to his preceptor, Varatamta, who had bestowed on him the fourteen branches of knowledge. By a descendant of him (*scil.* Kantsa)⁶ the illustrious *Liṃgaya-Māchanāryya*,⁷ of Nāṃdapura, best of Brāhmaṇas and a follower of the Ṛigvēda, the auspicious edict was composed.

(V. 52) (One) *khāri* (of land) producing paddy and (one) *khāri* of black-soil land,—(these) were out of regard given to him by Bhāskara, preceded by a libation (of water).

¹ Perhaps as, in this case, the position of the tank might lead to unpleasant consequences during a conflict between the neighbouring kingdoms.

² The bed ought to form a complete valley.

³ A standard of linear measurement roughly equal to 1½ yard. See p. 99.

⁴ For *bhramā-jala-gati* see note 8 on p. 108.

⁵ The pronoun *tad* in *tad-vistara* cannot be taken to refer to the noun immediately preceding, but must refer to the *śēṭu* of which the dimensions are being given. See l. 86 of the text.

⁶ The sense is that the poet belonged to the Kantsa *gotra*. There is, however, a confusion in the mind of the poet between Kantsa the patriarch, and Kantsa the pupil of Varatantu alluded to in the *Raghu-vaṃśa*, Canto 5, vv. 1 ff.

⁷ I.e. Māchana, son of Liṃgaya.

No. 5.—HARĀHA INSCRIPTION OF THE REIGN OF ISANAVARMAN: [VIKRAMA SAMVAT] 611.

By PANDIT HIRANANDA ŚĀSTRĪ, M.A., M.O.L., LUCKNOW.

This inscription was brought to my notice in March 1915. The stone slab on which it is written was found, I am told, some time ago at a village near Harāhā in the Bārā Bankī district in the estate of the Rājā of Harāhā. A Thākur of that locality took possession of it and, as has very often been the case with similar documents, used it for grinding spices. Some local Pandit reported the matter to Thākur Prithvipāl Singh of Sūrajpur, who wrote to Rājā Raghu Rāj Bahādar Singh of Harāhā and got hold of it. For some time it lay in the office of the "Lucknow Advocate," where it was shown to me by Mr. S. P. Sanyal, Rai Sahib, the Managing Editor of the Journal. The Hon'ble Mr. R. Burn, I.C.S., the Chief Secretary to the United Provinces Government, at my suggestion, has secured it for the Lucknow Museum, where it has now been deposited as a present from the said Rājā of Harāhā.

It is incised with great care and neatness on a smooth slab of sandstone, which measures about 2' 2½" by 1' 4½". There are 22 lines of writing in it, cut in the characters of the northern class of Indian alphabets, resembling the Gupta script of about the 6th century A.D. The language used in the epigraph is Sanskrit verse throughout. Excepting a few slight injuries here and there, the inscription is in a very good state of preservation.

As to the orthography a few points are noticeable in the record. The writer has duplicated the symbol for *k*, when it is conjoined with *ra*; e.g., -*chakkra*- in l. 9. Consonants following the symbol for *r* are very often doubled as in *dhātur=mmaru*- in l. 10. The rules of Sandhi are at times disregarded, as in *badhnammaiva*, l. 9, instead of *badhnamnaiva*. We find *ṅh* in place of *mh* in l. 2 and *ṣh* in l. 13. Such a tendency to pronounce the aspirate *h* combined with a nasal like the aspirated guttural media is rather common in the north-west of India, where the word *simha* forming part of proper names is generally written and pronounced as *siṅgh*. In l. 15 *dhritā* is written for *dhritā*.

Two marks of punctuation are to be noticed in the inscription. One is a short horizontal stroke, which stands mostly for *ardhavirāma* (half-stop), and the other is a double perpendicular line which indicates the completion of a stanza, or *pūrvavirāma*, i.e., full-stop.

The composer of the inscription does not appear to have been a poet of a very high order or a *Kavi* par excellence. The tautological expressions which are to be met with in different places are too glaring for a real poet. But the prosody seems to be all right, and in v. 9 the exigencies of the metre have even caused the author to use a wrong form of a word, writing *hriyā* for *hriyā*, which would have offended against the scansion.

The author of the eulogy appears to be rich in vocabulary, though perhaps he did not hesitate to put in Prakrit words, the use of which will be instanced by the word -*agara*- in place of Sanskrit *ākara*¹ in l. 11, unless we take *ga* to be a simple mistake for *ka*.

The object of the inscription is to record that in the year 611, Śūryavarman, the accomplished son of the Maukhari king, Īśanavarman, while hunting, saw a small dilapidated

¹ *Agara* (Sanskrit *ākara*) means a collection or mine. Cf. 'Sab gam kī āgar dhiyā, nāk bin be kāl,' a proverbial saying equivalent to "great braggars, little doers" (lit., you are a perfect mine of good qualities, my child, you only want a nose).

The word *akṣhināsa* in line 8, which may be taken for *akṣhināsa* or *akṣhilāsa*, may have been a Prakrit form of *kṣhināsa*, 'to fret' (from Sansk. *kṛdā*) or *kṣhināsa*, "to beat mercilessly."

Śiva temple and had it rebuilt, making it much higher¹ than it was originally² and white like the moon, and that he gave it the name of *Kshēmēśvara* (i.e., the Lord of bliss).

The name of Sūryavarman is new to the list of Mankharī princes known up to this time. Whether he was the heir or had any claims to the throne, our inscription does not say. From the description, however, which is given in ll. 17-19 it clearly follows that he was an accomplished son of Īśānavarman. According to the Aśirgaṇḥ copper seal³ inscription, which makes no mention of Sūryavarman, Īśānavarman was succeeded by Śarvavarman. The coins of both of these rulers, namely, Īśānavarman and Śarvavarman, are known to us.⁴ But no coin bearing the name of Sūryavarman has yet come to light. The reading of the names Sūryavarman and Śarvavarman is indisputable; for the lettering is clear both in the inscriptions and the coins. Therefore Sūryavarman must have predeceased his father, if he was not one of the *rāja-kumāras* or princes junior to the heir-apparent. Or could he have been a rival of Śarvavarman?

This inscription does not supply any geographical data, and it is impossible to say what part or parts of the country the rulers whom it describes held or governed. But it gives them the distinctive epithet of Mukhara, which in Sanskrit is used in different meanings. Why they were so called is not known with certainty. But according to Kaiyaṭa and also Vāmana, the two famous expositors of Pāṇini's system of grammar, who flourished probably about the 13th and the 7th century A.D. respectively, the term is a patronymic signifying the descendants of Mukhara, who must have been the *ādipurusha* or the first to bring his family into prominence and thereby caused it to be known after his name. Whether Mukhara was a proper or an attributive name, we have no means of ascertaining. But it will not be unreasonable to assume that it was a surname and that the man was so called for his being a 'leader' or for his fighting in the forefront of the armies which he led into action, as it is such characteristics only which would go to make a man the founder of a line. That Mukhara was a personage of such a distinction is evidenced by Bāṇa, who in the following statement clearly places him at the head of a family.

"Soon Gambhīra, a wise Brāhmaṇ attached to the king, said to Grahavarman, 'My son, by obtaining you Rājyaśrī has at length united the two brilliant lines of Pushpabhūti and Mukhara, whose worth, like that of the Sun and Moon houses, is sung by all the world to the gratification of wise men's ears.'"⁵

As Pushpabhūti was an ancestor of Harsha, the well-known king of Sthānviśvara, the Mukhara in all probability was ancestor of Grahavarman, the ruler of Kanyakubja. He is not indeed mentioned in the inscriptions that have yet come to light; but possibly it is because of his being a remote ancestor.

The author of the *prafastī* appears to connect this dynasty with the Solar race. He says that the Mukharas or Maukharis were the descendants of the hundred sons whom Aśvapati obtained from Vaivasvata, or the seventh Manu, who is supposed to be born of the Sun and to preside over the present age. The name Aśvapati is applied to many individuals, of whom the king of Madra and father of Sāvitrī, the well-known heroine of an episode of the Mahābhārata, is very familiar. If that was the person whom the author of the composition had in view, the Mukharas, according to the tradition which was evidently current at the time when it was written, must have originally belonged to the north-western part of India, where Varāhamihira has located the Madras.⁶

¹ This is inferred from the pun on the word *-samamnatam=akāri* in the 20th stanza.

² Fleet, *Corp. Insc. Ind.*, Vol. III, pp. 219 ff.

³ Mr. R. Burn, *Jour. E. A. S.*, 1906, pp. 483 ff.

⁴ Cowell and Thomas, translation of the *Harṣacharita*, p. 128.

⁵ *Bṛhat-saṃhitā*, 14, 22.

That the family of the Maukharis is a very ancient one is proved, as Dr. Fleet¹ has already pointed out, by the legend *Mōkhalīṇam* written in Mauryan Brāhmi characters on a clay seal which was secured by General Cunningham at Gayā. Evidently this is a Prakrit equivalent of the Sanskrit word *Maukharīṇām*, which is a derivative of *Mukhara* and signifies "of the Maukharis." From the scholia² referred to above it would appear that the term was possibly known to Pāṇini and also to Patañjali. That the Maukharis were potent rulers in the sixth and seventh centuries is evidenced by several inscriptions that have already been published. The same inference can be drawn from the accounts found in the work of Bāṇa, the well-known author of the *Harshacharita*, the historical romance of the 7th century A.D. The high esteem they commanded about the time of Harsha can be estimated from the manner in which Bāṇa speaks of them. While praising *Avantivarman*, the brother-in-law of Harsha, he says,³ "at the head of all royal houses stand the Mukharas, worshipped like Śiva's foot-print by all the world." This would go to indicate that these princes were not upstarts, but of good descent. That they were enterprising rulers would be seen not only from their description given in the commencement of our inscription, but from the fact that there was more than one branch of the family. The Maukharis, for instance, of the Barābar Hill cave inscription, as is clear from the line of descent given, were different from those of the Aśirgaṛh copper seal and of the present inscription. This surmise is supported by the references which have already been noticed.

As has already been remarked, the historical identity of the founder of the dynasty is not known. But the epigraphs that have so far come to light, while giving the line of descent, start with *Harivarman*. From *Harivarman* to *Īśānavarman* it runs as follows:—

The Mahārāja *Harivarman*, his son from *Bhaṭṭārikā Dēvi Jayasvāmini*⁴ the Mahārāja *Ādityavarman*; his son from *Bhaṭṭārikā Dēvi Harshaguptā* the Mahārāja *Īśvaravarman*; his son, begotten on the *Bhaṭṭārikā Dēvi Upaguptā*, was the Mahārājādhirāja *Īśānavarman*.

Beyond giving ordinary praises of the first three princes, namely, *Harivarman*, who is said to have had the surname *Jvālāmukha*, *Ādityavarman* and *Īśvaravarman*, our inscription does not speak of any historical event which might have taken place in their reigns. Coming to *Īśānavarman*, however, it alludes to some of his exploits which appear to be historical. They are three, namely, first his conquest over the "Lord of the *Āndhras* with their troops of elephants," secondly, his routing the *Śūlikas* "possessed of an innumerable cavalry," and thirdly, his "driving away or victory over the *Gauḍas*." The first of these is evidently mentioned in the Jaunpur stone inscription, which has been attributed to *Īśvaravarman*, and which mentions the *Āndhras* in the latter portion,⁵ but which is incomplete.⁶

Śūlika appears to be a new name, and I am not aware of any other epigraphic reference to it. Possibly it is identical with the *Śaulika* of the *Bṛhatsaṃhitā*⁷ and the *Mārkaṇḍēyapurāṇa*⁸ and is to be located in the south-east along with *Kaliṅga*, *Vidarbha*, *Chēdi*, etc. Unfortunately none of the hostile kings is named in this record; otherwise it would have been very valuable for chronological purposes.⁹

¹ *Corp. Ins. Ind.*, Vol. III, p. 14.

² The Scholiasts give only three illustrations, *Pavnikyā*, *Bhaunikyā* and *Maukharyā*, under the aphorism (Pāṇ. IV. I. 79) which explains the formation of the words in the *shyan* suffix.

³ *Loc. cit.*, p. 122.

⁴ The names of the queens are given in the Aśirgaṛh copper seal inscription, but omitted in this epigraph.

⁵ See Fleet, *Corp. Ins. Ind.*, No. 51, p. 229.

⁶ On this account it will be perhaps more appropriate to ascribe that inscription of Jaunpur to *Īśānavarman* and not to *Īśvaravarman*, as has been done by Dr. Fleet.

⁷ XIV, 8.

⁸ LV.

⁹ Dr. Fleet's remarks on the Jaunpur inscription, *loc. cit.*, No. 51, p. 229.

By far the most noteworthy point in this inscription is the date. I believe this is the only dated record of the Maukhari kings that has yet come to light. The year is thus given in words in v. 21: **During the year of six hundred autumns increased by eleven,¹ when Īśānavarman, who vanquished his foes, was the lord of the earth.** The era to which this year belongs has not been specified, but the use of the term *śaradām* will indicate that it is identical with the Mālava, or Vikrama, era which as the late Professor Kielhorn elucidated long ago, began in autumn (*śarad*).² Different questions connected with the origin, name and use of his reckoning have been fully dealt with by other scholars, and it will be superfluous to discuss them here. The corresponding date of the Christian era is 554.

Īśānavarman, as has just been said, was ruling in the year 611. As he was a contemporary of Kumāragupta of Magadha, with whom, according to the Apsaḍ inscription,³ he was at war, and, as according to the Aśīrgarh copper seal inscription he was the father of Śarvavarman, this record will go to fix the time of these rulers as well with great certainty. But this date of Īśānavarman calls for some remark. No dated record of his rule being available, scholars had to make conjectures regarding his date. Cunningham, for instance, gave *circa* A.D. 560 and Dr. Hoernle A.D. 564. Mr. V. Smith⁴ wanted to move it back and bring it to A.D. 502. But now the new epigraph has removed all doubts and established the date, and we can re-examine the dates on his coins as well as those on the coins of his son and successor, namely, Śarvavarman, that have been brought to light. The Hon'ble Mr. Burn has summarized their dates as follows:⁵—

(1) Īśānavarman: 54 (Cunningham, *Coins of Med. India*, ii, 12. and V. A. Smith in *Jour. Beng. As. Soc.*, 1894, p. 193); 55 (Cunn. *Arch. Surv. Rep.*, IX, p. 27, where the name is read as Śāntivarman).

(2) Śarvavarman: 58 (V. A. Smith, l.c.); 23½ and 23-.

(3) Avantivarman: 57, 71, and 250.

Assuming that a new Maukhari era commenced about 500 A.D., he converted these dates into the following years of the Christian era:—

Īśānavarman 553.

Śarvavarman 553, 54 or 55, 557.

Avantivarman 556, 569, 570.

He further observed that the dates of Śarvavarman and Avantivarman overlapped and that it was possible to read 67 instead of 57 on the latter's coins.

In this connection I think the following observations will not be out of place. Avantivarman is known to us from the *Harshacharita* as the father of Grahavarman, the brother-in-law of Harsha and the husband of Rājyāśrī, who met his death at the hands of a king of Mālwa about 605 A.D. From the Dēś-Baraṇār inscription of Jivitagupta II it would appear that he was the son and successor of Śarvavarman Maukhari.⁶ This synchronism will bring Śarvavarman and Avantivarman to about 560 and 580. respectively, giving an average of some 20 years to each of them, and make 67 as the more probable reading of the date of Avantivarman. But

¹ The dictionary gives 'redundant' as one of the meanings of *atirikta*. This would suggest that 11 is to be deducted from 600. But no instance is known to me where the word is used in this way.

² *Ind. Ant.*, Vol. XX, pp. 407 ff.

³ *Corp. Inscr. Ind.*, Vol. III, No. 42.

⁴ History and coinage of the Gupta period, *Jour. Beng. As. Soc.*, 1894, p. 195.

⁵ *J. R. A. S.*, 1906, p. 847.

⁶ The genealogy given in the footnote No. 3, page xi, of the translation of the *Harshacharita* by Cowell and Thomas cannot hold good as regards Sushitavarman, the contemporary of Āditya-ēna, who flourished about A.D. 647. (V. A. Smith, *Early History of India*, 3rd edition, p. 313.)

how to explain the dates on the coins of Śārvavarman and Īśānavarman? According to our epigraph the latter was ruling during the rainy season of the (Vikrama) year 611, i.e., the years 235 and 554 of the Gupta and Christian eras, respectively. That the dates on the coins which are expressed in hundreds and odd numbers belong to the Gupta era is also undoubted. How could then Śārvavarman issue coins in his own name when his father was alive and ruling the country? Obviously, therefore, there is some error in the reading of the dates on the coins, and the year of Śārvavarman is to be moved on. Cunningham noticed¹ one coin of Isanavarman which is dated in the year 257. If he read the date correctly, Śārvavarman will have to be placed about the last quarter of that century, i.e., the 6th century of the Christian era.

Besides these dates in the Gupta era a few other dates, read on the coins of these Mankhari kings and on those of Tōramāna, have formed the subject of considerable discussion. But, as the date of Īśānavarman has now been indisputably settled, we cannot help accepting one of the two alternatives pointed out by Mr. Burn²; otherwise the dating of the coins of the Hūṇa rulers in the years of one and the same reckoning cannot be explained:—"Either the date on Tōramāna's coins is in a different era from that of the Mankharis or else this Tōramāna is not the father of Mihirakula." Besides there is another point. The Aphsad inscription alluded to above says that the Mankharis threw aloft in battle the troops of the Hūṇas, in order to trample them to death. This being the case, it looks very unlikely that the Mankharis would use an era of their enemy.

The dates on the coins of these kings appear to be doubtful; and until some better specimens are available for comparison, I do not like to hazard a conjecture. But it is not unreasonable to assume that, as Mr. Burn has already said, the Mankharis used a new era on some of their coins. The time of its commencement and the name of its originator are not known. But, if any of the Mankharis was the founder, I think it was Īśānavarman who had the highest claims to that honour; for, as we learn from the Aśirgaṇḍ seal inscription, of all the rulers of this line known to history he is the first to be styled *Mahārājādhirāja*. But in that case the probability will be that he took a date before his reign began, as a reign of 54 years, though not impossible, is not probable.

Our inscription sheds much light on another important question:—Where was the Vikrama era used in earlier times? Kielhorn said that the earliest known dates from V. 428 to 898 were all from eastern Rājputānā, chiefly from that part of eastern Rājputānā which borders on, or is included in, Mālava. He further said that, if we were to judge by the dates collected, the era spread first towards the north-east, to Kananj and to Gwālior and Bundēl-khaṇḍ, and afterwards towards the south-east and south to Mālava proper and Aphilvād (including Kathiavād), and in the tracts situated to the north of the Jumnā and the Gauges very late dates of the era were seen. These statements are therefore to be modified, as the locality where the inscription was found lies in the Bārā Bankī district, which is beyond the limits of eastern Rājputānā, that is, in a tract lying outside Mālava. I cannot say for certain that it was found *in situ*; but from the very nature of it one can safely surmise that it was. Although it is a solitary instance, yet, assuming that this record belonged to the spot where it was first discovered, one can reasonably say that the Mālava or Vikrama era was used as early as the middle of the 6th century A.D. in the very heart of Oudh towards the north-east across the Ganges and the Gōmatī (Gumti), far away from the place of its origin.

The *prasaṣti* (v. 23) was composed by one Raviśānti, the son of Kumārasānti, who was a resident of a place called Garggarākṣa, and was engraved by one Mihiravarman. The

¹ *Arch. Surv. Rep.*, Vol. XIII, p. 81. He does not say if it is the same coin which he published in his *Coins of Med. India*, II, 12, or *Arch. Surv. Rep.*, Vol. IX p. 27.

² *J. R. A. S.*, 1906 p. 848.

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identity of none of these persons is known, and we are unable to identify the locality of Garggarākāṭa.¹ It is not impossible that the reading intended was Garggarākōṭa, a name with which we may compare the Gōmatikōṭaka of the Dēś-Baraṇār inscription of Jīvitagupta II.² In the term Garggarā one will at once recognize the name Ghāgrā, so called because of its rattling noise. Possibly it was a fort somewhere on the bank of the Ghāgrā, one of the chief tributaries of the Ganges.

TEXT.³

[Metres : vv. 1, 2, 4, 8, 10, 11, 12, 13, 14, 16, 17, 18, and 19, *Śārdūlavikrīḍitam*; v. 3, *Gāthā*; v. 5, *Upajāti*; v. 6, *Indravajrā*; v. 7, *Mālinī*; vv. 9 and 12, *Sragdharā*; v. 15, *Drutavilāmbitam*; vv. 21 and 23, *Anuṣṭubh (Śloka)*.]

- 1 लोकाविष्कृतिसंक्षयस्थितिकृतां यः कारणं वेधसाम्
ध्वस्तध्वान्तचयाः परास्तरजसो ध्यायन्ति यं योगिनः ।
यस्यार्हस्थितयोषितोपि हृदये नास्यायि धतोभुवा
भूतात्मा क्षिपुरान्तकः स
- 2 जयति त्रेयःप्रसूतिर्भवः॥[१*]
आशोणां फणिनः फणोपलब्ध्या सैङ्गी* वसानं त्वचं
शुभ्रां लोचनजग्मना कपिशयङ्गासा कपालावलीम् [१*]
तन्वीं ध्वान्तनुदं मृगाकृतिभृतो विभ्रत्कलां मौलिना
दिश्यादन्ध-
- 3 कविद्विषः स्फुरदङ्घ्रि स्त्रियः पदं वो वपुः ॥[२*]
सुतशतं लेभे नृपोऽपतिर्व्येवस्वताद्यनुषोदितम् ।
तत्प्रसूता दुरितवृत्तिरुधो सुखराः क्षितीशाः क्षतारयः ॥[३*]
तेष्वादौ हरिवर्माचोवनिभुजो भूतिर्भु-
- 4 वो भूतये (।)
रुद्राशेषदिगन्तरालयशसा रुद्रारिसंपन्निषा ।
सङ्ग्रामे हुतभुक्लभाकपिशितं वक्त्रं समीक्ष्यारिभि-
र्यो भीतेः* प्रणतस्ततश्च भुवने ज्वालासुखाख्यां गतः ॥[४*]
लोकस्थितोनां स्त्रितये स्त्रि-
- 5 तस्य मनोरिवाचारविवेकमार्गो ।
जगाद्धरे यस्य जगन्ति रम्याः सत्कीर्त्तयः कीर्त्तयितव्यमात्रः ॥[५*]
तस्मात्प्रयोधेरिव शीतरश्मिरादित्ववर्मा नृपतिर्बभूव ।
वर्षाश्रमाचारविधिप्रचोतेर्यं प्राप्य

¹ *Ind. Ant.*, Vol. XX, p. 402.

² From the stone.

³ Read नीते.

⁴ *Corp. Inscr. Ind.*, Vol. III, No. 46.

⁵ Read देही.

6

साफल्मियाय धाता ॥[६*]

हुतभुजि मखमध्यासङ्गिनि ध्वान्तनीलम्
विर्यति पवनजन्मभ्रान्तिविक्षेपभूयः ।
सुखरयति समन्तादुत्पतद्भूमजालम्
शिखिकुलसुखमेघाशङ्कि यस्य

7

प्रसङ्गम् ॥[७*]

तेनापीश्वरवर्मणः क्षितिपतेः चत्रप्रभावाप्तये (1)
जन्माकारि कृतात्मनः कृतुगणेष्वारुह्यतद्वक्षद्विषः ।
यस्योत्खातकलिस्त्रभावचरितस्याचारमार्गं नृपा
यन्नेनापि ययाति-

8

तुल्ययशसो नान्येनुगन्तुं क्षमाः ॥[८*]

नीत्या शौर्यं विशालं सुहृदमकुठिनेनोमेच्छाङ्गुलेन¹ (1)
त्यागं पात्रेण वित्तप्रभवमपि हृया² यौवनं संयमेन [1*]
वाचं सत्येन चेष्टां - श्रुतिपथविधिना प्रशये-

9

शोक्तमर्षिम्

यो वध्ननेव³ खेदं व्रजति कलिमयध्वान्तमग्नेपि लोके ॥[९*]
यस्येन्यास्त्रनिशं यथाविधि हुतज्योतिर्ग्वलज्जम्भना (1)
मूनाञ्जनभङ्गमेचकरुचा दिक्कक्रवाले तते ।
आयाता नव-

10

वारिभारविनमन्मेघावली प्रावृडि-

त्युन्मादोद्धतचेतसः शिखिगणा वाचालतामाययुः ॥[१०*]
तस्मात्सूर्य इवोदयाद्रिशिरसो धातुर्भूत्वा निव
क्षीरोदादिव तर्जितेन्दुकिरणः कान्तप्रभः कौस्तुभः [1*]

11

भृतानामुदपथत स्थितिकरः स्वेष्टं महिम्नः पदम्
राजवाजकमण्डलाम्बरशशी श्रीशानवर्मा नृपः ॥[११*]
लोकानामुपकारिणारिकुमुदव्यालुप्तकान्तिश्रिया (1)
मित्रास्याम्बुरुहागरद्युतिकता⁴ भूरि-

¹ Possibly erroneous for 'मकुटिलेनोत्तमोर्वीङ्गुलेन.

² Mistake instead of 'हृया', which would offend against the metre.

³ Read वध्ननेव.

⁴ Read 'वराकार',

12

प्रतापत्विषा ।

येनाच्छादितसत्यं कलियुगध्वान्तावमग्नञ्जग-
त्सूर्येणैव समुद्यता कृतमिदं भूयः प्रवृत्तक्रियम् ॥[१२*]
जित्वाग्धाधिपतिं सहस्रगणितत्रेधाक्षरद्वारणम्
व्यावलान्नियुताति-

13

संख्यतुरगान्मङ्गा रणे शूलिकाम¹ [1*]

कृत्वा चायतिमौचित्यलभुवो² गौडान्समुद्राश्रया-
नध्यासिष्ट नतक्षितोश्चरणः सिङ्घासनं³ यो जिती ॥[१३*]
प्रस्थानेषु बलार्थवाभिगमनक्षोभस्फुटद्भुतल-

14

प्रोद्भूतस्थगितार्कमण्डलरुचा दिग्वापिना रेणुना ।
यस्यामूढदिनादिमध्यविरतौ लोकेन्धकारीकृते (i)
व्यक्तिं नाडिकयैव यान्ति जयिनो यामास्त्रियामास्त्रिव ॥[१४*]
प्रविशती कलिमारुतघट्टिता

15

क्षितिरलक्ष्यरसातलवारिधौ ।

गुणशतैरवबध्य समन्ततः

स्फुटितनौरिव येन बलाद्धिता⁴ ॥[१५*]

ज्याघातव्रणरुडिकर्कशभुजा व्याकृष्टशार्ङ्गच्युता-
न्यस्यावाप्य पतन्निषो रणमखे प्राणानमुञ्च-

16

न्दिषः ।

यस्मिन्शासति च क्षितिं क्षितिपतौ जातेन भूयस्त्रयो (i)
तेन ध्वस्तकलिप्रवृत्तितिमिरः असूर्यवर्माजनि ॥ [१६*]
यो बालेन्दुसकान्ति कृत्स्नभुवनप्रेयो दधद्यौवनम्
शान्तः शास्त्रविचारणा-

17

क्षितमनाः पारङ्गलानाङ्गतः ।

लक्ष्मीकीर्तिसरस्वतीप्रभृतयो यं स्पर्धयेवाश्रिता
लोके कामितकामिभावरसिकः कान्ताजनो भूयसा ॥ [१७*]
सहृत्तेन बलात्कलेरवनतितावत्प्रवृद्धात्मनो⁵
बाधै-

¹ Read शूलिकान्.² Read सिङ्घासनं.³ Read 'रवनतिज्ञाव', or 'रवनत' वाव°.⁴ Read 'लोचित'.⁵ Read बलाद्वता,

- 18 स्तावदवस्थितं स्मृतिभुवः कान्ताशरीरक्षती (1)
 लक्ष्म्या तावदकाण्डभङ्गजभयं त्वत्तम्परापाश्रयम् [1*]
 यावन्नाविरकारि यस्य जनताकान्तं वपुर्व्वेधसा ॥ [१८*]
 लक्ष्म्याः शत्रुभुवः कुचग्रहभयावेशभ्रम-
- 19 क्रीचना(1)
 येनाकृष्य भुजेन विस्फुरदसिन्धोतिःकलासङ्गिना ।
 कान्ता मन्मथिनेव कामितविदा गाढं निपीड्योरसा (1)
 प्रायेणान्यमनुष्यसंश्रयकृतं भावं परित्याजिता ॥ [१९*]
 तेनानतोन्नतिकृता
- 20 मृगयागतेन
 दृष्ट्वायमन्धकभिदो भवनं विशीर्षम् [1*]
 स्वेच्छासमुन्नतमकारि सलाम भूमेः
 क्षेमेश्वरप्रथितनाम शशाङ्कशुभ्रम् । [२०*]
 एकादशातिरिक्तेषु षट् शतितविद्भिषि ।
 शतेषु शरदां
- 21 पत्न्यौ भुवः श्रीशानवर्त्मभि ॥ [२१*]
 यस्मिन्कालेस्त्रुवाहा नवगवलङ्घ्यः प्रान्तसम्प्रेन्द्रचापा-
 स्तन्वस्थशावितानं स्फुरदुन्नतडितः सान्द्रधीरं कञ्चन्तः ।
 वाताश्च वान्ति मेघाश्चवज्रकुम्भचयानस्रभूर्त्तौ
- 22 धुनानां-
 स्तस्मिन्नुक्तास्त्रुमेघद्युति भवनमदो निर्मितं शूलपाशैः ॥ [२२*]
 कुमारशान्तेः पुत्रेण नर्मरकटवासिना ।
 नृपानुरागात्पूर्वे^१यमकारि रक्षिशान्तिता ॥ [२३*]
 उत्कीर्णा मिष्टिरवर्षा

TRANSLATION.

(V. 1.) Victorious is Bhava (i.e. Śiva), the source of bliss; the destroyer of the demon Tripura; the soul of all being; in whose heart the mindborn (Cupid) did not find room, though a woman (i.e. Pārvati) forms one half of his body; whom the ascetics, who have suppressed their passions and destroyed the multitude of darkness (of ignorance), contemplate, and who is the cause of the gods that bring about the manifestation, the destruction and the maintenance of the universe.

(V. 2.) May the body of the Enemy of Andhaka (i.e. Śiva) grant you an eternal abode—the body of Siva which has sparkling serpents on it; bears on the forehead the slender streak of the Moon, which dispels darkness; renders the shining row of skulls brown by the lustre proceeding from his eyes; and wears the skin of a lion reddened on account of the brilliance of the jewels on the hood of serpents.

(V. 3.) The **Mukhara** princes, who have vanquished their foes and checked the course of evil, are the descendants of the hundred sons whom king **Aśvapati** got from **Vaivasvata** (**Manu**) and who were conspicuous on account of their excellences.

(V. 4.) Among them king **Harivarman** was first born for the welfare of the earth, who became known by the name of **Jvālāmukha** (or, flame-faced), as he was honoured by the foes who were struck with terror when they saw his face red on account of the lustre of fire (i.e. anger) at the time of battle and as his splendour destroyed the wealth of the enemy and his fame pervaded the intervals of all the quarters;

(V. 5.) Whose name was worthy of fame and whose lovely excellent fame filled the worlds, while he remained, for the perpetuation of the moral laws in the world, on the path of virtue and discrimination like **Manu**.

(V. 6.) Like the Moon from the ocean king, **Ādityavarman** was born from him. Getting him, the Creator obtained, as it were, the full result of his laying down the regulations of right conduct for the four castes and stages of life.

(V. 7.) When fire was kindled during his sacrificial performances, the volume of smoke, black like pitch darkness, rising on all sides and increased through the tossing and whirling produced by the wind in the sky, made the crowds of peacocks noisy, as they mistook it for a large cloud.

(V. 8.) For the obtainment of martial glory he caused the birth of **Īśvaravarman**, the king whose soul was pure and who invoked **Indra** in many a sacrifice. In the pursuit of virtue other kings in their efforts failed to equal him, whose pious conduct had uprooted the character of the **Kali Age** and who possessed the glory of **Yayāti**.

(V. 9.) Qualifying his high bravery with political wisdom, his friendship by honesty, his lofty ambition by his noble descent, his liberality by fit recipients, his might of wealth by modesty, his youth by self-restraint, his speech by truthfulness, his manner of life by the injunctions of the *Śruti*, and his high prosperity by humility, he never felt tired in the world, though it was immersed in the darkness of the **Iron Age**.

(V. 10.) At whose sacrifices, when the round of the quarters was overlaid with the smoke which arose from the fire kindled constantly in accordance with the canons and which was darkly blue like streaks of collyrium, the multitude of peacocks became noisy, their minds becoming maddened; for they thought that the rainy season, having a line of clouds bending low because of the weight of the fresh water, had set in.

(V. 11.) As the Sun (rises) from the top of the **Udaya** mountain, as **Indra** is born from the Creator, as the beautiful **Kaustubha** jewel, which excels the moon in splendour, came out of the **Milk Ocean**, the illustrious king **Īśanavarman** was born from him, the most firm abode of greatness, maintainer of stability amongst the beings, a resplendent moon in the sky of the circle of princes.

(V. 12.) By whom, as by the rising Sun, the world, which was sunk in the darkness of the **Kali Age**, where the paths of virtue were consequently obscured, was again set to work, he being a benefactor of the world, eclipsing the lustre of water-lilies in the form of the foes, illuminating the collection of lotus-like faces of his friends, and being possessed of abundant majestic splendour;

(V. 13.) Who, being victorious and having princes bending at his feet, occupied the throne after conquering the lord of the *Āndhras*, who had thousands of threefold rutting elephants, after vanquishing in battle the *Śūlikas*, who had an army of countless galloping horses, and after causing the *Gauḍas*, living on the seashore, in future to remain within their proper realm ;

(V. 14.) The victorious one, whose watches can only be determined by means of the water-clock,¹ as if it were at night, the world being encompassed in darkness and bewildered as to the beginning, the middle or the end of the day on account of the dust which rises from the earth rent asunder by the agitation caused by the marches of his ocean-like armies on their expeditions, screens the lustre of the orbit of the sun, and pervades the quarters ;

(V. 15.) By whom the earth was forcibly upheld like a broken boat, after fastening it on all sides by hundredfold virtues (or, strings), when it was sinking below the invisible ocean of the nether regions, being shaken by the storms of *Kali* ;

(V. 16.) Whose foes on the sacrifice-like battle-field gave up the ghost, when hit by (lit. having got) his arrows loosed from the bow fully bent by his arms, which were hardened owing to the growth of the wounds caused by the blows of the bowstring. When this king was ruling the earth, the three *Vēdas* were, so to speak, born afresh. Of him the illustrious *Sūryavarman* was born, who dispelled the darkness which originated in the advent of the Iron Age ;

(V. 17.) Who, possessing youth that was dear to the entire world, like the new moon, being calm and devoted to the study of the *Śāstras*, attained the highest proficiency in fine arts ; to whom Wealth, Fame, Learning and other [Muses] resorted, as if in emulation. Loving women are in the world highly devoted to a beloved lover.

(V. 18.) So long virtuous conduct had to bow down before the full grown *Kali*, so long the arrows of Cupid were capable of troubling the bodies of the fair sex, and so long did the goddess of wealth give up taking refuge with others, whereby she had to fear sudden breakdowns, as the Creator did not bring forth his body, pleasing to mankind.

(V. 19.) Who dragged forth by means of his arm, which was surrounded by the lustre of his sparkling sword, the Riches of hostile lands, whose eyes trembled for fear of seizure of the breasts, forcibly pressed them to his bosom, as a lover (would press) his sweethearts whose mind he knew, and caused them mostly to give up the thought of going to other men.

(V. 20.) By him, who raised those who were submissive (or low), an old and dilapidated temple of the slayer of *Andhaka* (*Śiva*) was seen while hunting, and it was raised at his wish and made an ornament of the earth, resplendent like the moon and known by the name of *Kṣhēmēśvara* (the Lord of Bliss) ;

(V. 21.) When six hundred autumns had become increased by eleven, while the illustrious *Īśānavarman*, who had crushed his enemies, was the lord of the earth,

(V. 22.) That temple of the Trident-wielder (*Śiva*), shining like an empty cloud, was (re)constructed at the time when the clouds, having the lustre of the wild buffalo and having rain-bows stuck to their borders, stretch a canopy over the quarters, with shining and extensive lightnings, thundering deep, and when the winds blow on all sides, shaking the *Nīpa* (*Naurlea Cadamba*) trees with their branches bent low on account of the multitude of new flowers.

(V. 23.) *Raviśānti*, the son of *Knmāraśānti* and resident of *Garggarākṣa*, composed the preceding [*praśasti*] out of regard for the king.

It was engraved by *Mihiravarman*.

¹ See Dr. Fleet, *J. R. A. S.*, 1915, pp. 213 ff.

No. 6.—BHANDAK PLATES OF KRISHNARAJA I. : SAKA 694.

By V. S. SUKTHANKAR, PH.D. ; POONA.

The copper-plates which bear the subjoined inscription of the Rāshtrakūṭa king Kṛishṇa-rāja I. were discovered at Bhandak, *Tahsil* Warōḍā, in the Chāndā District of the Central Provinces. They were forwarded for examination by the Commissioner for the Nāgpur Division, through Dr. D. B. Spooner, to the Assistant Archæological Superintendent for Epigraphy, Southern Circle. I am now editing them from the original plates as well as a set of impressions kindly placed at my disposal by the latter.

The plates are three in number, each measuring roughly $10\frac{7}{8}$ by $6\frac{3}{4}$ ins., and weigh 340 tolas. The margins are folded over and beaten down, so as to serve as rims. The grant is engraved on the inner side of the first and the third plates, and on both sides of the second. The plates are pierced by a circular hole, $\frac{3}{4}$ in. in diameter, in order to receive the ring and seal, which are, however, missing.—The engraving is deep, but not neat. The letters, which are unconfined in shape, vary in size from $\frac{3}{8}$ to $\frac{1}{4}$ in. The letters *cha*, *pa* and *ya* have been most indifferently incised and are consequently difficult to distinguish from each other; so also the letters *va* (*ba*) and *dha*. The ligature *nta* is often so carelessly written as to be indistinguishable from *tta*. Some letters, again, sporadically show quite strange forms, as, for example, *su* in *rājasu* at the beginning of line 4, *śa* in *śarvarishu*, l. 3, *lē* in *balēna*, l. 28, etc.—The characters belong to the northern class of alphabets, and, like those of the Multāi plates¹ of the Rāshtrakūṭa Nanda-rāja Yuddhāsura, represent the last phase of the acute-angled variety.² The medial *u* is marked by a short stroke slanting upwards, attached to the *mātrikā* at its right lower end; sporadically by a curve opening to the left, as, for instance, in the *śu* of *śuchi*, l. 3. The sign for the medial *ē* is a short vertical stroke appended to the top of the *mātrikā* on the left; and, only very rarely, by a stroke above the *mātrikā*. The central bar of *ja* slants downwards, but is not vertical; the lowest bar does not form a double curve, but merely slants downwards towards the right and only sporadically ends in a small notch. Those corners of the letters *kha*, *ga* and *śa*, which later develop into loops or triangles, are in our inscription marked by small projections or notches.³ The verticals on the right of the letters are short and project but little below the remaining portion of the signs.⁴ These palæographic characteristics are sufficient to establish the archaic character of the script and to prove that the plates belong actually to the period to which they refer themselves, viz. the third quarter of the eighth century of the Christian era.⁵ Our record contains specimens of initial *ā* in l. 2; initial *i* in ll. 3, 8; initial *u* in l. 37; initial *ē* in l. 53; a cursive form of *ku* in ll. 5, 12, 23, etc.; and the following ligatures. *śa*

¹ Bühler, *Indische Palæographie*, Tafel IV, Col. XX.² Bühler, *op. cit.*, p. 50.³ E.g. *kha* in *mukhō*, l. 2, *mukhi*, l. 4; *ga* in *gōttra*, l. 8, *vēga*, l. 10; *śa* in *prasāsati*, l. 11, *śikharāni*, l. 13, etc.⁴ In the *yē* of *yēn=ēyash* (l. 31) we have an instance where the vertical stroke is altogether wanting.⁵ The Sāmāṅgaḍ grant of Dantidurga (ed. Fleet, *Ind. Ant.*, Vol. XI, pp. 110 ff.) and the Alās grant of Yuva-rāja Gōvinda (II.) (ed. D. R. Bhandarkar, *Ep. Ind.*, Vol. VI, pp. 203 ff.) are two Rāshtrakūṭa records which bear the dates Śaka 675 and 692, i.e. are dated earlier by 19 and 2 years respectively than the grant which is the subject of this article. The palæographic differences between these three grants are worthy of consideration. The alphabet of Gōvinda's grant is wholly different from that of our record. The script is entirely Dravidian in character; the letters are round in appearance, and are akin to those of the grants of the later Chālukyas of Bādāmi, the immediate predecessors of the Rāshtrakūṭas. The difference is clearly a local one and is perfectly consistent with the geographical limits over which the southern alphabet was current. Such is not, however, the case with the other inscription. The alphabet of the Sāmāṅgaḍ grant belongs to the same category as that of our grant, and represents an archaic variety of the Nāgarī. The difference lies, however, in its showing just those peculiarities which characterise the script of an epoch some decades later than that to which it refers itself. The regular sign for the medial *ē* in this grant is a curved stroke on the top of the letter, while the short vertical stroke on the left appears only occasionally as representing this letter. The right-hand portion of *gha*, *pa* and *śa* shows the development of long verticals on the right of these signs. The letters *kha*, *ga* and *śa* show distinct

1. 9, *ṅga* l. 36, *ṅghri* l. 17, *ñcha* l. 6, *ṇḍa* l. 2, *ṇḍya* l. 27, *ksha* and *kshma* l. 14, *jña* l. 8, *lpha* l. 16, *shlvā* l. 4; and lastly final *t* (?) in l. 33.—As regards orthography, the only points worthy of notice are the following: (1) the use of *gha* for *ha* in *rājasighaḥ*, l. 4 (of. also l. 23); (2) no distinction is made between *b* and *v*; (3) no rule is followed with regard to the use of *anusvāra* in the middle of a *pāda*; (4) wrong conversion of the *anusvāra* into *n* before a sibilant in *°likhit-ānsa°*, l. 14; (5) once the use of *da* for *dha* in *dadatā*, l. 5; (6) the use of the vowel *ri* for *ri* in *°tripishṭapa°* (for *°trivishṭapa°*), l. 7.—The grant commences with a symbol representing *om*. Then follows the stanza *su vō=vyād=vēdhasā dhāma*, etc., which stands at the beginning of, I think, all the early Rāshtrakūṭa records. The rest of the composition is also in Sanskrit: the *praśasti*, the benedictory and imprecatory stanzas being in verse, the grant proper in prose. Most of the verses of this record are repeated with slight verbal differences in one or other of the following grants: the Sāmāṅgaḍ grant of Dantidnrga,¹ the Alās plates of Gōvinda II.,² the Paithan³ and the Kāvī⁴ grants of Gōvinda III. Of these it approaches closest to the first mentioned, viz. the Sāmāṅgaḍ grant. The four verses 5, 9, 21 and 22 I have not been able to trace anywhere else. In recounting the exploits of Dantidnrga all the early Rāshtrakūṭa grants repeat the two well-known verses, *Kāñchīśa°* and *sabhrūvibhaṅga°*, etc.⁵ Our grant has instead only one stanza, made up of the two half-verses belonging to the two stanzas, a deficiency which, I should imagine, is merely due to the negligence of the scribe. In other respects the execution is satisfactory. And with the help of this text we are placed in a position to correct the extremely corrupt text of the Sāmāṅgaḍ grant with respect to those verses which it has in common with our grant and which do not occur elsewhere.

The grant, as already remarked, is a record of the Rāshtrakūṭa king Kṛishṇa-rāja I. and is of particular importance, being the first record of the king to be discovered so far.⁶ Another grant which refers itself to the reign of Kṛishṇa I. is the Alās grant of his son Gōvinda II., while yet a *yuvārāja*; it was issued in Śaka 692, that is, two years previous to our record.⁷ The genealogy of the Rāshtrakūṭas given in the present grant commences with Gōvinda I., as in all other early grants of this dynasty, excepting the unfinished inscription from the Daśāvātāra temple at Ellora⁸; and the details regarding his successors Kakka-rāja and Indra-rāja accord well with what we know of them from other records. Here again, as in the Sāmāṅgaḍ grant, the queen of Indra-rāja is described as being a Chālukyan princess, tracing her descent from the Lnnar race on her mother's side. But from the new record we gather some more information about her, which in the mangled version of the Sāmāṅgaḍ grant was distorted beyond recognition. The defective *anushṭubh* half-verse,

Śrīmad-yuvati-gaṇḍānāṁ sādhvīnām=āpa nā(sā) padaṁ |

of the Sāmāṅgaḍ grant, stands for some original like

Śrīmad-Bhava-gaṇḍā nāma sādhvīnām=upamāpadaṁ

which I translate with: 'Śrīmad Bhava-gaṇḍā by name, the (very) standard of comparison

developments of loops, where our record has only straight projections or notches. The middle bar of *ja* approximates more to the vertical, and the lower portion forms a distinct double curve. These facts are clear indications of a later palaeographic epoch and raise suspicions against the bona fides of the grant. For this and other reasons I am inclined to entertain the gravest doubts regarding the authenticity of the Sāmāṅgaḍ grant. But, as I intend dealing with the question at length in a separate article devoted to the subject, I do not wish to enter into details here.

¹ *JBBRAS.*, Vol. II, pp. 371 ff.; ed. Fleet, *Ind. Ant.*, Vol. XI, pp. 110 ff., and Plates.

² *Ep. Ind.*, Vol. VI, pp. 208 ff., and Plate.

³ *Ibid.*, Vol. III, pp. 105 ff., and Plate.

⁴ *Ind. Ant.*, Vol. V, pp. 144 ff.

⁵ The Kāvī grant, vv. 8, 9; the Sāmāṅgaḍ, vv. 18, 17 (in the reverse order!); the Alās, vv. 5, 6; the Paithan, ll. 11-14.

⁶ Since writing these lines I have come to know of the recent discovery of another record of Kṛishṇa-rāja, viz. the Talegaon (Poona District) plates dated in the year Śaka 690, vide *Progress Report of the Archaeological Survey of India, Western Circle, 1913*, p. 54. [The inscription is published in *Ep. Ind.*, Vol. XIII, pp. 275-282.—F. W. T.]

⁷ Ed. D. R. Bhandarkar, *Ep. Ind.*, Vol. VI, pp. 203 ff.

⁸ Edited by Bhagvanlal Indraji, No. 10 (p. 91) of the separate pamphlets of the *Archl. Survey of West India*

among virtuous and chaste women.' The name of the queen was therefore Bhavaganā. Dr. Fleet translates the corresponding half-verse of the Sāmāṅgaḍ grant as follows : 'She attained the position of honourable young women who are faithful wives.' On comparing my translation with that of Dr. Fleet there will be no doubt as to which reading is to be preferred. Coming to Kṛishṇa himself, in addition to his *birudas* Śubhatuṅga and Akālavārsha, which we know from other inscriptions as well, he appears to have also assumed the title Śrī-pralaya-mahā-varāha. Besides these three *birudas* this record contains no further historical information about him, and it would therefore appear that it was issued in the early part of his reign : at any rate, before the event of the construction of the Ellora temple, which event is described with such pomp and ceremony in a later record of this dynasty.¹

With regard to the charge brought against Kṛishṇa by Dr. Fleet² that he 'had uprooted his relative Dantidurga, who had resorted to evil ways and appropriated the kingdom for the benefit of his family,' I hope this record of Kṛishṇa-rāja himself will have the last word to say and that too in a decided negative. The weak points of Dr. Fleet's theory have already been pointed out with sufficient clearness and force by Mr. Devadatta R. Bhandarkar recently in his article on the Alās plates of Gōvinda II.³ It is here sufficient to point out that Dantidurga was no licentious weakling, but a very powerful and, probably, also a popular king. In fact, he was the first king of his dynasty to assume the title of *Rājādhirāja-Paramēśvara*, or, to quote the words of Dr. Fleet himself, 'he was the real founder of the dynasty.'⁴ In our grant, just as in the Sāmāṅgaḍ grant, he is called the 'sun to the lotus (*which was*) his family'; both these records lay stress on his devotion to his mother in unmistakable terms. It is, therefore, preposterous to identify the relative of Kṛishṇa 'who had taken to evil ways' with the founder of the dynasty, Dantidurga, who had merited the epithet *sva-kul-āmbhōja-bhāskara*. Besides, were Kṛishṇa really guilty of the murder, it is inconceivable that he should have tolerated the eulogy showered upon the murdered uncle in a grant of his own and coolly added that he ascended the throne after the victim of the assassination had gone to heaven!

The formal part of the grant records that the king, being encamped at Nāndi-pura-dvārī, granted on the occasion of a *saṁkrānti*, at the request of one Madana, the village of Nagaṇa-puri to the Bhaṭṭāraka of the temple of Āditya in the town of Uduṁvara-manti. The concluding verse gives the name of the writer as Vāmana-[nā]ga.

The grant is dated in the Śaka year 694 expired on the third day of the dark half of Āshāḍha, which was, as remarked above, a *saṁkrānti*. Dewan Bahadur Swamikannu Pillai, who kindly examined for me the details of the date, informs me that the *tithi* mentioned in our record ended on the 23rd June (Tuesday) A.D. 772, at about one *ghaṭikā* after sunrise; the day was also the first day of the solar month Karkāṣaka by the Tamil rule. The Karkāṣaka *saṁkrānti* fell on June 22nd (i.e. on the previous day) at a little before midnight. We are therefore led to assume that in the present case the first day of the civil month was called *saṁkrānti*, though the astronomical *saṁkrānti* fell on the previous day, a supposition which is countenanced by the practice actually followed in Southern India in certain well-known instances.

TEXT.⁵

[Metres: -v. 1, *Anuṣṭubh* (Śloka); vv. 2-7, *Vasantatilakā*; v. 8, *Anuṣṭubh* (Śloka); v. 9, *Indravajrā*; vv. 10-16, *Anuṣṭubh* (Śloka); v. 17, *Vasantatilakā*; v. 18, *Śārdūlavikṛīḍita*; vv. 19-24, *Āryā*; vv. 25-26, *Anuṣṭubh* (Śloka); v. 27, defective *Āryā*.]

1 श्री [१] स वोव्यादेवसा वाम यन्नामिकमखं जतं [१] हरष यस्य
कान्तेन्दुकसया

¹ E. G. Bhandarkar, *Early History of the Deccan* (Bombay Gazetteer, Vol. I, Part II), p. 196.

² *Kanarese Dynasties*, p. 391.

³ *Ep. Ind.*, Vol. VI, p. 202.

⁴ *Kanarese Dynasties*, p. 359.

⁵ From the original plates and a set of impressions.

⁶ Represented by a symbol.

- 2 कमलंकृतं ॥१॥* आसीद* द्विषत्तिमिरसुद्यतमण्डलाग्रो ध्वस्तिवयत्रभिसुखो
 3 रण[श]र्व्वरीषु [1*] भूपः शुचिर्व्विधुरिवाप्तदिगं¹ त्तकीर्त्तिर्गोविन्दराज इति रा-
 4 ज[सु] राजसिधः² ॥२॥* दृष्ट्वा च[मू]रभिसुखी[:*] सुभटाट्ट(र)हासा [उत्ता]मितं
 5 सपदि येन रणेषु नित्यं । द[ष्टा]धुरेण³ द[द]ता भुक्नुटि[-*] ललाटे
 खन्भं⁴
 6 कुलं च हृदयश्च निजश्च गर्व[-*] ॥३॥* तस्यात्मजो जगति वि
 श्रुतदीर्घकी-
 7 त्तिरार्त्तात्तिहारिहारिविक्रमधामधारी⁵ । भूपस्तपिष्टपन्थानुक्ततिः
 8 कृतज्ञ[:*] श्रीकक्षराज इति गोप्तमणिवर्धभूव⁶ ॥४॥* नात्रैव यस्य र-
 9 मणाङ्गविवर्त्तिनीना[-*] रोमाञ्चवेपथुभृतामरिसुन्दरीणा[-*] [1*] अ-
 10 र[सु]णि⁷ वाङ्मलयाणि मनांसि सद्यः संज्ञा[स]वेगविधुराणि सम[-*] निपे-
 11 त्तुः ॥५॥* यस्मि[अ]शसति महीचरणे द्विजाना[-*] वैतानधूमनिधयैः
 परिक-
 12 र्वुराणि [1*] स[-*]ध्यासु सौधशिखराणि विलोक्य केकाः कुर्वन्ति
 वेगमशिखिनो
 13 जलदागमोक्ताः ॥६॥* तस्य प्रभिसक्करटश्चुतदानदन्तिदन्तप्रहारश्चि-
 14 रोक्षिखितान्सपीठः⁸ । आपः क्षितौ क्षपितग्रसुरभू[त्त]नूजः सद्राष्ट्रकूट-

Second Plate ; First Side.

- 15 (ट)कनकद्विरिवेन्द्रराजः⁹ ॥७॥* तस्य द्विजनाश्रान्तशान्तिवाचनवारि-
 16 णा [1*] प्रत्यहं¹⁰ दुहफदग्नेन जनस्य[र]ति मन्दिरे ॥८॥* सेवासमा-
 यातवृह-¹¹
 17 शरेन्द्रवृन्दाभिवन्द्य[क्षि]युगस्य¹² यस्य [1*] अज्ज्ञानवज्रैस्त्रिजगत्प्रदीपैः¹³ स[-*]
 18 गीयते श्री[:*]¹⁴ खजनैरजसं ॥९॥* पूरिताया शुचिर्व्वस्तध्वान्तज्यो-
 त्स्त्रेव मादत[:*] [1*]
 19 राज्ञो सोमान्वया तस्य पितृतश्च पुलकजः¹⁵ ॥१०॥* श्रीमङ्गवगणा नाम सा-

¹ Read °दिगन्त°

² Read °सिधः.

³ Read सुभटाट्टहासा.

⁴ Read °धरेण दधता,

⁵ Read कक्ष. Note अक्षं masculine!

⁶ Read °हारिहरि°.

⁷ Read मूपस्त्रिविष्टप°.

⁸ Read °वर्धभूव.

⁹ Read °श्वि.

¹⁰ Read वाङ्म°.

¹¹ Read °वुराणि.

¹² Read °तांश°.

¹³ Read °काद्विरि°. The i-sign of द्वि is appended to the symbol for द्

¹⁴ Read शुक्लफ°.

¹⁵ Read °वृह.

¹⁶ Read °वन्द्या. The i-sign in द्वि seems to be appended to the symbol for वृ.

¹⁷ See note 6 on p. 127.

¹⁸ Read सेव्य°.

¹⁹ Read सजने°.

²⁰ Read °जा.

[illegible]

ii a.

[illegible]

30 30
32 32
34 34
36 36
38 38
40 40
42 42

44 44
46 46
48 48
50 50
52 52
54 54
56 56

- 20 [धो]नामुपमापदं [1*] रक्षणाङ्गरणालोकं या चकार निरापदं ।[1११*]
सु(स)नयन्त-
- 21 नयं तस्यां स लेमे भूष्टदुत्तमः ।(1) 'नीतावर्थमिवाग्ने[ष]जानता-²
- 22 प्रार्थितायतिं ॥१२॥*] सष्टतेजाः³[स्व]धामौघः(ः)प्रसाधितदिग[न्त]रं [1*] श्री-
- 23 दन्तिदुर्गराजाख्य[ः] स्वकुला[म्भो]जभास्करं ।[1१३*] अस्याजो⁴ रणसिंघस्य⁵
वि-
- 24 अस्ता वैरिवारणाः स्वलज्जास्तभमुन्मूल्य ज्ञायन्ते कापि [नो] गता[ः*]
।[1१४*] [सा]ष्टा-
- 25 लकानि दुर्गाणि हृदयैः सह विद्विषाम्य[त]न्ति यत्प्रतापेयकीपाङ्गु-⁶
- 26 रसमुद्गरे ।[१५*] 'मःतुमक्ति[ः*] प्रतिग्रामं ग्रामलक्षचतुष्टये [1*]
ददत्या भू[प्रदा]-
- 27 नानि यस्य भावा प्रकाशिता ॥१६*] कांचीशकेरलनराधिपचोलपाण्ड्य-
श्रीह-
- 28 ध्वज्यटविभेदविधानदक्षं [1*] यो वल्लभं सपदि दण्डव[लि]न⁸ जित्वा
रा[जा]-

Second Plate ; Second Side.

- 29 धिराजपरमेश्वरतामवाप ॥१७*] आसेतोर्विपुलीपलावलिलसल्लोलो-
- 30 र्निवेलाचलादाप्राण्येयकल[ः*]कितामलशिलाजाला[त्तु]षाराचलादापूर्वाप-
- 31 रवारिराशिपुलिनप्रान्तप्रसिद्धावधे[ः*] येनेयं जगती स्वविक्रमवलेनैकात-
- 32 पञ्चोक्तता ॥१८*] तस्मिन्दिवं प्रयाते वल्लभराजे क्षतप्रजावाधः⁹ [1*]
श्रीकल्लरा-
- 33 जस्रुमर्हीपतिः कृष्णराजोभूत् ।[१९*] यस्य स्वभुजपराक्रमनिःशेषोत्सारि-
- 34 तारिदिक्कलं [1*] कृष्णस्यैवाकृष्णं चरितं श्रीकृष्णराजस्य ॥२०॥ विषमेषु
विषमयो-
- 35 लो यस्वागमहानिधिर्दरिद्रेषु [1*] कान्तासु वल्लभतरः ख्यातः प्रणतेषु य-
- 36 भतुङ्गः ॥२१*] सुहृदि धनं रिपुषु शरां¹⁰ युवतिजने काममशरणे शर-
- 37 चं [1*] यः सन्ततमभिवर्षयकालवर्षो भुवि ख्यातः ।[२२*] उल्लं-
घितम-
- 38 'यादे कलिजलधौ व्याकुला निमज्जन्ती [1*] 'यैनीदृता धरत्री¹¹ श्रीशयप्र-
महावरा-

¹ See note 1 on p. 128.

⁴ Read °जो.

⁷ Read नातु°.

¹⁰ Read शरान्.

¹² Read °रिषी.

² Read °जगता-.

⁶ Read °हस.

⁹ Read °वधे°.

¹¹ Read बांदि.

⁶ Read °तेजः°.

⁸ Read °तापीय°.

⁹ Read °वाधः.

¹³ Read 'यैनी'.

- 39 हेण ।[१२३॥*] तेनेदमनिलविद्युच्चलमवलीक्य जोवितमसारं [१*]
चित्तिदानप-
40 रमपुण्यः प्रवर्त्तितो ^१ब्रह्मदायोय[—*] ॥[२४॥*] स च परमभट्टारक-
महाराजाधिरा-
41 जपरमेश्वरश्रीमदकालवर्षश्रीपृथिवीवल्लभनरेन्द्रदेवः सर्वानिव रा-
42 द्रपतिविषयपतिभोगपतिप्रभृतीन्समाप्तापयत्यस्तु वः ^२सम्बिदितं
43 यथा मया मातापिञ्चोरात्मनश्च पुण्ययशोभिवृद्धये । शकनृप-

Third Plate.

- 44 कालातीतसम्बत्सरशतषष्ठे^३ चतुर्नवत्युत्तरे ^४[ना]न्दीपुरद्वारीस-
45 मावासके आषाढवहृतृतीयायां^५ स[—*]क्रान्तौ [म]दन(वि)विज्ञापनया
46 उदुम्बरमन्तिपत्तने कारितादित्यायतनभट्टारकाय उदुम्बरम-
47 न्तिपूर्वतो गव्यूतमात्रे णगणपुरिनामग्रामो दत्तः बलि(ः)च[रु]-
48 नैवेद्यपूजाखण्डस्फुटितस[—*]स्कारनिमित्तं । तस्य चाघाटनानि लि-^६
49 ख्यन्ते।[१*] पूर्वतः [१]^७ नागामाग्रामः [॥*] दक्षिणतः[१*] उम्बरग्रामः [॥*]
पश्चिम-
50 तः[१*] अन्तरैग्रामः [॥*] उत्तरतः[१*] कपिहो ग्रामः[१*] एवं चतुराघा-
51 टविशुद्धः पूर्वप्रदत्तदेवब्राह्मणवर्ज्यः [१*] तथापरं उम्बरमन्ति-
52 लसीमायां देवतडाकस्थोत्तरतः राजिणितडाके^८ पश्चिमतो नदी [१*]
53 एवं निवर्त्तनशत[—*] ।[१*] ^९वहृभिर्वसुधा भुक्ता राजभिः[१*] ^{१०}शकरादिभिः
[ः] *] य-
54 स्त्र यस्य यदा भूमिस्तस्य तस्य तदा [१॥ह]लं ॥[२५॥*] स्वदत्तां पर[द]-
त्तास्वा^{११} यो
55 हरेत वसुन्धरां । षष्टिं वर्षसहस्राणि विष्टाया^{१२} जायते [क]मिः ॥[२६॥*]
ग्रासन-
56 मकालवर्षस्यादेशात्श्रीमता^{१३} लगर्हण(?) [१*] ^{१४}परहितकृपानुबध्या लिखितं
श्रीवामन[ना]गे[न]^{१५} [॥२७॥*]

TRANSLATION.

Oṃ.

(Verse I.) May he (*scil.* Viṣṇu), the lotus on whose navel Brahmā has made (*his*) dwelling, protect you; and Hara (*i.e.* Śiva), whose forehead is adorned by the beautiful moon-crescent.

^१ Read ब्रह्म°.^२ Read संवि°.^३ Read °सवि°.^४ Read नान्दी°.^५ Read °वहृ°.^६ The w-sign (medial) is appended to the symbol for लि.^७ Correct, perhaps, to नागामी या°.^८ Read °कस्य.^९ Read बहृ°.^{१०} Read सगरा°.^{११} Read फलं.^{१२} Read °सां वा.^{१३} Read विष्टायां.^{१४} Read °श्रीमता.^{१५} Read °कृपानुबध्या°.^{१६} The last quarter of this Aṅgā is defective

(V. 2.) There was a king called Gōvinda-rāja [I.], a royal lion among kings, whose fame reached to the ends of the regions, (and who) pure (of conduct), lifting (his) scimitar (and) facing (them), destroyed his enemies in battles, just as the lustrous Moon, whose glory (i.e. radiance) penetrates to the ends of the regions raising the tip of (his) orb (above the horizon and sending his rays) straight forward, dispels at night the darkness.

(V. 3.) Invariably, when he saw on the battlefield the armies (of the enemies) confronting him, ringing with the loud laughter of warriors, forthwith he, biting (his) lip (and) knitting (his) brow, elevated (his) sword, (his) family, (his) heart and (his) pride.¹

(V. 4.) His son, the glorious Kakka-rāja [I.], was the gem of the (Rāshtrakūṭa) race, a king who was grateful (for services rendered), whose extensive glory was famed throughout the world, who stilled the sufferings of the distressed, (and) possessed the valour and the majesty of the lion, (thus) resembling (Indra), the king of heaven.²

(V. 5.) ³At the mere (sound of the) name of him fell straightway from the wives of his enemies, retreating from the laps of (their) lovers with (their) hair standing on end and trembling, (the following three things:) tears, armlets and also (their) minds, which were deranged by the impetuosity of their fright.

(V. 6.) While this king was governing the earth, the tame peacocks, eager for the advent of clouds, used to break out into cries (of delight), when they in the evenings caught sight of the turrets of his palaces, which were completely gray with the mass of smoke from the oblations of the twice-born (i.e. Brāhmaṇas).

(V. 7.) His son was Indra-rāja, as it were the Mount Mēru of the noble Rāshtrakūṭas, a prince whose expansive shoulders were bright though being scratched through the blows from the tusks of elephants from whose split temples trickled down ichor, and who had destroyed (his) enemies on earth.

(V. 8.) Every day people walked about in (his) palace ankle-deep through the water (sprinkled during) unceasing recitals of *sānti*-texts⁴ by Brāhmaṇas.

(V. 9.) ⁵The wealth of him, whose pair of feet were worshipped by a large crowd of princes who came to do homage (to him), was perpetually shared by virtuous men⁶ . . . with unclouded countenances.⁷

(V. 10, 11.) His queen, who had fulfilled (all) desires (of others);—who was pure like the lustrous moonlight (which), filling (all) regions, destroys darkness;—who was by her mother's side descended from the Moon⁸ and on her father's side from the Chulukyās (Chālukyās), called the glorious Bhavagaṇā⁹—was the standard of comparison among virtuous and chaste women : she freed the world from misery by protecting and maintaining (the needy).

¹ Better perhaps to take *garva* in the sense of *gurutā* = 'dignity', 'importance'.

² All the attributes apply to Indra as well. In his case, however, *hari-vikrama-dhāma-dhāri* is to be understood in the sense, 'one who supports the place (covered by) the strides of Hari (i.e. Viṣṇu)', referring to the form of the latter striding over the heavens in three paces. None of the earlier interpretations of this verse take into account this *śleṣa*.

³ This verse is not found in any other Rāshtrakūṭa record.

⁴ These are recited for the averting of evil and the pacification of various deities.

⁵ This verse does not occur in any other Rāshtrakūṭa record.

⁶ *Tri-jagat-pravīṇaiḥ* does not convey any sense to my mind, and appears to be a mistake of the scribe who wrote off *tri-jagat* in place of something less familiar. Read perhaps *tri-gaṇa-pravīṇaiḥ* and translate : 'by those versed in the triad of duties (viz. *dharma*, *artha* and *kāma*)'.

⁷ i.e. without being made to feel the subervience. ⁸ The Rāshtrakūṭas were themselves also *Sōma-varṣiṇ*.

⁹ The corresponding verse of the Sāmāgaḍ grant contains a *varietas lectionis* in the first half-verse. See above, p. 122.

(V. 12.) He, the best of kings, begat a righteous son from her like unto material well-being (*artha*) from prudence (*nīti*), (*a son who was, as it were*) the future prosperity (*āyati*) prayed for by the whole of mankind,¹

(V. 13.) (*him*) who was known as the illustrious king Dantidurga, the sun to the lotus (*that was*) his family, who illuminated the spaces between the regions by the flood of his effulgence, the lustre of which was palpable.

(V. 14.) In the battles with this lion of the martial field the affrighted elephants (*which were his*) enemies, having pulled up by the root the posts (*namely, their*) shame,² have absconded, no one knows where.

(V. 15.) Before the bursting forth of the 'sprouts' of his prowess and (*his*) fierce anger the untrotted fortresses of (*his*) enemies fall down along with their hearts.

(V. 16.) His devotion to (*his*) mother was demonstrated by (*the fact of his*) mother's making (*charitable*) donations of land in every village in (*his kingdom of*) four hundred thousand villages.

(V. 17.) Having in no time conquered Vallabha,³ who was (*even*) able to inflict crushing defeats on the lord of Kāñchi, the king of Kōrala, the Chōla, the Pāṇḍya Śrī-Harsha and Vajraṭa by the prowess of his arm (*or arms*), he acquired the state of the 'Supreme King of Kings' and 'Supreme Lord.'⁴

(V. 18.) Through the power of his valour he brought under one (*royal*) umbrella this earth from the Sētū, where the coast-mountain has tossing waves flashing along the line of its large rocks, up to the Snowy Mountain (Himālaya), where the masses of spotless rocks are stained by the snow,⁵ as far as the boundary line beautified by stretches of the sandy shores of the eastern and western oceans.

(V. 19.) When that Vallabha-rāja⁶ had gone to heaven, Kṛishṇa-rāja, the son of the illustrious Kakka-rāja who relieved the sufferings of (*his*) subjects,⁷ became king.

(V. 20.) The career of that glorious Kṛishṇa-rāja, during which the circle of his enemies was completely swept away by the prowess of his own arm, was as stainless as that of Kṛishṇa (Vāsudēva),—

(V. 21.) ⁸who is famed to be of fierce disposition towards the fierce, a mighty repository of generosity towards the poor, most dear to women, and towards the prostrate Most-Highly-Gracious (Śubha-tuṅga),—

(V. 22.) who, constantly showering wealth on friends, arrows on enemies, love on young damsels, protection on the helpless, was famed in the world as the Untimely-Showerer⁹ (Akāla-varsha),—

¹ This half verse occurs also in the Sāmāṅgaḍ grant. In the *editio princeps* appearing in the *JBBRAS*, this line was read as *nīṭācāvēmīcāśēsha jagataḥ pālītāyati[h]*; but the editor of the inscription did not translate the phrase *nīṭācāvēm*. Dr. Fleet in his article on the same grant, some time later (*Ind. Ant.*, Vol. XI, p. 112), after examining the plates, corrected the reading to *nīṭāvadhē(or thē)m*, etc., but followed the example of his predecessor in not translating the awkward phrase. The correct reading is evidently supplied by our plates. For the meaning of *āyati*, cf. *Kirātārjunīya* 2, 14: *raḥayaty āpad-upātām āyatiḥ*.

² Dr. Fleet's correction of *salajjā* of his text to *salajjāḥ* is obviously wrong, as his translation does not give a good sense.

³ i.e. the Chālukyan king Kīrtivarman II. See Fleet's *Kan. Dyn.*, p. 391.

⁴ See above, p. 122.

⁵ For the idea implied by the word *kalamkita* cf. Kālidāsa's *Kumāra-sambhava*, Canto 1, v.

⁶ A *virūda* of the Western Chālukya kings, probably adopted by the Rāshtrakūṭas as their successors.

⁷ Buhler's reading *kṛita-prajā-rādha* and translation, 'who did not oppress his subjects' (*Ind. Ant.*, Vol. XII, pp. 182, 187), are both unsatisfactory. Why should he oppress them? As no impression is appended to his article, it is not possible to decide if the reading is not a mislection. *Kṛita-prajā-rādha* corresponds exactly to the phrase *ārti-ārti-hārin* in a previous verse, and does not in the least presuppose that his predecessors had oppressed their subjects. [In the Talegaon Plates (*supra*, Vol. XIII, p. 279) Dr. Konow read *kṛita-prajā-rādhaḥ*. Perhaps we should here understand *prajā-rādha* as *prajā-rādha*.—F. W. T.]

⁸ This and the following two verses do not occur in any other Rāshtrakūṭa record.

⁹ To be understood in the sense: "raining in season and out of season."

(V. 23.) by which glorious Great-Deluge-Boar (*Pralaya-mahā-varāha*) was rescued the frightened Earth, which was sinking in the Kali ocean, which had overpassed (*its*) boundary.

(V. 24.) He, seeing (*that*) life, which is unsteady like the wind and the lightning, is without substance, established this *brahmadāya*, which is particularly meritorious on account of (*its being*) a gift of land.

(L. 40.) And this *Parama-bhaṭṭāraka Mahārāj-ādhirāja Param-ēśvara*, the illustrious *Akāla-varsha*, the Lord of Prosperity and the Earth (*Śrī-prithivī-vallabha*), King of Kings (*Narēndra-dēva*) commands all the governors of kingdoms (*rāshṭra*), governors of districts (*vishaya*), governors of divisions (*bhōga*) and others (as follows):

(L. 42.) Be it known unto you that,—Six hundred and ninety-four years of the Śaka era having elapsed, on (the occasion of) an eclipse, on the third (day) of the dark half of Āshāḍha, while encamping¹ at Nāndi-pura-dvārī,—in order to increase the religious merit and the glory of (Our) parents and of Ourselves, the village of Nagaṇa-puri, (*situated*) at a distance of a *gavyūti*² to the east of Udumvara-manti, has been given by Us at the request of Madana to the Bhaṭṭāraka of the temple of Āditya erected in the town of Udumvara-manti for the (performance of) *bali*, *charu*, *naivēdya*, worship and (repairs of) dilapidations.

(L. 48.) Its boundaries are noted (as under):

- to the east the village Nāgāma;
- to the south the village Umvara;
- to the west the village Antarai;
- to the north the village Kapiddha,—

thus determined by (*its*) four boundaries, excepting former gifts to gods and Brāhmanas; and also the river along the boundary of Umvara-manti to the north of the Dēva-taḍāka (and) to the west of the Rājīni-taḍāka. Thus altogether one hundred *nivarttanas*.

(Vv. 25, 26.) [Two of the customary verses.]

(V. 27.) (*This*) edict was written at the order of Akāla-varsha by the illustrious Vāmana-[nā]ga of benevolent and compassionate nature. . . .

Note by Rai Bahadur Hiralal, Extra Assistant Commissioner, Jubbulpore, C. P.

First of all I take Udumvaramatti to be identical with Umravati. Umravati means the town of Umar (*Ficus Glomerata*), the same as the Udumvara of the Sanskrit. That the pronunciation and spelling continue to be Umaravati in the vernacular will be seen from a cutting of a Marathi-English paper herewith enclosed. Exactly to the east of Amroiti at a distance of about 60 miles there is a village named Antaraḡaon in the Wardha Tahsil of the Wardha District, to the west of which and contiguous to it is another village Umaragaon. I take these to be identical with Antaraḡrāma and Umvaragrāma of the inscription. Nagaṇapuri, the subject of the grant, is not traceable nor Nāgāma and Kapiddhagrāma, which bounded it on its east and north. The Umvaragrāma was to the south of Nagaṇapuri and Antaraḡrāma to its west. If there is no mistake in interpreting the record, I should suppose that the villages have, for some reason or other, changed their sites, causing a confusion in the directions of their original positions.

The donor's camp was at Nandipnradvārī and I take this to be Nandora, 9 miles south of Antaraḡaon.

The villages in the vicinity of Antaraḡaon and Umaragaon are Jhersi, Borkhedi, Chargaon, Pipalasenda, Wargaoṇ, Echora, Kamthi, Hirora and Giroli, most of them named after trees, as Kapiddhagrāma and Nāḡāmagrama appear to be, and apparently the last two have disappeared, giving place to names derived from trees which later on abounded in the place where Kapiddha and Nāḡāma were situated.

¹ *Samāvāsakē* can only refer to a dwelling-place, and the preceding word ending in *pura* evidently supports the idea of encampment. Nevertheless, the position of this word expressing locality right in the middle of others expressing time, is a little curious. ² A *gavyūti* is equal to 4,000 *daṇḍas* or two *krōśas* (Monier Williams).

Since some four villages give the clue for identification, we may take it that Nagaṣapuri was situated somewhere at 20° 51' N. and 78° 44' E.

NO. 7.—THE ARA INSCRIPTION OF KANISHKA II: THE YEAR 41.

By STEN KONOW.

This inscription was discovered in an ancient well in a nala known as Āra, two miles from Bāgnilāb, and was presented to the Lahore Museum by Dr. M. A. (now Sir Aurel) Stein. Mr. R. D. Banerji, to whom we owe this information, did not mention where Bāgnilāb is situated. Dr. Fleet therefore made inquiries through Dr. Spooner, and "it would seem that the place is the Chah Bagh Nilab of maps, about ten miles south-south-west from Attock, and apparently on the south bank of the Indus at a part where the river, having made a sharp bend about eight miles below Attock, runs to the west for some ten miles: the latitude and longitude appear to be 53° 46' and 72° 12'."

According to Mr. Banerji, "the inscription is on a small piece of stone, measuring 2 ft. 8 ins. by 9 ins., and consists of six lines. The surface of the stone is extremely rough and uneven. The mason has not taken the trouble of planing the surface."

The inscription was first edited by Mr. Banerji,¹ and then by Professor Lüders.² Some valuable critical remarks were made by Dr. Fleet.³ The inscription is of considerable interest, and, at the instance of Dr. Fleet, I have therefore asked Mr. H. Hargreaves, Superintendent of the Archaeological Survey in the Panjab, to examine the stone closely. This he has very kindly done, and sent me a series of valuable remarks by his assistant Mr. Y. R. Gupte, together with new estampages and some photographs. I have given a preliminary report of the results obtained from these new materials in a paper on the Indo-Scythians,⁴ and I now publish the inscription with a plate prepared from the new estampages.

The characters are Kharoshthi of the Kusāṇa period. With regard to individual letters we may note that the e-mātrā has been added at the bottom of the *akshara* in *devaputrasa*, l. 1, and in every initial e. The same is the case in the damaged letter at the end of l. 3, which Professor Lüders reads *ne*, but which I read *de*. The *jhe* of *Vajheshka*, l. 2, seems to be quite certain. The compound letter which I read *shk* with Professor Lüders has been transliterated *shp* by Mr. Banerji and Dr. Fleet and Mr. Gupte agrees with them. I think, however, that we must read *shk*. In the first place, as pointed out by Professor Lüders, the compound *shk* has exactly the same shape in the Zeda inscription. It is quite true that it is different in *Kanishkasa*, l. 2, and no doubt every record should, as pointed out by Dr. Fleet, primarily be judged separately on its own merits. This does not, however, imply that we should not take other facts than the mere shape of the individual letters into consideration. It is a well-known fact that the masons who executed the inscriptions were not always or even usually literate persons. We know from an inscription published by Mr. Pargiter⁵ that it was often done in such a way that the inscription was first drawn up with ink, and then executed by the engraver or the mason. This procedure partly accounts for the fact that the same letter often takes different shapes in the same inscription. As pointed out by Professor Lüders, the

¹ *Ind. Ant.*, 1908, pp. 58 ff.

² *Sitzungsberichte der K. Preuss. Akademie der Wissenschaften*, 1912, pp. 824 ff., translated *Ind. Ant.*, 1913, pp. 132 ff.

³ *JRAS*, 1913, pp. 97 ff.

⁴ *Sitzungsberichte der K. Preuss. Akademie der Wissenschaften*, 1916, pp. 787 ff.

⁵ *Archæological Survey of India, Annual Report*, 1910-11, pp. 73 ff.

analogy from other Kushāṇa names such as Kanishka, Vāsishka, and Huvishka strongly favours the reading *Vajheshka*. Finally, the compound *shp* does not occur in any other known Kharōshthī inscription.

The name *Kanishka* has been written with a cerebral *ṇ* by Mr. Banerji. In order to justify my reading *Kanishka*, it will be necessary to go into details.

It is a well-known fact that two different *n*-s are used in Kharōshthī, one with a bent head, which the late Professor Bühler treated as the regular sign of the cerebral *ṇa*, and another consisting of a broken line with a curvature at the head, which he transliterated *na*. I have shown¹ that the two signs are regularly distinguished in this way in the Central Asian Kharōshthī manuscript of the *Dhammapada*, and that we can there lay down the rule that every single *n* between vowels became cerebral, while every initial *n* and every double *n* between vowels was dental. This is the same state of things which prevails in a series of modern vernaculars, and it should be noted that the cerebral pronunciation of a single intervocalic *n* is strongly rendered in Sindhi and other north-western tongues. We may safely infer that such was the case in the ancient speech of North-Western India, more especially if we bear in mind that the dialect of the *Dhammapada* manuscript certainly is a North-Western Indian form of speech. We would then naturally expect to find at least distinct traces of a similar distribution of the two *n*-sounds in Kharōshthī inscriptions. Nobody will, of course, think of judging these records after the exigencies of Sanskrit grammar. If we now examine the more important ones from this point of view, and assume, for the sake of argument, that the two signs are distinguished in the same way as in the Kharōshthī manuscript of the *Dhammapada*, we will find that the following is the state of things :

In the Taxila vase inscription of Sihla and Siharachhita only *ṇ* occurs, and always between vowels. The same is the case in the Muchai inscription of Sam. 61.

The Taxila plate of Patika has initial *n* in *nama*, *nagare*, *navakarmika*, and single *n* between vowels in *utareṇa*, *Śakamunisa*, *Rohiṇimitreṇa*. On the other hand, we find against the rule *sarvabudhana* and *mahadānapati*, where it is perhaps possible to think of the influence of Sanskrit.

The Mahaban, Paja, Kaldarra, Panjtār and apparently also the Takht-i-Bāhi inscriptions only have *ṇa*, and always between vowels. On the Mathurā lion capital, on the other hand, we only find dental *na*. The Taxila inscription of Sam. 136 uses *ṇa* throughout, even when the *n* is initial. It will be seen that this is in accordance with the practice in the old Prakrits, and in both cases it is possible that we have here to do with an attempt at generalizing such features as were not clearly understood. At least I have grave misgivings about the use of a cerebral initial *ṇ* in the Prakrits.

I am unable to make any statement with regard to the Dewal inscription of Sam. 200 and the Skārah Dhēri inscription of Sam. 399, though the latter certainly in some cases writes *ṇa* between vowels.

The Loriān Tangai inscription of Sam. 318 has only *ṇa* and always between vowels, while no *n* occurs in the Hashtnagar image inscription of Sam. 384.

If we turn to the inscriptions of the Kanishka group, we have first the Sre Vihar inscription of Sam. 11, which is throughout under the influence of Sanskrit. Here the only instance of a cerebral *ṇ* is in *viharasvaminī*.

The interpretation of the Zeda inscription is too uncertain to allow any inference. There are however some certain instances of *ṇ* between vowels.

In the Māṇikiālā inscription of Sam. 18 we regularly find *n* in *navakarmigēṇa* and *ṇ* in *kaṇeshkasa*, *gushāṇa*, *daḍṇayago*, *vespaṣiēṇa*, *kujachiēṇa*, *Buriteṇa*, *viharakaraṇaṇa*, *saṁveṇa*,

¹ *Zeitschrift Windisch*, p. 88.

parivarena, etena and *Budhileṇa*. Against the rule is *ṇaṇa*, where however the reading *aa* well as the interpretation are extremely doubtful, and further *apanage, taena, kuṣālamulena* and *sachha[?] sana*. I do not think that these few exceptions in any way invalidate the rule, at least if we bear in mind what has been said about the way in which old inscriptions were engraved. The two short Kharōṣṭhī records from Mānikīāla published by Mr. Pargiter¹ have no instance of the dental *n*, and the cerebral *ṇ* only occurs, in accordance with the general rule, between vowels.

The Shakardarra inscription of Sam. 40 has *n* in *nikame* and always *ṇ* between vowels.

In the Āra inscription *n* only occurs between vowels and is always cerebral with the exception of the dental *n* in *Kanishkasa*.

The Wardak vase inscription of Sam. 51 is of the same kind as the Taxila inscription of Sam. 136, *n* being used throughout, even when it is initial.

The Ohind inscription of Sam. 61, on the other hand, uses only *n*.

N is always cerebral and occurs only between vowels in the Lahore Museum inscription of Sam. 68, the Jhaoli copper plate inscription, and some minor records, such as the inscriptions on the Lahore image No. 206, the Chārsada pedestal, the Swāt Buddha statuette of Buddhāmītra and Buddharachhita, and the Swāt bas-relief of Simhamītra. In the Pālāṭu Dhēri pedestal inscription, on the other hand, we find *n* alone used, and, so far as I can judge, that is also the case in the inscriptions in the Kanishka stūpa, though I am not certain about the word which Dr. Spooner reads as *navakarmi*.

It will be seen that the most serious exception to the rule is the inscription on the Mathurā capital, and I think that even this exception can be satisfactorily explained. I hope to have shown² that the old language of the Śakas and the Kushāṇas was of the same kind as the old Iranian tongue spoken in ancient Khotan, and here the cerebral *ṇ* occurs only as a secondary development of an old dental *n* combined with some other consonant. It is therefore quite natural that the Śakas who engraved the Mathurā inscription were influenced by the phonetic features of their own language. The form *Kanishka* in the Āra inscription must be explained in the same way. This name is certainly not Indian, but was coined in accordance with the rules of the old language of the Kushāṇas. Its *n* must therefore originally have been dental, and, if it is often written as a cerebral in Indian records, that is due to the influence of the Indian dialect adopted by the Kushāṇas.

I think we have to infer from a consideration of the entire material at our disposal that the old Aryan language which is used in the Kharōṣṭhī inscriptions did in fact distinguish the dental and the cerebral *n* in the same way as the Kharōṣṭhī manuscript of the *Dhammapada*. Though we have no certain instances of a doubled *n* between vowels, we can safely assume that every initial *n* and every compound *n* between vowels was dental, while every single *n* between vowels became cerebralized. The few exceptions can be explained through the phonetic tendencies of the Indo-Scythians themselves, through the influence of Sanskrit, and through the ignorance of the masons and sometimes also of the scribes. At all events, I think I am justified in transliterating the two letters in accordance with Professor Bühler's table and the state of things in the *Dhammapada* manuscript.

The reading and interpretation of the inscription still present many difficulties, and it will be necessary to make some additional remarks.

In l. 1 the only crux is the last word, which Mr. Banerji reads *pathadarasa*, Professor. Lüders *kāisarasa*, while Dr. Fleet remarks that the only certain *akshara* of the whole word is the last one. Mr. Gupte states that the reading *kāisarasa* seems to be the right one. The first

¹ *Ep. Ind.*, Vol. XII, pp. 299 ff.

² *Sitzungsberichte*, 1916, pp. 787 ff.

akshara is not, he says, on a line with the others and is small. Its upper part is a little damaged. The letters *sa* and *ra* can be read on the stone, but have not come out in the impressions. I may add that some photographs which I owe to the kindness of Mr. Hargreaves corroborate Mr. Gnpte's statement.

Dr. Fleet has drawn attention to the fact that after *kaīsarasa* there is space for two more syllables. He says, "Lines 2 to 5 all end exactly one below the other.¹ We have no reason for thinking that the writer of the record would not run out line 1 to just the same measure. We can also see distinct indications that the writer did, in fact, put in two more syllables here, and so did make all the lines of equal length." I have asked Mr. Hargreaves to pay especial attention to this point, and he declares positively that, after a careful examination of the stone, he can find no traces of any letter after the *sa*. Mr. Gnpte is of the same opinion and adds : "The estampages lead us astray owing to the roughness of the stone. Something looks like *ma*, and then comes a line which at first sight may be mistaken for a damaged *ta* or *ra*. Certainly there is sufficient room for two letters. But they were not cut, perhaps owing to the roughness of the material. After careful inspection the delusion about the letters vanishes. The supposed *ma* of the estampages looks too small and is much above the ordinary level of the line, and, if we examine the stone itself, we feel sure that it cannot be a letter. The ruggedness of the stone itself is responsible for the deception." It seems to me that we must accept this definite statement, and we have to admit that the title *kaīśura* was indeed used by Kanishka II. Nor can there be any doubt that we have here the imperial title of the Roman emperors.

In l. 2 the reading *sainbatsaraē* is certain. As pointed out by Professor Lüders, we similarly find *sainvatsaraye* in the Patika inscription and *sainvatsaraye* in the Mahabhan inscription. Dr. Thomas has² further found *sambatsarae* in the Takht-i-Bāhi inscription, and also in the Paja record³ we must read *sainvatsare*, and the Sue Vihar inscription evidently has *savatsare*. We find the same *ts* in this word in the Kharoshthi records No. XV 155 (*sainvatsare* 20 1 mahanuava maharaya Jitroga(?) Mayiri devaputrasa mase 2 divase 10 4 1 isa chhunammi), XV 166 (*sainvatsare* 10 1 mahanuava maharaya Jitrogha[?] Mairi devaputrasa mase 2 divase 4 4 isa chhunammi) and XV 2 (*sainvatsar[e*]* 10 mahanuava maharaya Jitrogha(?) Vashmana devaputrasa mase 4 1 1 divase 10 isa chh[u]nammi) from Niya.⁴ I think the combination *ts* represents an unsuccessful attempt at writing the word correctly. The pronunciation was no doubt *chh*. The *b* in the Takht-i-Bāhi and Āra inscriptions agrees with the phonetic treatment of such compounds in the Kharoshthi manuscript of the *Dhammapada*.⁵

The reading of the date *ekachaparisaē sam 20 20 1 Jethasa masasa di 20 40 1 ise divasachhunami* is according to Mr. Gnpte almost certain. Only he thinks that the final vowel of *ekachaparisaē* is *i* and not *e*, and I follow him in reading so.

I have already remarked that I read the last word of l. 3 *khade* and not *khane*. Compare *kuvo khadao* in the Shakardarra and *kue karite* in the Paja inscription. In the Zeda inscription I would likewise read *khade kue muraḍasa marjhakasa Kanishkasa rajami*. The forms with *e* I think are nominatives.⁶

The second word of l. 4 was read *Dashaverana* by Professor Lüders. Mr. Gnpte says the reading is very uncertain, especially the first letter. It seems to me, however, that the *da* is almost certain. The second *akshara* is probably *sha*, but might also be *ṇa*. The third cannot, I think, be *ve*. I think I can distinctly read *fa*, and in one of the photographs there is a clear *o-mātrā* at the bottom, as will be seen from the reproduction of the *akshara* on the margin. The fourth *akshara* may be *te* or *re*, and I think *te* is more likely than *re*, because the lower perpendicular is slightly curved ; compare the

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¹ He seems to have overlooked the damaged final *akshara* of l. 3 and perhaps an *akshara* at the end of l. 4.

² *JBAS.*, 1913, p. 636.

³ *Ind. Ant.*, 1908, p. 65.

⁴ Cf. Stein, *Ancient Khotan*, Vol. II, Pl. XCIV, XCV, CIV.

⁵ Cf. *Festschrift Windisch*, p. 91.

⁶ Cf. *Sitzungsberichte*, 1916, p. 806.

ta in matara in the same line. I therefore read *Dashafotēṇa*.¹ So far as I can see, an instrumental is exactly what we would expect in this place.

The following word or words are certainly, as Professor Lüders thinks, *Poshapuria putraṇa*. It follows however from the reading *Dashafotēṇa* that this can only be a mistake for *Poshapuria putreṇa*. Professor Lüders thinks that *putra* here means "member of," "belonging to." The frequent mention of the father's name in similar records, however, in my opinion makes it more likely that *Poshapuria* is the genitive of the name of Dashafota's father. Now we know² that several Saka names ended in *i*, the regular termination of the nominative singular in the old Iranian language of Khotan, and these names in Kharōshthī inscriptions commonly form their genitive in *ra* or *ya*; compare *Ayasīa* on the Mathurā lion capital; *Imāfria* in the Taxila inscription of Sam. 136; *Datia* in the Kaldarra inscription of Sam. 113; *Kaviśia* on the Māpikāla bronze casket and *Karagulya* in the Wardak vase inscription. I therefore read *Poshapuriaputr[e*]na*, "by the son of Poshapuri."

The last word of l. 4 was read *puya* by Professor Lüders, and Mr. Gupte thinks he can see *pupha* or *puka*. The last *akshara* does not look like a *ya*, because the left leg has been prolonged upwards. Still I think we must read *puya*, because this word is necessary in the context. I think I can see traces of a letter after *ya*, which would then come exactly underneath the *de* of *khade*, and I read *puyae*.

The first word of l. 5 is, according to Mr. Gupte certainly *atmaṇasa*: the stroke on the right hand side of the first *akshara* visible in the plate is due to the roughness of the stone.

The fifth line is quite uncertain. The first word is perhaps *jatishu*, though none of the *aksharas* is certain. The next I read with Lüders *hitae* though the first *akshara* does not look like *hi*, but might be *i*. Perhaps *sthitae* is intended. The third word has been read *ima* by Professor Lüders and *hima* by Mr. Banerji. The first *akshara* consists of two curves facing the left and separated by a horizontal stroke. Underneath there is moreover an incomplete circle, which might represent an *anusvāra*; compare *(ma)ham(tasa)* in the Patika inscription. The following *akshara* is certainly *mo*. In my Indo-Scythian contributions I proposed to read *dhaimmachala*, which might mean "religious expenditure." The horizontal cross-bar is however so pronounced that I think we must read *imo*. *Imo* is used as the accusative sing. of *ayam* in the Mathurā Lion Capital, and in the Prakrits the base *ima* is also used in the neuter. The next two *aksharas* are *chala*. I am inclined to separate *cha*, "and," and *la*, which I take to be an abbreviation of *lakha*, a lakh. The following sign is the numeral 1, and thereafter I would read *kipam[i] dhamada[na*]*. The sign which I now agree with Messrs. Banerji and Lüders in reading *khi* I formerly thought to be the numeral 100, which had a similar form in a hand-copy of the Taxila record of Sam. 136 which I owe to the kindness of Sir John Marshall. After having seen the published facsimile plates of that record, however, I do not think this explanation possible. The *pa* of *kipami* can also be read *ya*, compare *puya[e]*, l. 4, and it was read so by Professor Lüders. It is however almost identical with the *pa* in *saputrasa*, l. 5. The *i* of *mi* is very indistinct, though, I think that I can see it.

If this reading is correct, it will be necessary to translate *kipami* "I throw in," "I expend"; compare the meaning of *kship* in *nikshēpa*. I would accordingly translate: "and I expend this (or, here) one lakh as a religious gift." We may compare the Panjtār record, where I would propose to read Sam 1 100 20 1 1 *Śravanasa masasa di pradhame* (or, *prathame*) *1 maharayasa Gushanasa rajami Kasuasa pracha[deṣo] Moike Urumuja-putre karaviḍe śivathale tatra cha (?) me dana mita* (or perhaps *khita*) *tanika 1 1*, "in the year 122, on the first day of the month Śrāvana, during the reign of the Mahārāja, the Gushana,

¹ In my paper in the *Sitzungsberichte*, I have compared the Scythian name *Spargaphotos*, Thomas, *JRAS.*, 1896, pp. 206 and 209.

² Cf. Lüders, *Sitzungsberichte*, 1913, pp. 419 ff.; Konow, *ibidem*, 1916, p. 798.

a Śiva temple (?) was caused to be constructed in the eastern quarter of Kasua by Moika, the son of Urumuja. And there two tankas were measured (or, expended) by me as a gift." Here we have a similar addition about a money gift and the same change of the person of the subject.

I give this explanation with great diffidence, but I cannot suggest a better one.

The inscription is dated on the 25th day of the month *Jeṭha* (*Jyēṣṭha*) in the year 41, during the reign of the *mahārāja*, the *rājātirāja*, the *devaputra*, the *kūisara* Kanishka, the son of Vajheshka. Mr. Banerji was of opinion that the Kanishka of the Āra inscription is the famous Kushana, of whom we already possess a number of inscriptions. I agree with Professor Lüders and Dr. Fleet that that cannot be the case. Professor Lüders thinks that Vajheshka, the father of this second Kanishka, is the same Kushana king who is elsewhere called Vāsishka, and that the year 41 must be one of the Kanishka era. After Vāsishka's death he accordingly assumes that the kingdom was divided, Kanishka II ruling in the north, while Huvishka held sway in India proper. Later on, however, Huvishka also became master in the north. Dr. Fleet, on the other hand, thinks that Vāsishka and Vajheshka, or, as he prefers to read, Vajheshpa, were two different persons, and that Kanishka II should be placed after Huvishka and Vāsudēva. He thinks that there was a revival of the line of Kanishka I some time after Vāsudēva, and that the Mānikiala and the Āra records bear testimony to this revival. If I understand him right, these inscriptions would consequently be dated in another era and not in the one instituted by Kanishka. The chief difficulty, from Dr. Fleet's point of view, seems to rest with the fact that it is hardly conceivable how the title *kūisara* could have been adopted in India in the year 41 of the Kanishka era, supposing, as Dr. Fleet does, that this era is identical with the Vikrama era. I cannot see, however, how it is possible to maintain this latter view any longer after the results of Sir John Marshall's excavations at Taxila. It supposes that the Kanishka group preceded the Kadphises kings, and in that case it would be impossible to understand the fact that the strata of the Kadphises kings always lie at a deeper level than those of Kanishka and his successors.

If we admit that the Kanishka era is different from the Vikrama one, we have to choose between two possibilities. Either Kanishka established the Śaka era, as Professor Oldenberg and others maintain,¹ or his era starts from a point which has still to be settled. For the elucidation of this question it may prove of interest to examine how the oldest Kharoṣṭhī and Brāhmī inscriptions are dated.

I first turn to the Kharoṣṭhī records, and primarily to those which I would think are dated in the same era as the Taxila plate of Patika. I agree with Dr. Thomas² in thinking that this era must have been of Śaka institution.

1. Taxila inscription of Patika : *Samvatsaraye aṭhasatatimae 20 20 20 10 4 4 Maharajasa mahamtasa Mogasa Pa[nemasa] masasa divase paṁchame 41*, "in the seventy-eighth year, 78, (during the reign) of the Mahārāja the great Moga, on the fifth, 5., day of the month Panema."

Muchai inscription : *vashe ekasitimae 20 20 20 20 1*, "in the eighty-first year, 81."

3. Mahaban inscription : *sa[m]vatsaraye 1 100 2*, "in the year 102."

4. Takht-i-Bāhi inscription : *maharajasa Gudufarasa vasha 20 4 1 1 sambattarase ittatimae 1 100 1 1 1 Vesakhasa masasa divase prathame di 1*, "in the 26th year of Mahārāja Gudufara, in the hundred and third year, 103, on the first day, d. 1., of the month Vaiśākha."³

¹ Cf. Thomas, *JRAS.*, 1914, p. 990.

² *JRAS.*, 1913, p. 637.

³ The usual reading is *divase paṁchame 5*, where the figure 5 is the numeral symbol of the Brāhmī.

5. Paja inscription : *samvatāre ekadaśa[śa*]timae 1 100 10 1 Śravaṇasa masasa di[va]se pañchadaśe 10 4 1*, "in the one-hundred-and-eleventh year, 111, on the fifteenth, 15., day of the month Śrāvaṇa."

6. Kaldarra inscription : *vasha 1 100 10 1 1 1 Śravaṇasa 20*, "year 113, the 20. of Śrāvaṇa."

7. Panjtār inscription : *Sam 1 100 20 1 1 Śravaṇasa masasa di praḥhame* (or, perhaps, *prathame*) *1 maharajasa Gushaṇasa rajami*, "anno 122, on the first, 1., day of the month Śrāvaṇa, during the reign of the Mahārāja the Gushaṇa."

8. Taxila inscription of the Khushana king : *Sam 1 100 20 10 4 1 1 ayasa Ashādasa divase 10 4 1*, "anno 136, on the 15. day of the first month Āshādha."

9. Dewal inscription : *Sam 2 100 Vesakhasa masasa divase aṭhame 4 4*, "anno 200, on the eight, 8., day of the month Vaiśākha."

10. Loriyān Tangai image inscription : *Sa 3 100 10 4 4 Proṭhavadasa di 20 4 3*, "anno 318, on the 27. day of Prōshthapada."

11. Hashtnagar image inscription : *Sam 3 100 20 20 20 20 4 Proṭhavadasa masasa divasammi pañchami 4 1*, "anno 384, on the fifth, 5., day of Prōshthapada."

12. Skarah Dhēri image inscription : *vasha ekunachādūsatimae Ashādasa masasa di 10*, "in the three-hundred-and-ninety-ninth year, on the 10. day of the month Āshādha."

Then follow the records of the Kanishka group :

13. Sue Vihar inscription : *Maharajasya rajatirajasya devaputrasya Kanishkasya savatāre ekadaśe 10 1 Daśikasya masasya divase aṭhaviṣe di 20 4 4*, "in the eleventh, 11., year of the Mahārāja, the Rājātirāja, the Dēvaputra Kanishka, on the twenty-eighth day, d. 28., of the month Daśika."

14. Zeda inscription : *Sam 10 1 Ashādasa masasa di 20 Utaraphaguna (?)*, "anno 11, on the 20. day of the month Āshādha, in Uttaraphālgunī."

15. Brass box lid inscription : (JRAS., XX, Pl. 1-3) : *Sam 10 4 4 sastehi 10*, "anno 18, after 10 days" The remainder of this inscription has not been made out. The last word before the date is perhaps *Kanishka*.

16. Mānikīālā inscription : *Sam 10 4 4 etra purvae maharajasa Kaṇeshkasa Kartiyasa masa divase 20*, "anno 18, on the 20. day of the month Kārttika, at the said date, (during the reign) of the Mahārāja Kanishka." I think this is the correct translation, though I admit that the order of words is irregular. That is however also the case in the Zeda inscription, where we find *muraḍasa marjhakasa Kanishkasa* not only after *ite chhunami*, but even after the words *khade kue*. Besides I do not think that the construction of *Kaṇeshkasa* with *Gushanavaśasamvardhaka* is free from objection. In Sanskrit it would hardly be possible to form such a compound *sāpekshatvē*, because it is not at all *gamaka*.

17. Hidda inscription¹ : *Sambattārae aṭhaviṣatihi(tii) 20 4 4 mase Apelaes sastehi datahi 10*, "in the twenty-eighth, 28., year, in the month Apelaos, when ten, 10, (days) had passed."

18. Shakardarra inscription : *Sam 20 20 Proṭhavadasa masasa divase viṣami di 20*, "anno 40, on the twentieth day, d. 20, of the month Prōshthapada."

19. Āra inscription : *maharajasa rajatirajasa devaputrasya kaisarasa Vajheshkaputrasya Kanishkasa sambattārae ekachaparīṣai sam 20 20 1 Jeṭhasa masasa di 20 4 1*, "in the forty-first year, anno 41, (during the reign) of the Mahārāja Rājātirāja Dēvaputra, the Kaiser, the son of Vajheshka, Kanishka, on the 25. day of the month Jyāishthā."

¹ See Thomas, *Je. R. Asiat. Soc.*, 1915, pp. 91 ff.

20. Wardak vase inscription: *Sam 20 20 10 1 masya Arthamesiya sasthehi 10 4 1*, anno 51, after 15 (days) of the month Arthamesi had passed."¹

21. Ohind inscription: *Sam 20 20 20 1 Chetrasa mahasa divasa ahami*, "anno 61, on the eighth day of the month Chaitra."

22. Lahore Museum inscription of Sam 68: *Sam 20 20 20 4 4 Prothavatasa masasa divase shodase 10 4 1 1*, "anno 68, on the sixteenth, 16., day of the month Prōshthapada."

23. Jhaoli copper plate: *savatsa . . . me di 10*, "in the . . . th year, on the 10. day."

It will be seen that a common way of dating runs through all these inscriptions. First the year is given and afterwards usually the name and the day of the month. In four cases, Nos. 1, 13, 17 and 20, the month is not an Indian, but a Macedonian one. In the oldest dated inscription from India proper, the Besnagar epigraph, the month is not mentioned. We read only (Lüders, *List*, No. 669) *rañś Kāśiputasa Bhāgabhadrasa trātārasa vasēna chatudasēna rājēna vadhamānasa*, "of the king Kāśiputra Bhāgabhadra, the Saviour, increasing with the fourteenth year in his reign," i.e. only the regnal year of the king is mentioned. Similarly in the Pabhōsā inscription of Udāka (Lüders, No. 904) we read [*Udākasa*] *dasamē savacharē*, "in the tenth year of Udāka." We shall have to reckon with the possibility that the use of eras and the mention of the name of the month was not an old Indian institution, but brought into the country by the Indo-Scythian invaders.

Let us now turn to such Kushana inscriptions as were intended not for the frontier districts, but for India proper. The materials are now conveniently put together in Professor Lüders' *List*. I disregard inscriptions where the name of the king is not mentioned, or where the date is too damaged to yield any certain result:

No. 925: *Mahārājasya Kāṇishkasya sam 3 hē 3 di 20 2*, "(during the reign) of the Mahārāja Kāṇishka, anno 3, the 3. (month of) winter, the 22. day."

No. 18: *Dēvaputrasya Ka[ni]shkasya sa[m] 5 hē 1 di 1*, "(during the reign) of the Dēvaputra Kāṇishka, anno 5, the 1. (month of) winter, the 1. day."

No. 21: *Mahārājasya rājātirā[ja*]sya dēvaputrasya Shāhi Kāṇishkasya sam 7 hē 1 di 10 5*, "(during the reign) of the Mahārāja Rājātirāja Dēvaputra Shāhi Kāṇishka, anno 7, the 1. (month of) winter, the 15. day."

No. 22: *Mahārājasya Kāṇishkasya rājyasamvatsarē navamē [9 vāsa] māsē prathā 1 divasē 5*, "in the ninth, 9., year of the reign of the Mahārāja Kāṇishka, in the first, 1., month of the Rains, on the 5. day."

No. 23: *Mahārājasya dēva[putrasya] Kāṇishkasya savatsarē [10] gri 2 di 9*, "(during the reign) of the Mahārāja Dēvaputra Kāṇishka, in the 10. year, in the 2. (month of) summer, on the 9. day."

No. 149a: *Mahārājasya r[ā]jāt[ī]rājāsya dēva[pu]trasya Shāhēr=Vāsishkasya rājyasamvatsarē [cha]turviṃśē 20 4 gr[ī]shmāmāsē chaturthē 4 divasē trīṃśē 30*, "in the twenty-fourth, 24., year of the reign of the Mahārāja Rājātirāja Dēvaputra Shāhi Vāsishka, in the fourth, 4., month of summer, on the thirtieth, 30., day."

No. 161: . . . *sya rājātirājasya [dēva]putrasya Shāhi Vāsishkasya sam 20 8 hē 1 di 5*, "in the 28. year (during the reign) of the [Mahārāja] Rājātirāja Dēvaputra Shāhi Vāsishka, in the 1. (month of) winter, on the 5. day."

No. 33: . . . *[Vā]s[ī]shkasya rājyasamvatsarē 20 8 hē manta 3 di . . .*, "in the 28. year of the reign of . . . Vāsishka, in the 3. (month of) winter, on the . . . day."

¹ Cf. my edition of this record *Sitzungsberichte*, 1916, pp. 807 ff.

No. 35: *Mu . . . ra . . . sya dēva[pu]trasya [Hu]kshasya ēkunatī[śa] . . .*, "in the twenty-ninth [year] of the *Ma[hā]ra[ja] Dēvaputra Huksha*."

No. 13a: . . . *Huvishkasya saṁ 30 1 di 20*, "in the 31. year (during the reign) of Huvishka . . . on the 20. day."

No. 38: *Mahārājasya dēvaputrasya Huv[ś]shkasya saṁ 30 8 grī 1 di 8*, "in the 33. year (during the reign) of the *Mahārāja Dēvaputra Huvishka*, in the 1. (month of) summer, on the 8. day."

No. 151a: *Mahārājasya dēvaputrasya Huvishkasya saṁ 30 5 hēmata . . .*, "in the 35. year (during the reign) of the *Mahārāja Dēvaputra Huvishka*, (in the . . . month of) winter . . ."

No. 41: *[Ma]h[ā]r[ā]jasya dēvaputrasya Huvishkasya saṁ 30 8 hē 3 di 10 1*, "in the 38. year (during the reign) of the *Mahārāja Dēvaputra Huvishka*, in the 3. (month of) winter, on the 11. day."

No. 149b: *Mahārājasya rājātīrājasya Huvishkasya savatsara chatarīśa 40 hēmatamāsē 2 divasē 20 3*, "in the fortieth, 40., year (during the reign) of the *Mahārāja Rājātīrāja Huvishka*, in the 2. month of winter, on the 23. day."

No. 43: *[Mahārājasya] Huvishkasya dēvaputrasya sa 40 5 va 3 di 10 5*, "in the 45. year (during the reign) of the *Mahārāja Dēvaputra Huvishka*, in the 3. (month of) the Rains, on the 15. day."

No. 45a: *Mahārājasya Huvishkasya savacharā 40 8 va 2 di 10 7*, "in the 48. year (during the reign) of the *Mahārāja Huvishka*, in the 2. (month of) the Rains, on the 17. day."

No. 46: *Mahārājasya Huvishkasya sa 40 8 hē 4 di 5*, "in the 48. year (during the reign) of the *Mahārāja Huvishka*, in the 4. (month of) winter, on the 5. day."

No. 51: *Mahārājasya dēvaputrasya Huvishkasya rājasaṁ 50 hē 3 di [2]*, "in the 50. year of the reign of the *Mahārāja Dēvaputra Huvishka*, in the 3. (month of) winter on the 2. day."

No. 42: *Śarasatama[?] mahārājasya Huvishkasya savas[?]rē aśṭajapana grī[ś]yamasa 3 divisa 2*, "in the fifty-eighth year (during the reign) of the *Śarasatama (?) Mahārāja Huvishka*, in the 3. month of summer, on the 2. day."

No. 56: *Ma[hā]r[ā]jasya r[ā]j[ā]tīrājasya dēvaputrasya Huvishkasya saṁ 60 hēmatamāsē 4 di 10*, "in the 60. year, (during the reign) of the *Mahārāja Rājātīrāja Dēvaputra Huvishka*, in the 4. month of winter, on the 10. day."

No. 60: *Mahārājasya r[ā] sya dēvaputrasya Vāsu . . . savatsarē 70 4 varsham[ā]ś prathamē divasē trīśē 30*, "in the 74. year (during the reign) of the *Mahārāja Rājātīrāja Dēvaputra Vāsu(dēva)*, in the first month of the rains, on the thirtieth, 30., day."

No. 66: *Mahārājasya Vāsudēvasya saṁ 80 hana va 1 di 10 2*, "in the 80. year (during the reign) of the *Mahārāja Vāsudēva*, in the 1. (month of) the Rains, on the 12. day."

No. 68: *Mahārājasya Vāsudēvasya saṁ 80 3 grī 2 di 10 6*, "in the 83. year (during the reign) of the *Mahārāja Vāsudēva*, in the 2. (month of) summer, on the 16. day."

No. 69a: *Mahārājasya rājātīrājasya dēvaputrasya Shāhi-Vāsudēvasya rājasaṁ[?]vatsarē 80 4 grishmamāsē doī 2 di 5*, "in the 84. year of the reign of the *Mahārāja Rājātīrāja Dēvaputra Shāhi Vāsudēva*, in the second, 2., month of summer, on the 5. day."

No. 72: *Mahārājasya rājātīrājasya Shāhi-Vāsudēvasya saṁ 80 7 hē 2 di 30*, "in the 87. year (during the reign) of the *Mahārāja Rājātīrāja Shāhi Vāsudēva*, in the 2. (month of) winter, on the 30. day."

No. 76: *Rājā Vāsudēvasya savatsarē 90 8 varshamāsē 4 divasa 10 1*, "in the 98. year (during the reign) of *Rājā Vāsudēva*, in the 4. month of the Rains, on the 11. day."

It will be seen that we have here to do with a different way of dating. The name of the month is not given. Instead the season is mentioned and the number of the month within the season. If we bear in mind that all these inscriptions are written in the Brāhmī alphabet, which we might style the national Indian script, and that they were all issued in India proper, it becomes likely that this change in expressing the dates is due to the influence of national Indian methods.

So far as I can see, we possess two other ancient inscriptions which immediately present themselves for comparison, viz.

No. 949 : *Maharajasya Trīkamatasya sa 60 4 gri 3 di 5*, "in the 64. year (during the reign) of the *Mahārāja Trīkamata*, in the 3. (month of) summer, on the 5. day," and,

No. 59 : *Sv[ā]misa mahākshatrapasa Śōḍāsasa savatsarē 70 2 hēmañtamāsē 2 divgāsē 9*, "in the 72. year (during the reign) of *Svāmin Mahākshatrapa Śōḍāsa*, in the 2. month of winter, on the 9. day."

Of these I have not sufficient materials for judging about the Bōdh Gayā record No. 949.¹ The Śōḍāsa inscription, which hails from Mathurā, like most of the Brāhmī inscriptions of the Kushāṇas, is, to judge from palaeography, certainly older than them.

We do not know for certain in which era the Śōḍāsa inscription of Sam. 72 is dated. I do not think it possible that it can be the same as in the Taxila plate of Sam. 78. I think that Patika, who issued that record, is identical with the Mahākshatrapa Padika of the Mathurā lion capital, which mentions Śūḍasa, i.e. Śōḍāsa, as Kshatrapa. In the Taxila plate Patika is not even Kshatrapa. Dr. Fleet² thinks that we have to do with two different Patikas; but I cannot agree with him, because I do not think it possible that the Taxila plate is as late as the Śōḍāsa inscription. Palaeographically I think we must place it before the Takht-i-Bāhī record, and I should certainly think that it must go back to about the last years before or the very first years after the birth of Christ. The Śōḍāsa record is found on a sculptured stone-slab, and Sir John Marshall some time ago informed me that he thinks it impossible to relegate the sculpture to an earlier date than the 1st century A.D.³ I therefore think it necessary to assume that the Śōḍāsa inscription is dated in the Vikrama era. Moreover, so far as I can see, we have a distinct indication that the dating according to three seasons, each comprising four months, was later on considered as a characteristic feature of the Vikrama era. It is well known that in the oldest inscriptions which give a name to this era it is designated as a Mālava reckoning. In two of the most ancient instances of its use, in the Mandasōr inscription of the time of Naravarman and in the Mandasōr inscription of the time of Kumāragupta I, the season is expressly mentioned. Moreover, we have three inscriptions where the era is designated as *kṛita*. In the Bijayagadh inscription of Vishṇuvardhana⁴ we read : *kṛitēshu chaturshu varshaśatēsho=ashtāvīñśēshu 400 20 8 Phālgunapabakulasya pañchadaśśyām*, "after four hundred and twenty-eight, 428, *kṛita*-years, on the fifteenth of the dark fortnight of Phālguna"; the Mandasōr inscription of the time of Naravarman⁵ has : *śrīr=Mnālāvagaṇāmnātē prasastē kṛitasamjñitē śkashashṭyadhikē prāptē samāśatachatuṣṭayē prāvṛik(t)-kālē śubhē prāpte . . . m[ā]*ghē pranrittē . . . dinē Aśvōjaśuklasya pañchamyām*, "when the auspicious year four hundred increased by sixty-one, used in the illustrious Mālava gaṇa and named *kṛita*, had arrived, when the glorious rainy season had arrived, while the clouds were dancing, on the fifteenth day of the bright fortnight of Aśvōja"; and finally, the Gaṅgdhār inscription of the

¹ To judge from the remarks by Dr. Bloch, *Jo. Beng. As. Soc.*, Vol. LXVII, P. I., p. 282, it is perhaps dated in the Kanishka era.

² *JRAS.*, 1913, p. 1001.

⁴ *Gupta Inscr.*, p. 253.

⁵ Cf. *JRAS.*, 1914, p. 985.

³ *Ep. Ind.*, Vol. XII, p. 320.

time of Viśvavarman¹ has : *yātēshu chatu[r]shu kritēshu satēshu sausyaishvāsītasōttarapa-dāshv²-īha vatsarēshu śuklē trayōdaśadinē . . . Kārttikasya māsasya*, "when four hundred and eighty (?) *kṛita* years had elapsed, on the bright thirteenth day of the month Kārttika."

It is quite plain from these instances that the years of the Vikrama-Mālava era were at an early date characterised as *kṛita*. Sir R. Bhandarkar³ is inclined to explain this designation in such a way that the era "was invented by the people or astronomers for the purpose of reckoning years and was consequently originally known as *kṛita*, which means 'made.' " Dr. Fleet⁴ reminds us of the fact that the Vikrama era was never an astronomical era and suggests that there may be some connection between the designation *kṛita* and *Ki-li-to*, the name of a race which according to Hsüan-tsang seized the sovereignty in Kashmir after the death of Kanishka; and Mahāmahōpādhyāya Paṇḍit Haraprasād Śāstri⁵ says that *kṛita* was the name of the first year of a cycle of years which was used in Vedic periods, though he admits that only in two of the three cases it is possible to divide the number of years, after the subtraction of one, by four. So far as I can see there is a much simpler explanation of the designation *kṛita*. It should be remembered that the years, and not the era, are so called. Now *kṛita* is the best throw in the play of dice, when the number of points is divisible by four.⁶ At the ritual play on the occasion of the Agnyādheya, the father and the son who take twelve *akshas* each win. I think this explains the designation of the old Vikrama-Mālava year as *kṛita*. It was divided into three seasons, each comprising four months.

It is evident that this arrangement of the year is no new invention of the establishers of the Vikrama era. It is simply an adaptation of the old Sāvana year with the three *chāturmāsya*s, and we are quite justified in assuming that this was the old national Indian arrangement.

A slightly different subdivision of the year is found in a number of ancient Brāhmī inscriptions, most of which hail from the Dekhan and Southern India. In the first place we have the inscriptions of the Āndhras (Lüders, Nos. 987, 1001, 1021 (?), 1024, 1100, 1105, 1106, 1107, 1120, 1122, 1123, 1124, 1125, 1126, 1146, 1147, 1186, 1195). It will be sufficient here to take one example, all the inscriptions being dated according to the same principle. The Kārṣṇ inscription of the 7th year of Puṣumāvi has : *rājñō Vāsīṣṭhiputasa sāmī-Siri-P[ulūmāvisa] savachharē satamē 7 [g]imhapakhē pachamē 5 divasē pathamē 1*, "(during the reign) of the Rājan, the son of Vāsīṣṭhi, Svāmin śri-Puṣumāvi, in the seventh, 7., year, in the fifth, 5., fortnight of summer, on the first, 1., day." It will be seen that we have here a slightly different method, the *pakshas*, fortnights, of the season and not the months being given. This same method is used by the Abhira Īśvarasēna (Lüders, No. 1137); by the Svāmin Virasēna (Lüders, No. 684a); by the Mahārāja Bhimasēna (Lüders, No. 906); by the Rājan Aśvaghōsha (Lüders, No. 922); by the Mahārāja Jayavarman (Lüders, No. 1328); by the Ikshvākus (Lüders, Nos. 1202, 1203 and 1204); and by the Pallavas (Lüders, Nos. 1196, 1200, 1205). It was evidently the prevailing one in the south.

The dating in the ancient inscriptions of the Western Kshatrapas, who certainly used the Śaka era, presents quite a different picture. To take an example, the Junāgaḍh rock inscription of Rudradāman (Lüders, No. 965) is dated : *rājñō mahākshatrapasya gurubhīr-abhyastanāmnō Rudradāmnō varshē dvīsaptitāmē 70 2 Mārggaśīrsha-bahula-prat[īpadī]*, "(during the reign) of the Rājan Mahākshatrapa Rudradāman, whose name was repeated by the venerable, in the seventy-second, 72., year, on the first day of the dark half of Mārggaśīrsha." In this way all the

¹ Gupta Inscr., p. 75.

² Ind. Ant., 1913, p. 163.

³ Ep. Ind., Vol. XII, p. 319.

⁴ Cf. Lüders, *Das Würfelspiel*, Berlin, 1907, especially pp. 51 ff.

⁵ Dr. Fleet suggested *saumyāśkr-asīta*.

⁶ J.E.A.S., 1913, pp. 996 and 998.

Kshatrapa inscriptions (Lüders, Nos. 962, 963, 964a, 965, 966, 967, 1133, 1135), and also the record of the Śaṅkāyana Vijaysdēvarman (Lüders, No. 1194) are dated. The Nahapāna record, No. 1174, gives an incomplete date (*vasē* 40 6).

It will be seen that we have here again the name of the month, as in the Kharōshthī records, with the addition of the *paksha*. If we bear in mind that the Western Kshatrapas were certainly Śakas or Yüē-chi, it becomes likely that the Śaka era which they used in their inscriptions was a direct imitation of the reckoning used by their consins in the North-West, the additional mentioning of the *paksha* being perhaps a concession to the custom in the part of the country where they ruled.

From the whole state of things I think we must draw certain conclusions.

The oldest Kharōshthī inscriptions were dated in an era, of unknown origin, which was most probably based on foreign models. Kanishka and his successors used a different era, but, in their Kharōshthī inscriptions, recorded the dates in the same way as their predecessors, giving the name of the month and the day within the month.

A new era, known as the Śaka era, which was based on the same principles, but added the *paksha*, was later on established in Kathiawar and Central India.

The northern Kshatrapa Śoḍāsa used a different method, which apparently represents the ancient Indian way of dating, with mention of the season, the number of the month within the season, and the day of the month. The same way of dating seems to have been considered as characteristic of the old Vikrama-Mālava era, and Kanishka and his successors adopted it in their Brāhmī records.

Now palaeographical and iconographical considerations point to a date in the first century A.D. for Śoḍāsa and also place him earlier than Kanishka and the Western Kshatrapas.

I think we are forced to the conclusion that Śoḍāsa dated his inscription in the Vikrama era, and that the method of dating used in that reckoning was adopted by Kanishka and his successors in such records as were destined for India proper, because it was the national north-Indian way of dating. Finally, it becomes impossible to maintain that Kanishka was the founder of the Śaka era and used it in his inscriptions, because then it becomes unintelligible why he should have changed the way of expressing the dates. I am still of opinion that the Śaka era was established by Vima-Kadphises. I have given my reasons in my Indo-Scythian contributions in the publications of the Berlin Academy for 1916 and I shall resume them below in my edition of Taxila inscription of Sam. 136.

We must therefore look to other indications in order to fix the starting point of the Kanishka era. Professor Lüders has drawn attention to M. Chavannes' statement¹ that the name Po-t'iso of the Ta Yüē-chi king who sent an embassy to China in A.D. 229 may be a rendering of the name Vāsudēva. If this should prove to be the case, the initial point of the Kanishka era cannot be earlier than A.D. 130 or later than A.D. 168. The Āra inscription would accordingly fall between A.D. 171 and 209, provided that it is dated in the Kanishka era; and I think we have no reason for doubting that, if we admit that Kanishka cannot be the founder of the Vikrama era.

Now Dr. Fleet² maintains that the use of the Roman imperial title "Kaisar" would not be possible at such a late date. He says: "The name Cæsar, as an appellation of the head of the Roman state, started with Julius Cæsar, to whom it belonged by birth. It was assumed, on adoption, by his grand-nephew and successor Octavianus, better known as Augustus from the title which was given to him by the Roman senate and people in B.C. 27. It was

¹ *T'oung Pao*, II, 7, p. 489.

JRAS., 1913, pp. 104 f.

transmitted by Augustus, together with his own title, to his successors. And undoubtedly it was a very leading designation, along with Augustus and Imperator, of all the Roman emperors down to a certain time, and was probably the particular appellation by which they were most generally known and spoken of in popular usage in the western parts of the empire, though we may doubt whether the same was the case in the eastern parts. But there was an important change in the time of Hadrian (A.D. 117-38). He dropped the name *Cæsar* as a title of the emperor, and gave to it the application which it continued to bear after his time: namely, he transferred it to the second person in the state, the intended successor to the throne. And, though he did not make a *Cæsar* till A.D. 136, when he adopted and appointed L. Aelius Verus, his coins show that he abandoned the use of the title by himself in A.D. 125. Thus, from A.D. 125 the name *Cæsar* was no longer a title of the emperors, but had only a subordinate value . . . We are thus confronted by the position that the name *Cæsar* was taken up by a Kushan king as an imperial title in imitation of the Roman emperors when it had ceased to be a title of those emperors themselves. And this is sufficient in itself, I think, to upset Professor Lüders' application of the Kushan record."

I have consulted an eminent classical epigraphist, Professor E. Ziebarth, about this question. He informs me that all Roman emperors, with the exception of Vitellius (15-69 A.D.), used the title *Cæsar*. After Hadrian the use of the title was no more allowed to every prince but only to the emperor himself and his successor and co-regent. The title is used in inscriptions, in Europe and in Asia, at all times, and it is impossible to draw any chronological conclusions.

It is therefore quite allowable to assume that the Roman title could be adopted by an Indian ruler as late as A.D. 170. The Romans were repeatedly victorious in their wars in Mesopotamia and against the Parthians during the latter half of the second century; and there is nothing unlikely in the supposition that an Indian ruler in the North-Western Frontier districts should have adopted the Roman imperial title at that time. But soon the Roman power began to melt away in Asia; and there is nothing extraordinary in the fact that the title was not used in India any more.

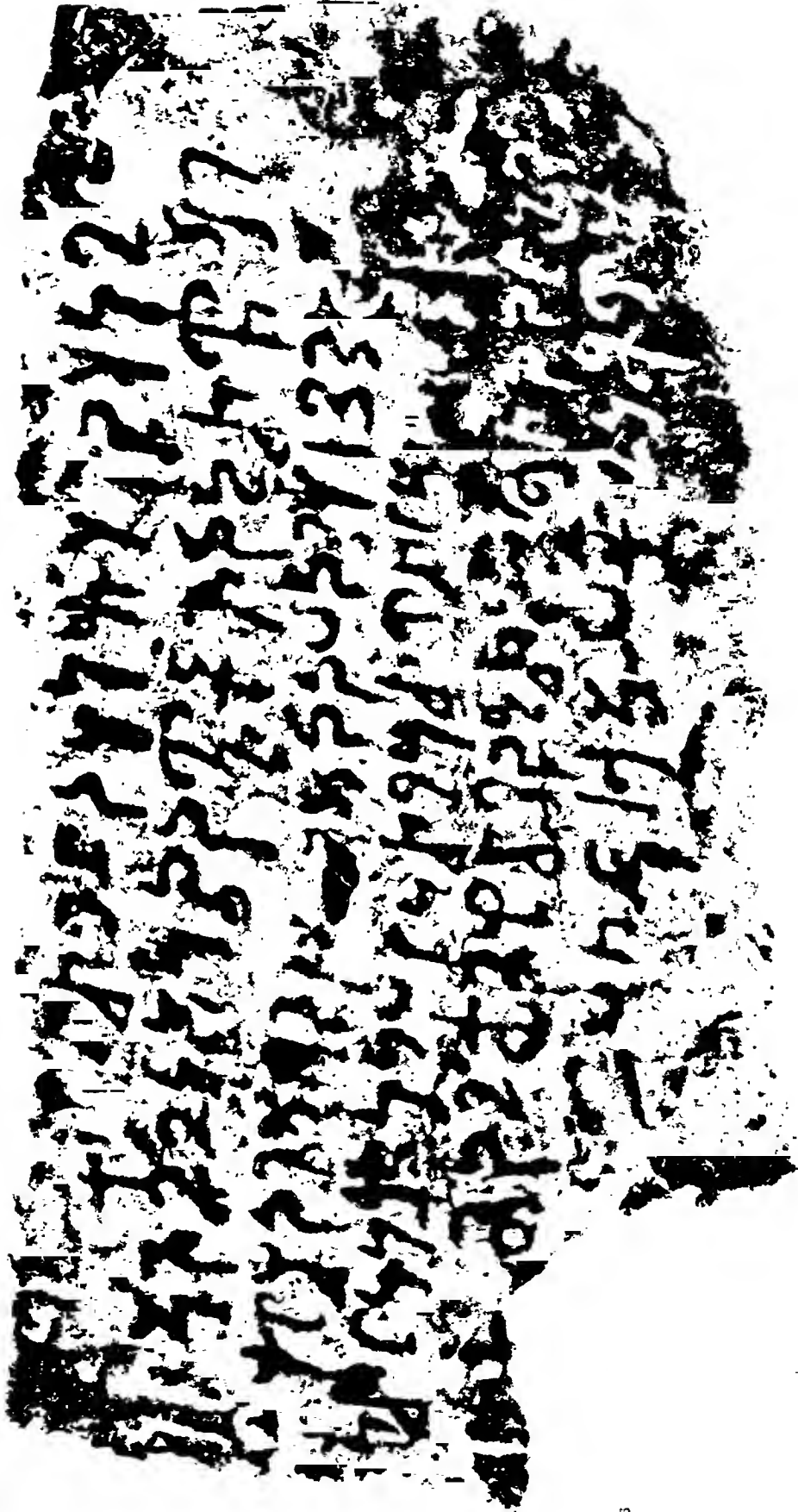
In support of Professor Lüders' dating I have¹ drawn attention to the traditional tales about Khotan handed down by the Tibetans. We learn from them that "the king Kanika and the king of Guzan and king Vijayakirti, lord of Li (Khotan) and others, having led an army into India and overthrown the city of Soked (Sākēta), king Vijayakirti, obtaining many *śāśtras*, then bestowed them in that stūpa of Phru-ño." This can only mean that the Khotan king Vijayakirti joined the Kushana king Kanishka in an expedition against Sākēta. I have compared this traditional account with the statement made by Tāranātha and in the Chinese biography of Aśvaghōsha, according to which the Yüeh-eh king attacked Magadha in order to get hold of Aśvaghōsha, Sākēta being one of the towns which tradition mentions as the home of that saint. Vijayakirti would accordingly be a contemporary of Kanishka. Now Vijayakirti was the successor of Vijayasinha, whose queen helped to propagate Buddhism in Kashgar. Professor Franke has shown² that the introduction of Buddhism in Kashgar apparently took place about A.D. 120. Vijayakirti must accordingly have ascended the throne after that date, and he may roughly be assigned to the middle of the second century A.D. I have proved³ that the Tibetan traditional tales about Khotan are at least in part based on fact and that they should not be disregarded as fictitious.

It is in my opinion a remarkable fact that both the Chinese remark about Po-tiao and Tibetan tradition lead to the same conclusion, that Kanishka I belongs to the middle of the second century A.D. More definite information may reasonably be expected from excavations.

¹ *Sitzungsberichte*, 1916, p. 820.

² *Sitzungsberichte*, 1903, p. 740.

³ *JRAS.*, 1914, pp. 339 ff.



The Āra inscription would accordingly belong to the last quarter of the second century A.D.; and with regard to the king Kanishka mentioned in it I do not think we can get beyond the suggestions made by Professor Lüders that he was a son of Vāsishka and probably a grand-son of Kanishka I.

Dr. Fleet has objected that, even if we read *Vajheshka* and not *Vajheshpa* in the Āra inscription, the names *Vajheshka* and *Vāsishka* cannot easily be identified, nothing justifying us in assuming that *jh* and *s* are two different renderings of one and the same sound. He admits that *jh* can represent the voiced *s*-sound which is usually in phonetical works designated by *z*, but he does not seem to know any analogy to the rendering of such a *z* through *s*. I think however that we have a good analogy in another word which is used in Śaka and Kushana records, viz. in the title *kusulaa* in the Mathurā lion capital, *kusuluka* in the Patika plate, which is undoubtedly the same as the title *kujula*, *κοζουλο* used by Kadphises I. I agree with Professor Hultsch¹ that this is a Turkish word, though I do not identify it with *güjlü*, "strong," but with *güzel*, "beautiful."² At all events the different writing, with *s* and *j*, forms an almost exact parallel to the writings *s* and *jh* in the name of the successor of Kanishka I.

Kanishka II can only have held sway over a part of the Kushana empire and only during a short period. If we admit that the Māpikiāla inscription belongs to the reign of Kanishka I, we have dates for him between Sam. 3 and 18, for Vāsishka between Sam. 24-28, for Huvishka between Sam. 29-60, and for Vāsudēva between Sam. 74-98. Kanishka II may, as supposed by Professor Lüders, have assumed sovereignty after Vāsishka's demise in the North-West. Later on however Huvishka seems to have conquered the North-West as well.

TEXT.

- 1 Maharajasa rajstirajasa devaputrassa [ka]i[sa]rasa
- 2 Vajheshka-putrassa Kanishkasa sambatśarae ekachapar[i]-
- 3 [śai] sam 20 20 1 Jethasa masasa di [20 4 1] i[śe] divasa-chhupami
kha[d]e
- 4 [kupe] Dashafoteṇa Poshapurīa putr[e*]ṇa matarapitarapa puya[e]
- 5 atmapasa sabharya[sa sa]putrassa aṇugrahārthae sarva[sapa]ṇa
- 6 jatish[n] [hi]tāe imo cha la 1 khipami [dhamada][ṇa*]

TRANSLATION.

(During the reign) of the *Mahārāja*, *Rājātīrāja*, *Dēvapura*, *Kāśara* **Kanishka**, the son of *Vajheshka*, in the forty-first year, anno 41, on the 25th day of the month *Jyāishṭha*, at this day-date a well was dug by *Dashafota*, the son of *Poshapuri*, in honour of his mother and father, in order to confer benefit on himself together with his wife and his son, for the welfare of all beings in the (various) births. And here I throw in one Lakh as a religious gift.

¹ *ZDMG.*, Vol. 69, p. 176.

² Cf. the *Indian* *art.*

No. 8.—SANJAN PLATES OF BUDDHAVARASA.

By STEN KONOW.

These plates have already been published by Mr. A. M. T. Jackson,¹ who remarks that they were found "by Hasanji Kelia, a cultivator of Sanjān in the Umbargaon pētha of the Dāhānu Tālukā of the Thānā district." I now edit the grant from impressions kindly prepared by Mr. H. Cousens.

There are altogether two plates, measuring $9\frac{3}{4}'' \times 8\frac{1}{4}''$. According to Mr. Jackson, "they have raised rims, and are pierced with two holes for the connecting rings, of which the left-hand one, bearing a heavy copper seal with the figure of a lion walking to the left, still remains intact." The beginning and the lower corners of the first and the lower left-hand corner of the second plate have been damaged. In other respects the plates are in a fair state of preservation. The first plate contains twenty and the second nineteen lines, and the letters can mostly be read with certainty. The first line is much effaced and cannot be made out with certainty.

The characters belong to the southern class and might well belong to the latter half of the seventh century. Sometimes, however, quite peculiar forms occur. Compare *rū* in *-rūpaṃ*, l. 2; *śa* in *śrīmatām*, l. 2; *-śra-*, l. 7; *-Daśaratha-*, l. 7; *-nīśha-*, l. 12; *va* in *varō*, l. 5; *eya* in *-Mānasya-*, l. 2, etc. *ḍa* has a loop at the bottom; compare *-paunḍarika-*, l. 6; *bāhudamḍa*, l. 10; *Sēḍiva-*, ll. 22, 27, 34; *Lavanivaunḍēna*, l. 22; *Kaṇḍhaḍi-*, l. 24; *Viyāḍi-*, l. 24. The cerebral *ṇa* usually takes the form illustrated in Bühler's Table VII, column 21, numbers I-III. The form given as number IV, however, occurs twice in *-kalyāṇaparamparāṇām*, l. 4. The dental *na* has a loop. Both the *ā* and the *ai* mātrās are attached to the right-hand bar of *pa* in *-pautra-*, l. 29; *Pausha-*, l. 33, while the *ai* strokes are attached to the left-hand bar in *-paunḍarika-*, l. 6; *-prapautr-*, l. 29. A peculiar interest attaches to the sign for *la*. There are, as a matter of fact, two different forms of this sign, compare *sakala-*, l. 2, and *varāha-lamchhanam*, l. 5. On comparing the signs, it will be seen that the former corresponds to the *la* given under Nos. VI-IX in column 34 of Bühler's Table VII, while the latter corresponds to the first numbers of the same column, and still more closely to the most common *la* in Gupta inscriptions. These two different forms of *la* are used side by side in several inscriptions from the time of the Guptas onwards, and usually there does not seem to be any difference made between them. In the Sanjān plates, however, they seem to be differentiated according to a distinct principle. The former occurs in *sakala-*, l. 2; *Chalukyānām*, l. 5; *-tula-*, l. 6; *-pālana-*, l. 10; *-sajalajaladharapaṭalavyōmatāla-*, ll. 10 f.; *-dhavalavimala-*, l. 11; *Chalukyakula-*, l. 15; *-pālana-*, l. 16; *-vipula-*, l. 16; *kulāi-*, l. 17; *-kula-*, ll. 18, 23; *-Uddhavalī-*, l. 24; *talavriksham*, l. 25; *-kālina-*, l. 29; *-Vilachchhlēa*, l. 31; *bali-*, l. 31; *phalam*, l. 35; *-nupālanaṃ*, l. 39, and further in *-Kōkkullī-* (?), l. 13, and *-Kaleivana-*, l. 29. The latter occurs in *lōcha-*, l. 1; *-kalyāṇa-*, l. 4; *varāha-lamchhanam*, l. 5; *-labdha-*, ll. 8, 15; *-vallobha-*, ll. 9, 13; *Malla-*, l. 22; *Lavanivaunḍēna*, l. 22, and further in *-Pūlakēśi-*, l. 9; *Sagula-*, ll. 21, 31, 34; *Varasigilēna*, l. 23. If we compare all these instances, it will be seen that one form of *l* is regularly used for a single uncompounded *l* between vowels, while the other form occurs when *l* is initial or combined with another consonant. There are, as will be seen, some exceptions to this rule. The intervocalic form is also used in *-Kōkkullī-*, l. 13, and *-Kaleivana-*, l. 29, and the initial form in *Pūlakēśi-*, l. 9; *Sagula-*, ll. 21, 31, 34; *Varasigilēna*, l. 23. It will be seen that all the exceptions occur in names, which cannot, of course, be viewed in the same way as ordinary words. The reading *-Kōkkullī-*, l. 13, is moreover quite uncertain. It can also be read *Kōkkulī* or perhaps even *Kōkkulī*. It is impossible to decide whether the *ō* is long

¹ *Journal Bomb. As. Soc.*, Vol. XX, pp. 40 and ff.

or short. At all events the name must be compared with the Eastern Chālukya *Kokkili*,¹ the Telugu-Chōḍa *Kōkili*,² the Chōla *Kōkkilī*,³ etc. The correct form seems to be a cerebral *l*, single or doubled. The name is certainly Dravidian. The same is probably the case with *-Kalvivana*, l. 29. *Pūlakēśi* is likewise in its first part a Dravidian name; compare Kanarese *pulī*, tiger, where it is of interest that the *l* of this word is dental and not cerebral. Also the remaining names are most likely of a similar kind. At all events, it seems quite certain that in ordinary words the two forms of *la* are correctly distinguished as mentioned above.

Now it is a curious fact that we find exactly the same state of affairs in some other inscriptions, viz. the spurious plates of Dharasēna II of Valabhi, dated Śaka 400, and the spurious Gurjara grants of Śaka 400, 415, and 417.⁴ Here also there are some few exceptions. In the Bombay Museum Plates of Dharasēna II⁵ we find the sign which usually denotes an initial or a doubled *l* written in the name *Giriviligrāmaḥ*, l. 20, while the intervocalic form is used in *lagna* in *triṇāgralagna*-, l. 27. In the Umētā grant of Dadda⁶ we find *jīvalōkaḥ*, l. 12, and *triṇāgralagna*-, Pl. II, l. 9, with the intervocalic, and the name *Gilaka*-, Pl. II, l. 15, with the initial *l*. In the Bagumrā grant⁷ we find the same words *jīvalōkaḥ*, l. 11; *triṇāgralagna*-, l. 25, with the intervocalic, and the name *Ushilathana*, l. 18, with the initial form. The Ilāṣ plates⁸ likewise have *jīvalōkaḥ*, l. 10, and *triṇāgralagna*-, l. 21, with the intervocalic, and the name *Akulēśvara*-, l. 14, with the initial form of *la*.

It will be seen that the exceptions are everywhere of the same kind. In the first place, we find some standing terms in which the *l* has been treated as intervocalic, though it is the initial of the second part of a compound word. There is nothing extraordinary in this. We know from the history of the Prakrits in India that compound words were often treated as one word and suffered such phonetic changes as resulted from the word-Sandhi. It is also of interest to note that the exceptional use of intervocalic *l* in these inscriptions always recurs in the same words, an additional proof that all these forged records proceeded from the same source. The remaining exceptions to the rule, where the initial form is used when a single *l* occurs between vowels, are all found in proper names, just as was the case in the Sanjān plates.

The necessary inference from this state of things is that at the time when these plates were engraved the sound of *l* differed according to its use. When it was initial or formed a compound consonant, it had a sound other than when it was used as a single consonant between vowels.

Now it is a well-known fact that a corresponding state of affairs is found in a number of Indo-Aryan vernaculars of the present day, such as Marāṭhi, Rājasthāni and Gñjarāṭi. As I have shown elsewhere,⁹ every old initial *l* and such *l*'s as are derived from old compound consonants in Marāṭhi, and, I may add, in other languages of the same kind, remain dental, while on the other hand every old single uncompound *l* between vowels becomes cerebralised. I have also drawn attention to the fact that this is an ancient feature of certain Indo-Aryan vernaculars. In the so-called Pāisāchi dialects, which belong to the oldest Prakrits, it was already fully developed.¹⁰ According to the oldest Indian tradition the old Pāisāchi was spoken somewhere in the neighbourhood of the Vindhya,¹¹ and we have no information that the same

¹ *Ep. Ind.*, Vol. V, p. 128; Vol. IX, pp. 51, 133.

² *Ep. Ind.*, Vol. V, p. 123 n.

³ *Ep. Ind.*, Vol. IX, p. 89 n. 1, and so forth.

⁴ Kielhorn, *Inscriptions of Northern India*, Nos. 346-349.

⁵ *Ind. Ant.*, Vol. X, pp. 277 ff.

⁶ *Ind. Ant.*, Vol. VII, pp. 61 ff.

⁷ *Ind. Ant.*, Vol. XVII, pp. 199 f.

⁸ *Ind. Ant.*, Vol. XIII, pp. 115 ff.

⁹ *JRAS.*, 1902, pp. 417 ff.

¹⁰ Cf. Fischel, *Grammatik der Prakritsprachen*, para. 260.

¹¹ Cf. Konow, *ZDMG.*, Vol. LXIV, pp. 95 ff. I cannot find that my arguments have been weakened by Grierson, *ibidem*, Vol. LXVI, pp. 49 ff.

state of things prevailed in other old vernaculars. The use of two different *l*-sounds in a series of modern Indo-Aryan tongues, however, shows that it must at some period have spread over a wider area; and it would be of interest if we could find out when this new state of things had become established in the different places. It is not, however, possible to arrive at certain results.

There cannot, so far as I see, be any doubt that the use of two different signs for *l* in some Indian inscriptions, of which the one represents an old initial or doubled *l*, the other an old single *l* between vowels, can only be explained in the light of the modern vernaculars just referred to, the more so because these inscriptions hail from territories in which at the present day Marāṭhi and Gujarāṭi are spoken. But the difficulty is to decide when these grants were engraved.

With regard to the spurious Valabhi and Gurjara grants it is as yet impossible to arrive at certainty. We may state with confidence that they are later than the Kaira plates of Dadda II Prasāntarāga (A.D. 628 and 633), from which the writer's name Rēva or Rēvāditya has probably been taken. The Sanjān plates, on the other hand, purport to have been issued during the reign of the Western Chalukya Vikramāditya I, on the occasion of an eclipse of the sun on the new moon day of Pausa. Now we know¹ "that Vikramāditya I commenced to reign between some time in September A.D. 654 and July A.D. 655," and his son Vinayāditya must have ascended the throne about A.D. 680. I have consulted Professor Jacobi about the eclipses of the sun which were visible in Western India during this period, and he has kindly informed me that the only one that suits the case is the one that occurred on the 7th December A.D. 671. Of the other eclipses which, according to the Pūrṇimānta system, might come into consideration, viz. those of the 18th December A.D. 670, the 25th November A.D. 672 and the 27th November A.D. 680, the first and the last were not visible in India, and the eclipse of A.D. 672 was too unimportant. Professor Kielhorn has shown² that in early times the Pūrṇimānta system was in use in Southern India. The intended date would accordingly be the 7th December A.D. 671. And it would be possible to date the spurious Gurjara grants about the same time. It is in this connection of interest that the name of the writer of the Sanjān grant is Rēvagana; compare Rēva, Rēvāditya of the Gurjara grants. As we shall see, however, there are so many indications showing that the Sanjān plates are not genuine, that their date cannot be relied on. On the other hand I see no reason for assigning them to a much later date, and we may provisionally state that the cerebralisation of an uncompound intervocalic *l* in the Western Marāṭhā country can be dated back to about A.D. 700.

The orthography of the Sanjān grant is rather careless. Thus we find *am* for *a* in *-bhayaṁnēka*-, l. 15 : *i* for *a* in *-ānviyaḥ*-, l. 29 : *i* for *ī* in *mahipati*-, l. 11; *mahipāiana*-, l. 16 ; *-samakālinaḥ*-, l. 29 : *ū* for *u* in *-Pūlakēśi*-, l. 9 : *ṛi* for *ri* in *kriy*-, l. 32 : *ē* for *a* in *-bhayaṁnēka*-, l. 15 : *kt* for *tt* in *dakta*-, ll. 5, 21, 27, 36, 38 ; *=kiñchiktula*-, l. 6 : *ga* for *sa* in *-garira*-, l. 7 : *na* for *ṇa* in *-Harinā*-, l. 4 ; *Āmbārāmēna*-, l. 21 ; *-pratihārēna*-, l. 24 : *n* for *nn* in *Mātridina*-, l. 23 : *pu* for *hu* in *-Napusha*-, l. 7 : *bhi* for *dhi* in *rājābhīrāja*-, l. 13 : *ya* for *vya* in *pitṛigō*-, l. 14 : *sa* for *sha* in *-ābhisiktānā*-, l. 3. A consonant after an *r* is doubled in *kārttikēya*-, l. 4 ; *=Arjjuna*-, l. 12 ; *-karkkaś*-, l. 12 ; *sarva*-, ll. 18, 19 ; *nivartta*-, l. 20 ; *pūrvvēna*-, l. 25 ; *-maryyādā*-, l. 26 ; *sarvvādānam*-, l. 27 ; *-ārkkā*-, l. 28 ; *-chaturvvedasya*-, l. 31 ; *-kṛiyōtsarppanārtham*-, l. 32 ; *udakātisarggēna*-, l. 34 ; *bahubhiḥr=vasudhā*-, l. 34 ; *bhūmiharttā*-, l. 38 ; *pūrvva*-, l. 38, but not in *=Arjjuna*-, l. 12, *-chāturdanta*-, l. 15, and, of course, not in *-Harsha*-, l. 8. Letters and syllables have not rarely been omitted. Compare *yāva* for *yāvat*-, l. 25 ; *yatnā* for *yatnād*-, l. 38 ; *-nīśēsha*- for *-nīśśēsha*-, l. 12 ; *Dvāsagrāmīyā* for *Dvādasagrāmīyā*-, l. 19 ; *-ādhikāri* for *-ādhikārīnaḥ*-, l. 18, and perhaps *Madanaṁgāśrayaḥ* for *śrīmad-Anaṁgāśrayaḥ*-, l. 17. A superfluous

¹ *Ep. Ind.*, Vol. IX, p. 102.² *Ep. Ind.*, Vol. IX, p. 102.

anusvāra occurs in *-rāmshītra-*, l. 18 ; *-saṁndhiḥ*, ll. 25, 26 ; *-anēkaṁ-*, l. 30, and a superfluous visarga in *-ādhipatīḥ-*, l. 8 ; *-ōgraḥ-*, l. 8 ; *sutaḥs-*, l. 9 ; *-ānriyaḥ-*, l. 29 ; *-Hiraṇyakēśiḥ-*, l. 30 ; *bahubhiḥr-*, l. 34 ; *bhūmiḥs-*, l. 35, while the visarga has been wrongly omitted in *saṁāsādīta*, l. 5 ; *-pratāpa*, l. 8 ; *bāhudaṁḍa*, l. 10 ; *-rāja*, l. 17.

The rules of Saṁdhi are constantly violated. Thus we find visarga instead of *ś* in *-parikaraḥ*, l. 27 ; visarga instead of *s* in *mahārājah*, ll. 9, 14 ; and visarga before sonants in *-yāgāḥ yat-*, l. 6 ; *-bhōgikāḥ nēkakulapradhānaiḥ Mātri-*, l. 23 ; *nadhāyirah Rēva-*, l. 31. On the other hand, we find *ō* before surds in *-vijayō*, l. 15 ; *Mahindārāmō*, l. 21 ; *parivāhō*, l. 26 ; *-vāpakō*, l. 27. When two vowels follow each other, they are sometimes wrongly combined ; thus, *-bhīṣhaṇātur-* instead of *bhīṣhaṇa ātur-*, l. 12. In other cases an *m* is inserted as a kind of Saṁdhi-consonant.¹ Compare *dakṣhiṇa=m=iva bāhudaṁḍa*, l. 10 ; *-ōśadhī=m=iva tushṭikarō=m=Arjuna=m=iv-*, l. 12 ; *=chandramā=m=iva*, l. 16 ; *-Hiraṇyakēśi(h)=m=anēka-*, l. 30 ; *sahasrēṇa=m=aśva-*, l. 37. Other instances of wrong Saṁdhi are *=vinashṭam ava-*, l. 6 ; *-vyāyēna aśhāṭabhaṭapratēśyaḥ ā-*, l. 28.

The language is Sanskrit. There are however several mistakes. The nominatives in *ō* of *a*-bases where no sonant follows ; forms such as *sīmasy=āpi*, l. 23, perhaps *-chaturvrēḍasya*, l. 31, and the use of the genitive instead of the dative in l. 31, and so forth, make it probable that the person who drafted the plates was more familiar with Prakrit than with Sanskrit. A form such as *Mahindārāmō*, l. 21, is pure Prakrit, and the form *mātārā* instead of *mātri* in *saptamātārābhisiktānā*, l. 3, is in accordance with the rule in Hēmachandra's Prakrit grammar III, 46, that the Sanskrit word *mātri* becomes *māārā* if it denotes a deity, *mātārā* being a Sanskritised form of this *māārā*. Also the use of two different *l*'s points in the same direction. That the grant was drafted by a person who was not very well versed in Sanskrit is also shown by the use of parenthetic sentences in l. 4 (*bhagavā-pratyaksha-Harinā tushṭēna varō dakṭah saṁāsādīta[h*] pratyayō varāhalaṁchhanam cha*), l. 3 (*kritachātvaṁēdha-rājasūya-paundarikayāgāḥ yat=kiñchiktu(t=ku)laduritam tad=vinashṭam . . . dhanushmatā*) and so forth. Note also *-Rāmadēva-tat-pratimānam=iva*, l. 7 ; *-ānudyātā*, ll. 10, 17 ; *-yaśō*, ll. 11, 16, and so on.

Such occurrences cannot fail to throw some doubt on the genuineness of the plates. And other considerations lead to the same result.

I have already mentioned that the seal shows the figure of a lion. Now the Western Chalukyas used the boar crest,² and this is in accordance with l. 5 of the Sanjān grant. The invocation of the Varāha-incarnation of Vishṇu at the head of many Chalukya grants should, no doubt, be seen in connection with the use of this crest. It speaks strongly against the genuineness of the present grant that this stanza has been so much changed.

On the other hand, it cannot be urged against the genuineness of the plates that the grantor Buddhavarasa is not known from other sources ; for a Mahāsāmanta Buddhavarasa of the Śālukika family is known from the Törkhēḍ grant of Śaka 735.³ This Buddhavarasa was in possession of an estate known as the Siharakhi Twelve, which Dr. Fleet has identified with the present Serkhi, near Baroda, at 73° 8' E. and 22° 21' N. This place is not too far removed from Sanjān to make it unlikely that he was a descendant of the Buddhavarasa of the Sanjān plates, and the name of his family *Śālukika* can hardly be anything else than Chalukya. The later Buddhavarasa was a feudatory of the Rāshtrakūṭa king Govinda III ; and nothing prevents us from supposing that members of the old imperial Chalukya family, after its overthrow by the Rāshtrakūṭa's, served under the new rulers. I am thus inclined to think that the older

¹ Cf. Kielhorn, *Ep. Ind.*, Vol. IX, p. 268 and n. 3.

² Cf. Fleet, *Gazetteer of the Bombay Presidency*, Vol. I, Part ii, p. 299 n. 4.

Ep. Ind., Vol. III, pp. 53 ff.

Buddhavarasa is no fiction. This however does not affect the argument regarding the genuineness of the Sanjān plates. If we suppose, as I think we must, that they were drawn up at all events not long after the date they mention, it would be natural for the forger to insert real names and not fictitious ones.

Buddhavarasa states that he was the younger brother of Pulakēsin II, and styles himself *rājan*. Now we know that there was about the same time another Chalukya who held sway in the same part of the country, viz. the Gujarāt Chalukya Śryāśraya Śilāditya, of whom we possess two grants, dated in A.D. 669 and 691 respectively. The former has been edited by Professor Hultzsch¹ and contains the information that the grantor, the *yuvarāja* Śryāśraya Śilāditya, was the son of Dharāśraya Jayasimhavarman, the younger brother of Vikramāditya I. About Dharāśraya we only learn that his "power had been increased by his elder brother." Śryāśraya was residing at Navasārikā, the present Nausāri, where the plates were found. The latter grant, which comes from Surat, was published by Bhagvānlāl Indrāji.² Professor Hultzsch has shown that Śryāśraya Śilāditya must have held sway over a province that included Navasārikā. The villages granted by him were Āsatṭigrāma, Kārmaṇya, Ōsmbhalā and Allūraka. Of these Āsatṭigrāma is the present Astgām, seven miles east-south-east- $\frac{1}{2}$ -south from Nansāri; Kārmaṇya is the present Kamrāj, 72° 2' E. and 21° 18' N.; Ōsmbhalā is the present Umbhel, 73° 1' E. and 21° 11' N., and Allūraka the present Alnrā, 73° 5' E. and 21° 12' N. There is accordingly no objection to assuming that another Chalukya prince at the same time ruled over a province in the present Thānā District.

In such circumstances I think we are justified in making use of the historical information contained in the Sanjān grant, and even the attribution of the name *Kōkkuli* to Vikramāditya I may very well be justified, if we remember that the name Kōkkili recurs in the genealogy of the Eastern Chālukyas.

The genealogy of the Western Chalukyas, as given in the grant, carries us back to the *Paramēśvara* Satyāśraya Pulakēsin (II) Prithivivallabha, who had conquered Harsha-Dēva, the king of Northern India (Uttarāpatha). His son was Prithivivallabha, the *Rājādhirāja* *Paramēśvara* Jayaśri Kōkkuli Vikramāditya, the *Mahārāja*; and the younger brother of his father was the *Rājan*, the *Paramamūhēśvara* Madanaṅgāśraya (or, *śrīmad-Anaṅgāśraya*), the glorious Buddhavarasa, by whom the present grant purports to have been issued. He claims to have conquered the terrible four-tusked elephants of the lord of the *gaṇa* of the Achhatyana or Natyana. I do not know what to make out of this name.

We further learn that Buddhavarasa, being in good health, while residing in Pinuka, on the occasion of an eclipse of the sun on the new moon day of Pausha, during the reign of Vikramāditya I, grants to Sagulasvāmin Dikshita, the son of the Chaturvēdin Rēva, a resident of Kalvivana, of the Hāriti *gōtra*, the Taittiriya *śākhā*, proficient in the various *śāstras* of the Hiraṇyakēśius, Mahindārāma and Ambārāma in the twelve-village-district (*Dvādaśagrāmi*) in Avaranta (*Aparānta*), at the sea-shore, and further the plots of Sēdiva and Malla, the Lavanivaṇḍa and Varasigila. The name of the village to which these plots belonged has been lost. We may however perhaps supply the name *Mātridinnagrāma* from l. 23. To the north and west it was bounded by the sea. To the east some localities are mentioned, which I cannot identify, viz. Viyaḍi, Uddhavāli (or Uddhavālikā), Kanakōcharā (or Nakōcharā), Taṭāyikā, and the eastern boundary, the Vyāghratatāka.

Mr. Jackson has identified Pinuka with the present Pen, the chief town of the *Tāluka* of the same name in the Kolaba District, situated at 18° 44' N. and 73° 6' E., and Kalvivana with

¹ *Ep. Ind.*, Vol. VIII, pp. 229 ff.

² *Verhandlungen des VII. Internationalen Orientalisten-Congresses*, Wien, 1888, Asiatische Section, pp. 211 ff.

- 15 chhatyana¹-gaṇa-yati-bhayaṃnēka-chā[t]urdanta-gaja-ghaṭ-ātōpa-labdha-vijayō² Cha-
luka-kula-
- 16 [na]rapa[ti]nā[m] gagana]-chandramā=m=iva mahi-pālana³-sita-vipula-prakhyāta-
yaśō⁴ mātā-pitri-
- 17 pād-ānudhyā[tā] parama-māhēśvarō Maḍanaṃgāśrayaḥ⁵ śri-Buddhavarasa-rāja[h*]
kuśali
- 18 [sarvvān=eva vishayapa]ti-rā(m)shṭra-grāmakūṭa-kula-maha[t*]tar-ādhikāri[ṇaḥ*]
samanubōdhaya-
- 19 [ty=astu sarvva]-vi[ditam yathā] mayā sāgara-taṭō Dvā[da*]śa-grāmyā
Avaranta-visha[y-ā-]
- 20 mē⁶ uttara-diśā daśa niva[rta]nā[ni]⁷

Second Plate.

- 21 [pramāṇēna] Mahindārāmō sthāvaram Ambārāmēna⁸ vibhūshita[m] daktam⁹
[Sagula-dikshita]-
- 22 sy-ārūmasya dakshīṇa-diśā Sēdiva-kshē[tram] Malla-kshē[tram] cha saha
Lavani[vau]ṇḍēna Varasigi-
- 23 lēna sahitaṃ simasy=āpi krama-pramāṇam dvādaśa-bhōgikaiḥ¹⁰ nēka-kula-pra-
dhānaiḥ Mātridina-grāma-
- 24 kūtēna cha Kañchadi-pratihārēna¹¹ sahitaṃ amku 30 Viyaḍi-Uddhavāli-Kanakō-
charā-Taṭāyikā-pū-
- 25 rrvēṇa bān-āmtarēṇa gatā yāva[t*] tala-vṛikshaṃ 5 shā¹² pūrvvēṇa sa(m)n-
dhiḥ¹³ Vyāghra-tatākaṃ tasya cha pari-
- 26 vāho 30 shā dakshīṇa-diśā sima-sa(m)ndhiḥ paśchima-diśā uttara-diśā cha
mahōdadhi-maryyādā 30
- 27 shaḥ sa sima-parikarāḥ chatur-ādghāṭana-viśuddhaḥ¹⁴ Sēdiva-vāpaka¹⁵ sarvv-
ādānam daktam¹⁶ viśiṣṭō-[prā]-
- 28 tibh[ē]dikā-parihīnō=bhyaṃtarasiddhiḥ¹⁷ bhūmichohhidra-nyāyēna a-[chā]ṭa-bhaṭa-
pravēśya(h) ā-chandr-ārka-
- 29 samakālina[h]¹⁸ putra-pautra-prapautr-ānviya(h)-kram-ōpabhōgyaḥ śri-Kalvivana-
vāstavya-Hārīti-

¹ Perhaps *Natyana*- and read *-gaṇapati-bhayaṃnēka*.

² Read *mahi*-.

³ Read *-vijaya*-.
⁴ Read *-yaśō*.

⁵ Read perhaps *-paramamāhēśvaraḥ śrīmad-Anaṃgāśrayaḥ*.

⁶ There would be just room for sufficient syllables to read *-māhēśvati-Mātridinagrāmē*.

⁷ There does not seem to have been any writing in the remaining part of l. 20.

⁸ Read *na*.

⁹ Read *daktam*.

¹⁰ Read *-kair=nēka-kulapradhānair=Mātridinagrāmē*.

¹¹ Read *pa*.

¹² I am not quite certain about the reading 5 and I do not know what to make out of *shā*.

¹³ Read *samdhir*-.

¹⁴ Read *-karaṭ=chatur-ādghāṭa-viśuddhaḥ*.

¹⁵ Read *-vāpakaḥ*.

¹⁶ Read *-parihīno*- and *-siddhyā*.

¹⁷ Read *-datiō vishṭi-prā*-.

¹⁸ Read *-kālinaḥ putra-pautra-prapautr-ānvaya*-.

2 4 6 8 10 12 14 16 18 20

2 4 6 8 10 12 14 16 18 20

[The page contains dense handwritten text in Devanagari script, which is mostly illegible due to extreme fading and significant damage to the manuscript.]

- 30 sagōtra-Tēttiri-sākhā-Hiranyakēśiḥ-m-anēka¹- śāstra - pāraṅgata - pradhāna - pratham-
ottama-nagara-
- 31 Vilachchhē nadhāyirah² Rēva-chaturvēdasya putrāya Sagulasvāmi-dikshitasya bali-
charu-
- 32 [vai]śvadēv-āgnihōtrāya³-kriy-ōtsarppan-ārttham mātāpitrōr-ātmanāś=cha pṇṇya-yaśō-
bhi-
- 33 [v]ṛiddhayē Pausa-māsasya amāvāsyām āditya-graha[nē]⁴ Pinuka-nagara-
sthitēna śrī-Buddhavarasē-
- 34 na s[v*]a-hastēna⁵ udak-ātisarggēna Sagula-dikshitasya ta[t*] Sēdiva-kshētram ||
Bahubhi(h)r=vvasu-
- 35 dhā bhuktā rājabhiḥ Sagar-ādibhiḥ [l*] yasya yasya yadā bhūmi(h)s=tasya
tasya tadā phalam [||*]
- 36 Sva-daktām⁶ para-daktām cha yō harēta vasundharā[m] [*] shashṭid-varsha-
sahasrāṇi⁷ viśhṭāyā[m]
- 37 [jā]yatē kṛimiḥ || Taṭākānām sahasrēna=m-aśvamēdha-śatēna cha [l*] gavām
koṭi-pradānēna
- 38 [bh]ūmi-harttā na āndhyati [||] Pūrvva-daktā⁸ dvijātibhyō yatnā[d*] raksha
Yudhishṭhira [l*] mahi[m*] mah[i]-
- 39 ma[tām] śrē]shṭha dānāch=chhrēyō=nupālanam || Likhitam Rēvagaṇēna ||

TRANSLATION.

(Line 1) Hail, Prosperity. Ever victorious is the boar shape (of Vishṇu), which has a body of the colour of bees, which has terrible eyes, red at the corners . . . which is bent . . .

(Ll. 2-9) [In the lineage] of the glorious Chalukyas, who belong to the Mānavya gōtra, which is praised by the whole world; the Hāriti-people; who have been anointed by the seven (divine) mothers; who meditate on the feet of the illustrious Mahāsēna (Kārttikēya); who through the protection of Kārttikēya have obtained continuous prosperity—by the divine Hari, who, being pleased, showed himself before their eyes, a boon was granted and fame and the boar crest were obtained—, (there was) the supreme lord, the devout worshipper of Mahēśvara (?), Satyāsraya, the illustrious Pulakēśin [II] Prithivīvallabha, the Mahārāja,—the Aśvamēdha, Rājastuya and Paundarika sacrifices were performed, whatever evil there was in the family, was annihilated, head and body were cleansed and purified through Avabhṛitha baths by him who was an archer comparable as it were to the following, viz. Nṛiga, Nahusha, Dhundhumāra, Daśaratha and Rāmadēva—, who had acquired vigorous power through his victory over the lord of Uttarāpatha, the illustrious Harshadēva,—

(Ll. 9-14) His son was Prithivīvallabha, the sovereign king, the supreme lord, the victorious and glorious Kokkulli Vikramāditya [I], the great king, who meditated on his

¹ Read -Taittirīya-sākhā-Hiranyakēśi-anēka-.

² Read nivāsīnō ? I take Vilachcha to be the name of a town.

³ Read -āgnihōtr-ādī-kriy-.

⁴ Read -māsasy-amāvāsyām-ādītya-.

⁵ Read -hastēn-ōdak-.

⁶ Read sva-daktā : para-daktām. There is a superfluous hook at the right-hand side of pa.

⁷ Read shashṭim varsha-.

⁸ Read -daktām.

[father's] feet, who, like his right arm-staff, was capable of protecting the earth; whose fame was spotless and white, like the rays of the autumnal moon risen in the skies from which the mass of water-filled clouds has disappeared; who was terrible in his utterly violent effort of warding off the war elephants of (hostile) kings; who was causing satisfaction like a medicinal herb given to a sick person; who was victorious in every battle like Arjuna,—

(Ll. 14-19) His father's brother, the younger brother of Satyāsraya, who rejoiced in showing reverence to gods and Brāhmanas; who has obtained victory over the multitude of four-tusked elephants of the lord of the Aṅgārāya (?) *gand*; who, like a moon in the sky of the lords of the Chalukya family, has acquired white, wide-spread, and well-known fame through protecting the earth; who meditates on the feet of his mother and father, the devout worshipper of Mahēśvara, Madanaṅgāsraya (or, the illustrious Anaṅgāsraya), the illustrious Buddhavarasa, the *rājan*, being in good health, instructs all the heads of districts, the heads of provinces and villages, the tribal chiefs and officials.

(Ll. 19-23) Be it known to everybody, that the estate Mahindārāma, adorned with the Amburīma (or, a mango grove), on the sea-shore of the Dvādasi-grāmi (Twelve-village district), in the village . . . within the Avaranta-vishaya, on the northern side, ten *avartanas* in extent, has been given by me, and further, on the southern side of Sāgula Dikṣita's grove, the Sādiva-field and the Malla-field, together with Lavanivaṇḍa and combined with Naraṅgila.

(Ll. 23-26) And the measure of steps of the *ḥordāśikā* (made) by the *ḥaṅgikṣa* of the Twelve-(district), the heads of several families, and the headman of *Mātridīma* village together with the door-keeper Kaśchadi is in figures 30. They went to the east of Viṛadi, Uddhavalī, Kanakōchara and Tāṇyisa. In the distance of an arrow shot, up to the palmyra tree, five (?) *sha*.² To the east the limit is the Tiger-tank (*Vyāghra-taṭaka*), and its waterline measures 30 *sha*. To the south the limit is the boundary of the village. To the west and to the north the sea-shore, 30 *sha*.

(Ll. 27-34) This is the surrounding limit, . . . for abutments, the Sādiva field has been given, with all taxes, free from . . . with all the spaces within, according to the maxim of *bhūmicchchidra*, not to be entered by petty officials³ and soldiers, for as long a time as moon and sun (endure), to be enjoyed in succession by sons, grandsons, and great-grandsons, to the inhabitant of the illustrious Kāṭṭya, of the Harṇa, of the Pāṭṭiyya, of the *ḥaṅgikṣa*, the foremost of those who are professed in the various *śāstras* of the *ḥaṅgikṣa*, the son of the *ḥaṅgikṣa* Rava, who lives in the foremost excellent town Vilachchā, and Sāgula Svarṇa Dikṣita, for the performance of *vāsa*, *charya*, *danadana* and other rites, for the increase of the merit and fame of his mother and father and of himself, on the new-moon-day of Pausa, on the occasion of an eclipse of the sun, by the illustrious Buddhavarasa, staying in the town of Pinuka, with his own hand, with libations of *śāśa*; into Sāgula Dikṣita this Sādiva-field (has been given) new *śāśa* has been bestowed; new *śāśa* has been bestowed.

(Ll. 34-39) Four of the customary verses.
(Ll. 31) Written by Revagana.

(Ll. 2-11) His son was *Śrībhadravarṇa*, the covering king, the great king who meditated on the victorious and glorious Kōṭṭali Vikramāditya [1].

¹ See *Ep. Ind.*, Vol. IX, p. 273 and n. 6.

² I do not know what is meant with *sha*, perhaps *śāṭṭhāṇḍa*, cf. Kuntilya, p. 107.

³ Ch. *Ep. Ind.*, Vol. IX, p. 284 n. 10, and p. 296; Vol. XI, p. 176, and Lalla Dikṣita's Commentary on the *Mṛichchhakatikā* (ed. Godabole, Bombay, 1896), p. 223: *chāṭaḥ kṣudra-vishaya-bhāṭikā*.

⁴ I am extremely doubtful about the interpretation of this part of the grant, and a name such as *Vilachchā* does not seem to be likely.

No. 9. — A NEW ANDHRA INSCRIPTION OF SIRI-PULUMĀVI.
By V. S. SUTTHANKAR, Ph.D.; Poona.

The subjoined Prakrit record incised in the reign of the Andhrā king Sirī-Pulumāvi, King of the Sātavahana (family), was discovered by Mr. T. Rajarao, Kanare Assistant in the Office of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, during his tour of inspection in the Adoni Taluk of the Bellary District, Madras Presidency. The estampages were prepared under the direct supervision of Rao Sahib H. Krishna Sastri and kindly placed at my disposal by him for publication. I am indebted to him also for many valuable suggestions in the matter both of decipherment and of interpretation of the record.

The inscription is engraved on the eastern face of a large natural boulder of reddish granite, known to the villagers as Jangli Gundu (Jangle Stone). The inscribed rock, which is simply buried in the soil, lies midway between the villages Mylkadoni and Chinna Kadabūru at a distance of about eight miles due N. from the Taluk Head-quarters. The surface of the boulder has peeled off at various places, sometimes right up to the depth to which the letters were incised. The written surface, consisting of four lines of the inscription, covers an area of 8' by 3', and the height of the average letter is 2". The engraving, though bold and neatly executed, is not very deep; indeed the "ducts" of the letters are so shallow that a superficial examination of the rock discloses hardly any traces of the record. It is worth noting that the words are separated from each other by small gaps, a circumstance which greatly facilitates the deciphering of the record. The fourth and last line of the inscription is considerably shorter than the rest, and commences much farther to the right than these. The closest inspection of the rock did not disclose any distinct trace of letters in the gap at the beginning, caused by the shortness of this line.

The alphabet resembles that of the Jagdayyapeta inscription of Purasadata. Characteristic are the hooks with which the elongated verticals of the letters *ka*, *ta* and *na* terminate, as well as the pedantic semi-circular arc used as the sign for the medial *i*. The signs for medial *ā* and *ē* show a tendency to droop downwards at their free ends. In spite of this similarity with the characters of the Jagdayyapeta record, there could be, as far as I can see, no objection on palaeographic grounds to their being assigned to an epoch earlier than the third century, to which the Jagdayyapeta inscription is hesitatingly ascribed by Bühler, *Indische Palaeographie*, p. 44.

The number of epigraphic records belonging to the Sātavahana Dynasty, which had succeeded in holding sway over a large part of southern India for an unusually prolonged period, is remarkably small. In the Madras Presidency, besides the one I am now editing, there are only two inscriptions which refer themselves directly to the reign of a Sātavahana king, and these are both records from the Krishna district, one of them being certainly a private record. So is the inscription under consideration a private record: it registers the construction

Indische Palaeographie, p. 44, and Tafel III, Col. XVII, XVIII.
Arch. Surv. of Southern India, Vol. I, p. III. Excepting the tendency of horizontal lines which are unconnected at one end to curve downwards, there is no difference between the alphabet of our record and those which are figured in Table III, Col. X-XIII of Bühler's *T. 2/2*, which will justify its being assigned to a later palaeographic epoch. The curving downwards of horizontal lines is, in my opinion, as much an ornamental variation as the hooks at the ends of elongated verticals, which are to be observed as early as in an inscription of Sātakani I. (Col. X), which Bühler himself assigns to 1-2 century A.D. With the semi-circular arc representing medial *i* cf. *gi* and *vi* in an inscription of Pulumāvi (Col. XI); *di*, *ai* and *hi* in an inscription of Sātakani I. (Col. X); *ti* (twice) and *dhi* in those of Ushavadata (Col. VII, VIII) and others much earlier.

² See Lüders, *List of Brāhmī Inscriptions*, Nos. 1248, 1340.

of a tank by a certain householder (*gahapatika*). The only other designation besides Puḷumāvi which the king receives here is *Raño Sātavahanānam*, 'of the King of the Sātavahanas.' One notices here the absence of the metonymic with which the names of the Sātavahana kings are as a rule accompanied, such as Gotamiputa and others.¹ Worthy of note also is the use of the family name Sātavahana, a term of comparatively rare occurrence in inscriptions.²

With the scanty information we have in our record about this Puḷumāvi an identification is precarious. There are in fact at least four kings with the name Puḷumāvi (or its variants) known to history; and the chronology of this dynasty is far from being satisfactorily settled. Mr. Vincent A. Smith,³ working upon the Puranic material supplied by Pargiter, gives us tentatively the following dates for the various Puḷumāvis:—

1. Puḷumāvi (I.), the fifteenth king of the dynasty, ruled some time before A.D. 59.
2. Puḷumāvi (II.), Vāsīthiputa, came to the throne about A.D. 135, and ruled for something like 28 years.
3. Puḷumāvi (III.), came to the throne about A.D. 163, and ruled for something like 7 years.
4. Puḷumāvi (IV.), came to the throne about A.D. 218, and ruled for something like 7 years.

For purposes of identification the Puranic king Puḷumāvi (I.), of whom we know next to nothing, may be rejected on palæographic grounds. Further, if the lengths of reigns allotted to these kings in the list supplied by Mr. Vincent A. Smith happen to be correct, then the last two Puḷumāvis will also have to be rejected, as they are stated to have ruled only seven years each, while our inscription is dated in the eighth regnal year of the king. From this point of view the Puḷumāvi of our inscription will have to be identified with Vāsīthiputa sāmi-Siri-Puḷumāvi (II.), the [Σίρο]πτολεμαῖος of Ptolemy.⁴ A large number of records dated in the reign of this king have in recent years come to light. The year of his accession to the throne is, as remarked above, put down roughly at A.D. 135. Assuming a plurality of kings with the name Puḷumāvi, there is no other criterion in the inscription for identifying him further.

It was mentioned above that the object of the inscription was to record the sinking of a reservoir (*taḷāka*). There is, however, no reservoir or tank to be seen in the neighbourhood, to which the record may apply. But it may be remarked that the soil in the vicinity of the inscribed rock is alluvial, consisting of sand and finely powdered dust; so that the adjoining land might well at one time have formed the bed of a tank.

Among the localities mentioned in this record Sātavahani-hara is particularly interesting, as it occurs once again in the Hira-Haḍagalli copper-plate inscription⁵ of the Pallava king Śivaskandavarman in the slightly altered form of Sātāhani-raṭṭha. I am not aware that the names of places mentioned in this grant of the Pallava king have been satisfactorily identified, so that the situation of Sātāhani-raṭṭha has been, as far as I know, a matter of conjecture. The inscribed boulder bearing the present record is, however, a sure landmark, as far as the situation of the locality is concerned. If, now, the find-place of the grant, Hira-Haḍagalli, which is also situated in the Bellary District, be supposed to be not far removed from the subject of that grant, which is described as being located in the Sātāhani-raṭṭha, then the territorial

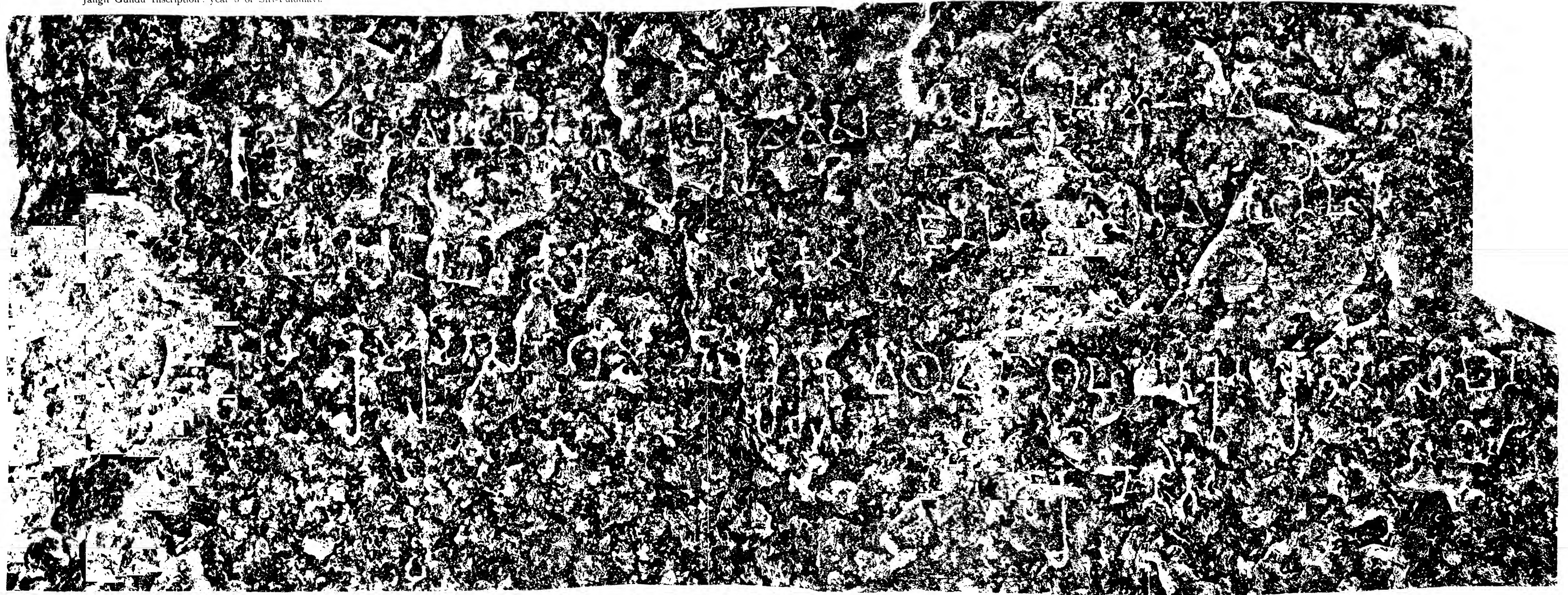
¹ See Rapson, *Catalogue of the coins of the Andhra Dynasty, etc.* (London, 1906), p. clxxxix.

² See Rapson, *op. cit.*, Index V, s. v. Sātavahana.

³ *Early History of India*, 3rd Edition (1914), pp. 216 ff.

⁴ Rapson, *op. cit.*, p. xxxix.

⁵ *Ep. Ind.*, Vol. I, pp. 2 ff.



division Sātavahani-Sātāhani must have comprised a good portion of the modern Bellary District. The relation in which the *mahāsēnāpati* and the *gumika* stand to the *janapada* and the *gāma* which appear along with their names, is not explicitly mentioned. But, considering the position of these persons, one might hazard the guess that these military officers were feudal lords of the lands, holding them in the form of *jāgīrs*.

In conclusion, it may be remarked that the site of the inscribed rock is an important landmark, fixing definitely a point south of the Kṛishṇā to which the sway of the Sātavahanas extended.

TEXT.¹

- 1 ²[Si]dha[m] [[*] Raño Sātavahanānam S[i]ri-Puḷum[ā]visa sava 8 hēma 2
diva 1
- 2 [masa]³ mahāsēnāpat[i]sa Khamda[nā]kasa janapādē⁴ S[a]tavahani-hārē
- 3 . mikasa⁵ Kumāradatasa gāmō Vēpurakē vathavēna gahapatikēna [Korā]tānanī⁶
[Sambē]na
- talākam khānitam [[*]

TRANSLATION.

Success! On the first day of the first (fortnight of) the second month of Winter⁷ in the eighth year (of the reign) of Siri-Puḷumāvi, King of the Sātavahana (family), the reservoir was sunk by the householder (gahapatika) . . . resident in the village (of) Vēpuraka, belonging to the Captain (gumika) Kumāradata (Kumāradatta), in the country (janapada) of Sātavahani-hāra,⁸ belonging to the Great General (mahāsēnāpati) Khamdanūka⁹ (Skandanāga).

¹ From the stone and a set of impressions.

² Traces of the bracketed syllable are visible on the stone.

³ The consonant signs are almost certain; the vowel signs are all but obliterated, as at this point the rock has peeled off almost to the depth to which the letters were incised. Perhaps, we have to read *masi*, making with the foregoing numerical symbol 1 the word *paḍhamasi*.

⁴ Read *janapadē*.

⁵ We have probably to restore *gumikasa* (from Skt. *gaumika*, 'captain'), which would accord well with the *mahāsēnāpatisa* of the preceding line.

⁶ This and the following word must, in my opinion, contain the specification of the *gahapatika*; the first (gen. plu.) is most probably a tribal name, and the second (inst. sing.) is the personal name. The reading of the first *akṣaras* of the names must however be looked upon as problematic.

⁷ This is the season commencing with the dark fortnight of the month of Kārttika.

⁸ This is a clear case of the use of the word *hāra* in the sense of 'kingdom or district.' See Lüders, *List of Brāhmī Inscriptions*, Appendix, Index of miscellaneous terms s.v. *hāra*.—In the Hira-Hadagahāli copper-plates (Lüders' List, No. 1200) this territorial division receives the designation *raṭṭha* (*rāṣṭra*). Thus *hāra* must correspond to *raṭṭha*.

⁹ Cf. the personal name Khamdanāga-sātaka occurring in a Buddhist inscription at Kanheri (Lüders' List, No. 1021).

No. 10.—THE NAIHATI GRANT OF VALLALA-SENA, THE 11TH YEAR

By R. D. BANERJI, M.A., INDIAN MUSEUM, CALCUTTA.

The plate on which this grant is incised was discovered by some coolies while digging some waste land, between the villages of Naihati and Sitahati in the Katwa subdivision of the Burdwan district of Bengal, belonging to Babu Baidyanath Chatterjee, Sitahati, in January 1911. The piece of waste land on which the grant was discovered by the local people *Nai rājār bhītā*, "The ruins of Nai Raja's place." A copper cup, *tāmra-kunda*, a vessel still in common use for divine worship in Bengal, was discovered at the same time. Subsequent excavations at the same place yielded some more utensils of worship :—

(1) A copper censor on two legs, one of which is peculiarly curved. Such censers are very often represented on the pedestals of images of the Pala period (800-1200 A.D.).¹ This form is no longer used in Bengal. Dr. J. Ph. Vogel, when Officiating Director-General of Archaeology, found similar utensils for *pūjā*, made of brass, in the Tirumalavadi Temple of Vaidyanātha, Trichinopoly district, Madras. The censor had a movable cover, which has now disappeared and of which the hinge only remains. It measures 7" in length and 4½" in height.

(2-5) Four small stands or cups, most probably intended to hold *pāṇi-saṅkhas*, or conch-shells. No. 2 measures 2½" in height, and the diameter of the top is 1½". No. 3 measures 2½" in height, and the diameter of the top is 1½". No. 4 measures 2" in height, and the diameter of the top is 1½". No. 5 measures 1½" in height, and the diameter of the top is 1½".

(6-8) One elaborately carved and two plainly-carved small conch-shells, used during *pūjā*. They are called *pāṇi-saṅkhas* and are not used for blowing. They are filled with water, and waved before the deity at the time of *Āratīkā*.

(9-12) Four irregular pieces of oxidized zinc.

The nature of the finds indicates that the piece of waste land where the grant and the other objects were discovered is the site of an ancient temple. Local people say that some images made of gold, or covered with gold leaf, were found at the same place. Mr. Tārak Chandra Roy, M.A., when Subdivisional Officer of Katwa, interrogated the agent of the Zamindār of Sitahati, who denied all knowledge of them. Subsequent inquiries did not lead to the discovery of any such images, and Mr. Roy is inclined to regard the rumours as baseless.

Immediately after the discovery a reading of the record with excellent photographs was published by Mr. Roy in the Journal of the Bangiya Sahitya Parishad.² A revised reading of the text was then published by Mr. Akshaya Kumāra Maitreya, B.L., of Rajshahi, in the Bengali monthly journal "*Sahitya*."³ Prof. Rādhagovinda Basak, of the Rajshahi College, published a Bengali translation of this record in the same journal.⁴ Subsequently, Dr. D. B. Spooner, B.A., Ph.D., F.A.S.B., Superintendent, Archaeological Survey, Eastern Circle, undertook to edit this grant for the *Epigraphia Indica*, and prepared a version of the text and a translation. But he was unable to finish this task on account of pressure of work, and his discovery of the Maurya ruins of Pataliputra diverted his attention, and in 1915 he permitted me to take up the work. Dr. Spooner's version of the text and his translation of it have been largely used in this article.

¹ Cunningham's *Mahābōdhi*, pl. xxviii.

² *Bangiya-Sahitya Parishad Patrikā*, Vol. XVII, pp. 231-45.

³ *Sahitya*, Vol. XXII (B. S. 1318), pp. 8-18.

⁴ *Ibid.*, pp. 575-85.

The record is incised on a single plate of copper, measuring 13 $\frac{3}{8}$ " by 15". A seal is attached to the top: like the seals of the other grants of the Sēna kings, it does not contain the name of the sovereign. It consists of a seated image of the ten-armed Śiva, known as Sadā-siva. In the Edilpur grant of Kēśava-sēna the seal is expressly called *Sadāsiva-mudrā*.¹ The record bears sixty-four lines of writing, thirty-two on the first side and thirty-two on the second. The average length of the letters is $\frac{5}{16}$ ". The engraving has been neatly and carefully done, and on the whole the record is free from mistakes. The characters of the grant show the well-developed Bengali alphabet of the 12th century A.D., the beginning of which is to be seen in the Deopara inscription of Vijaya-sēna, the father of Vallāla-sēna. Among vowels the initial forms of *i*, *ri*, *li*, *ai* and *au* do not occur. Only *i* retains its old form and does not even approach the Bengali form. *a*, *ē* and *ō* show complete forms. *u* and *ū* have intermediate forms, and in these two cases the moderately curved top strokes only are wanting. Among consonants *ka*, *na*, *chha*, *ta*, *da*, *pa*, *pha*, *bha*, *ra*, *sa* and *ha* retain intermediate or transitional forms. The other letters of the alphabet show complete Bengali forms. The *anusāra* still retains its old form, and the *anunāsika* is used in two or three instances, e.g. *anyāns=cha* (l. 35), *kshētra-karāns=cha* (l. 36). Final forms of *ta*, *na* and *ma* are used in many cases, and the doubling of consonants with a subscript or superscript *r* is optional. The language of the record is Sanskrit. With the exception of *om om namaḥ Śivāya* at the beginning of the first line, the first twenty-eight lines contain in verse the genealogy of the Sēna kings from the moon to Vallāla-sēna.

The first verse contains an invocation to Siva in the form *Ardhanārīśvara*. The second is devoted to the praise of the Moon-God, in whose lineage the Sēnas were born. The third verse contains the important statement that the forefathers of Sāmanta-sēna ornamented the Rāḍhā country, proud of its fame for the maintenance of legal behaviour (*sad=Ichāra*), with unheard-of glory. Verses 4-13 contain the usual genealogy of the Sēna kings. Fresh information is available in verse 7, where it is stated that Vijaya-sēna defeated a king named Sāhasāṅka. It is difficult to identify this Sāhasāṅka. According to my view of the chronology of the Sēna kings the year 1119-20 A.D., which is the initial year of Lakshmaṇa-sēna's era, must also be the first year of the reign of Lakshmaṇa-sēna: therefore, according to this view, the death of Vallāla-sēna occurred in 1118-19 A.D. Vijaya-sēna, the father of Vallāla-sēna, must therefore be placed in the last decades of the 11th century A.D.² This is the earliest possible date for Vijaya-sēna. According to the other view, Vallāla-sēna died in 1168-69 A.D.,³ and Vijaya-sēna reigned during the earlier decades of the 12th century A.D. Even if we accept the earlier date, it does not make it possible to identify this Sāhasāṅka. The only possible prince with whom it is possible to identify him is Śālivāhana, also called *Sāhasāṅka*, *Niḥsaṅka-malla*, *Maṭamaṭa-siṅha* and *Kari-varsha*, who is known from the Chamba grant of his son Sōmavarma-dēva (²) and who, according to the late Dr. Kielhorn, lived "about the middle of the 11th century A.D."⁴ In Southern India the only prince who is called Sāhasāṅka in an Epigraphic record is the Rāshtrakūṭa Govinda IV,⁵ who cannot be taken to be a contemporary of Vijaya-sēna. Another Sāhasāṅka is Sindhu-rāja, the Paramāra chief of Dhārā, the brother of Vākpati-rāja II and father of Bhōja-dēva, according to the *Navasāhasāṅka-charita* of Padma-gupta. But he also belongs to the last decades of the 10th century or the first two of the 11th. It may be said that Sāhasāṅka is a synonym of Vikramāṅka or Vikramāditya. Even if we accept that, the difficulties of identification do not diminish. In North-

¹ *Journal and Proceedings of the Asiatic Society of Bengal* (New Series), Vol. X, pp. 99 and 104.

² *Memoirs*, A. S. B., Vol. V, pp. 103-07.

³ *Ep. Ind.*, Vol. VIII, Synchronistic table for Northern India, col. 7.

⁴ *Ibid.*, Vol. V, App., p. 81, note 6.

⁵ *Ep. Ind.*, Vol. VII, p. 36.

ern India Gāṅgēya-dēva is perhaps the only prince whose surname was Vikramāditya;¹ but, as he was dead before 1042 A.D.,² he cannot be said to have been the contemporary of Vijaya-sēna. The only possible person in Southern India is Vikramāditya VI of Kalyāṇi, the founder of the Chālukya-Vikrama era, who ascended the throne in 1076 A.D.³ We have not as yet come across the name Sāhasāṅka as a surname of this Vikramāditya, nor have we heard of his campaigns in Northern India. So the only possibility is the Chamba prince. In the troubled times when the last remnants of the Gurjara-Pratihāra empire in Kānyakubja or Pratihāra were being destroyed and when Chandra-dēva was trying to found the Gāhaḍavāla kingdom, Vijaya-sēna of Bengal may have come in contact with Sālivāhana somewhere in Northern India. Further information is to be found in verse 10, where it is stated that the principal queen of Vijaya-sēna was Vilāsa-dēvi. Vallāla-sēna was the son of Vijaya-sēna by Vilāsa-dēvi. Verse 14 states that the land granted as the *dakṣhiṇā* of the gift of the golden horse (*hema-dēva-dāna*) on the occasion of a solar eclipse by the mother of the king was recorded by Vallāla-sēna on a copper-plate and given to the learned Ōvāsu, i.e. Ōvāsudēva-śarman.

The inscription records the grant of the village of Vāllahitṭhā, with habitable (*vāstu*), cultivable (*nāla*), and waste (*khūla*) lands, measuring seven *bhū-pāṭakas*, nine *droṇas*, one *āḍhaka*, forty *unnānas* and three *kākus*, measured by the *nala* called *Vṛishabha-śaṅkara*; with an annual income of five hundred *Kapardḍaka-purāṇas*, in *Svalpa-dakṣhiṇa-vithi*, of the Northern Rāḍhā *maṇḍala*, of the Varddhamaṇa *bhukti*. This is the first mention in an ancient inscription of a *maṇḍala* named Northern Rāḍhā and of a *bhukti* named Varddhamaṇa. The Varddhamaṇa *bhukti* is mentioned in a new grant of Lakshmaṇa-sēna, discovered by Bābū Amūlya Charaṇa Glōsha. The village of Vāllahitṭhā was granted by Vallāla-sēna as the *dakṣhiṇā* of the golden-horse gift made by Vilāsa-dēvi, the mother of the king, on the banks of the Ganges, on the occasion of a solar eclipse (*Sūryyōparāgē*), to the *āchārya*, the illustrious Ōvāsu-dēva-śarman, son of Lakshmidhara-dēva-śarman, the grandson of Bhadrēśvara-dēva-śarman, and the great-grandson of Varāha-dēva-śarman, of the Bharadvāja *gōtra*, whose *pravaras* were *Dharadvāja*, *Āṅgīras* and *Bṛihaspati*, and who was a student of the Kauthmī *śākhā* of the *Sāma-vēda*. The name of the donee presents some difficulties. In verse 14 he is simply referred to as the learned Vāsu (*Vāsu-vidushē*);⁴ but in the prose portion, where his lineage is mentioned, his name is written "Āchārya-Śrī-Ōvāsudēva-śarmmaṇē," which may also be read as "Śrī 3 Vāsudēva-śarmmaṇē" meaning the "thrice illustrious Vāsudēva-śarmman." But in l. 63, in the verse which mentions the *dātaka* of the grant, the name occurs as "Ōvāsu" or "3 Vāsn," where we cannot take the first letter to be a numeral, because, if we do so, we shall be at a loss to explain it, as the syllable *Śrī* is absent before it. It is therefore better to take the name as Ōvāsn-dēva-śarmman. The *dātaka* of the grant was the minister of peace and war (*Sāndhivigrahika*) Hari-ghōsha, and it was issued from the victorious camp at Vikrama-pura on the 18th day of Vaiśākha of the 11th year of the king's reign.

The boundaries of the village granted are as follows :—

It was situated to the north of the river Siṅgaṭiā, which lay to the north of the *Sāsana* of Khāṇdayillā, to the north-west of the river Siṅgaṭiā, which lay to the north of the *Sāsana* of Nāḍichā, to the west of the river Siṅgaṭiā, which lay to the west of the *Sāsana* of Amvayillā, to the south of the southern boundary-wall (*Simālī*) of Kuḍumvamā, to the south of the boundary-wall on the west of Kuḍumvamā which runs to the west (*paśchima-gati*), to the west of the southern cattle track (*gōpatha*) on the south of the Āuhāgaddiā, to the south of the boundary-wall which issues from the northern cattle track of Āuhāgaddiā, runs to the west and

¹ *Ep. Ind.*, Vol. VIII, App. I, p. 16.

² *Ibid.*, Vol. VIII, App. II, p. 7.

³ *Ep. Ind.*, Vol. II, pp. 299-302.

⁴ This has to be corrected into *adit=advāsu*.

reaches to the northern boundary-wall of Surakoṇāgaḍḍiā, to the east of the eastern boundary-wall of Nāḍḍinā, to the east of half of the cattle track to the east of the Śāsana of Jālasōthī and to the east of half of the cattle track to the east of the Śāsana of Mōlāḍandī, (which runs) up to the (river of) Singaṭiā. The village granted, Vāllabhiṭṭhā, still exists in the Murshidabad district of Bengal, where it is now called Vāluṭiyā. This identification and the identification of some of the boundary villages have been made by Mr. Tārak Chandra Roy, M.A., Deputy Collector, when Subdivisional Officer of Katwa. Mr. Roy succeeded in identifying the following villages mentioned in the grant :—

- (1) Jālasōthī, a village still existing under the same name in the Murshidabad district of Bengal.
 - (2) Mōlāḍandī, a village now called Murundi in the Burdwan district of Bengal.
 - (3) Khāṇḍayillā, a village called Khāruliā at the present time, which is situated in the Burdwan district of Bengal.
- I edit the grant from the original plate.

TEXT.

[Metres: vv. 1, 2, *Śārdūlavikrīḍita*; v. 3, *Mandākrāntā*; v. 4, *Sragdharā*; v. 5, *Āryā*; v. 6, *Sragdharā*; v. 7, *Vasantatilaka*; v. 8, *Śārdūlavikrīḍita*; vv. 9, 10, 11, 12, *Vasantatilaka*; v. 13, *Śārdūlavikrīḍita*; v. 14, *Śikharinī*.]

- 1 Om¹ om namaḥ Śivāya || Sandhyā-tāṇḍava-samvidhāna-vilasan-nāndi-ninād-ormm-
bhir=nnirmmaryāda-ra-
- 2 -s-ārṇṇavō diśatu vaḥ śrēyō=rddha-nāriśvaraḥ | yasy=ārdhē lalit-āṅga-hāra-
valanair=arddhē cha bhīm-ō-
- 3 -dbhaṭair=nnāṭy-ārambha-rayair=jjayaty=abhinaya-dvaidh-ānurōdha-śramah || (1*)
Harsh-ōchchhūla-pariplavō nidhir=apām
- 4 trailōkya-vīraḥ smarō nistandrāḥ kumudākaraḥ mṛigadriśō viśrānta-mānādhayaḥ |
yasminn=abhyudite
- 5 chakōra-nagar-ābhōgē subhikṣh-ōtsavaḥ sa Śrīkaṇṭha-śirōmanir=vvijayatē dēvas=
tami-vallabhaḥ || (2*) Varisē
- 6 tasy=ābhyudayini sadāchāra-charyā-nirūḍhi-prauḍhām Rāḍhām=akalita-charair=bhū-
shayantō sṇubhāvaiḥ | Śaśva-
- 7 -d-viśv-ābhaya-vitarāṇa-sthūla-lakṣhyā-valakṣhaiḥ kirtty-ullōlaiḥ snapita-viyatō
jajñirē rājaputtrāḥ || (3*) Teshām=vain-
- 8 -sē mahaujāḥ pratibhaṭa-pritan-āmbhōdhi-kalpānta-sūrah kirti-jyōtsn-ōjjvala-śrīḥ
priya-kumuda-van-ōllā-
- 9 -sa-lilā-mṛigāṅkaḥ | āsid=ājanma-rakta-pranayi-gaṇa-manō-rājya-siddhi-pratishṭhā-śrī-
-śailaḥ satyaśīlō ni-
- 10 rupadhi-karuṇā-dhāma Sāmanta-sēnaḥ || (4*) Tasmād=ajani Vṛisba-dhvaja-charaṇ-
āmva(mbu)ja-shaṭpadō guṇ-ābharāṇaḥ |
- 11 Hēmanta-sēna-dēvō vairi-saraḥ-pralaya-hēmantaḥ || (5*) Lakṣmi-snēh-ārtta-dugdh-
āmva(mbu)dhi-valana-ṛaya-śraddhayā Mā-
- 12 -dhavēna pratyāvṛitta-pravāḥ-ōchchhalita-suradhuni-śaṅkayā Śaṅkarēṇa | haṁsa-
-śrēṇī-vilās-ōjjvalita-
- 13 -nija-pad-āhamyūnā viśvadhātṛā sutrām-ārāma-sīmā-viharaṇa-lalitāḥ kirttayō
yasya dṛisṭāḥ || (6*) Ta-
- 14 -smād=abhūd=akhila-pā(r)ttikaiva-chakravartti nirvyāja-vikrama-tiraskṛita-Sahasāṅkaḥ |
dik-pāla-chakra-pu-

¹ Expressed by a symbol.

- 15 -ṭa-bhōdana-gita-kīrttiḥ prīthvipatir=Vvijaya-sēna-pada-prakāśaḥ || (7th) Bhrāmyanti-
nām=vanāntē yad=ari-mṛi-
- 16 -ga-dṛiśāṁ hāra-muktā-phalāni chehhinn-ākinnāni¹ bhūmau nayana-jala-milat-
kajjalair=llāñchhitāni | yatnāch=chi-
- 17 nvanti darīha-kshata-charaṇa-tal-āṣṭig-vilīptāni guñjā-śrag-bhūṣhā-ramya-rāmā-stana-
kalaśa-ghan-āślēsha-lōlāḥ
- 18 pulindāḥ || (8th) Pratyādiśann=avinayaṁ prativēśma rājā vabhrāma kārmmuka-
dharāḥ kila Kārttavīryaḥ | aśy=ā-
- 19 -bhishōka-vidhi-mantra-padair=nnirītir=āṇōpitō vinaya-vartmani jiva-lōkaḥ || (9th)
Padmālay=ēva dayi-
- 20 -tā Purushōttamasya Gaur=iva vāla-rajani-kara-sēkharasya | aśya pradhāna-mahishi
jagad-iśvara-
- 21 -śya śuddhānta-mauli-manir=āsa Vilāsi-dēvi || (10th) Ēshā sutarā su-tapasāṁ
su-kṛitair=asūta Vallāla-sēnam=a-
- 22 -tulāṁ guṇa-gauravena | adhyēsta yaḥ pitar=anantaram=ēka-virah śimbhāsan-ādri-
śikharam nara-dēva-
- 23 -śimhaḥ || (11th) Yasy=āri-rāja-sisavaḥ śavar-ālayēśhu vālair=alika-nara-nātha-padē
śbhishiktāḥ | driptāḥ pramōda-
- 24 -tareḥ-kṣhanayā jananyā niśvasya vatsalatayā sa-bhayaṁ nishiddhāḥ || (12th)
Kṛitāḥ prāṇa-trīṇa-vyayōna rabha-
- 25 -sād=āliṅgya vidyādharir=ākalparō viharanti nandana-van-ābhōgēśhu samsaptakāḥ
Ity=ālōchya nripaiḥ
- 26 smara-praṇayit-ābhikarīḥ śritāḥ svar-vvadhū-nētr-ēudivara-tōraṇ-āvali-mayō yasy=
āsi-dhārā-pathaḥ || (13th)
- 27 Dadānā sauvarṇṇam turagam=uparīgē (ś)mva(mba)ra-manēr=yad=aśy=ōśasrākshic=
ahani janani śasana-padam |
- 28 nripas-tāmr-ōtkīrṇam tad=ayam=aditō² Vāsu-vidushē satām dainy-ōttāpa-prasāmana-
phal-ikūlajaladāḥ || (14th)
- 29 Sa khalu śri-Vikramapura-samāvāsita śrimaj-jayaskandhāvarāt | Mahārājādhirāja-
śri-Vijaya-
- 30 -sēna-dēva-pādānudhyāta-paramēśvara-paramamāhēśvara-paramabhaṭṭāraka-mahārāj-ādhi-
rāja-śri-
- 31 -mad-Vallāla-sēna-dēvaḥ kuśali samupagatāśēsha-rāja-rājanyaka-rājñi-rāṇaka-
rājaputtra-rājā-
- 32 -mātya - purōhita - mahādharṇmādhyaśha - mahāsāndhivigrahika - mahāsēnāpati-
mahāmudrādhikṛita-

Second Side.

- 33 antaraṅga-vrihaduparika-mahākṣapaṭalika-mahāpratihāra-mahābhōgika - mahāpi[1]upati-
mahā-
- 34 -gaṇastha-daussādhika-chaurōddharāṇika-naū-vala-hasty-aśva-gō-mahish-āj-āvik-ādi-vyap-
ritaka-gaulmi-
- 35 -ka-daṇḍapāśika-daṇḍanāyaka-vishayapaty-ādīn anyāms=cha sakala-rāja-pād-
-ōpajivinō śdhyaksha-pra-
- 36 -chār-ōktān ih-ākīrttitān chaṭṭa-bhaṭṭa-jāṭṭyān janapadān kshētrakarāms=cha
vrā(brā)hmaṇān vrā(brā)hma-

¹ Read °kīrṇāni.

² Read °adit=au.

[illegible]

[illegible]

- 37 -pōttarān yath-ārham mānayaṭi vō(bō)dhayati samādisati cha | matam=astu
bhavatām | yathā śrī-Varddhamāna-bhukty-antaḥ-
- 38 -pāṭiny=Uttara-Rāḍhā-maṇḍalē Svalpa-dakṣhiṇa-vithyām Khāṇḍayillā-śāsan-ōttara-
sthita-Siṅgaṭiā-nady-u-
- 39 -ttarataḥ Nāḍichā-śāsan-ōttarastha-Siṅgaṭiā-nadi-paśchim-ōttarataḥ Amvayillā-
śāsana-paśchima-sthi-
- 40 -ta-Siṅgaṭiā-paśchimataḥ Kuḍumvamā-dakṣhiṇa-simāli-dakṣhiṇataḥ | Kuḍamvamā-
paśchima-paśchima-gati-
- 41 -simāli-dakṣhiṇataḥ | Āūhāgaḍḍiā-dakṣhiṇa-gōpatha-dakṣhiṇataḥ tathā Āūḍāgaḍḍiy-
ōttara-gō-
- 42 -patha-niḥsrita-paśchima-gati-Surakōṇāgaḍḍiākiy-ōttar-āli-paryanta-gata-simāli - dakṣhi-
ṇataḥ Nāḍi-
- 43 -nā-śāsana-pūrvva-simāli-pūrvvataḥ Jalaśōthi-śāsana-pūrvva-stha-gōpath-ārdha-
pūrvvataḥ Mōlādandi-śāsana-
- 44 -pūrvva-sthita-Siṅgaṭiā-paryanta-gōpath-ārdha-pūrvvataḥ | Ēvam chatuḥ-sim-
āvachchhinnaḥ Vāllabhiṭṭhā-grāmaḥ śrī-
- 45 -Vṛishabha-śāṅkara-nalēna sa-vāstu-nāla-khilādibhiḥ kāka-tray-ādhika-chatvārimśad-
uṇmāna-samēta-
- 46 ādhaka-nava-drōṇ-ōttara-sapta-bhū-pāṭak-ātmakaḥ pratyavda(bda)m kaparddaka-purāṇa-
pañcha-śat-ōtpattikaḥ
- 47 sa-sāṭa¹-viṭapaḥ sa-gartt-ōsharaḥ sa-jala-sthalaḥ sa-guvāka-nārikēraḥ sahya-daś-
āparādhah pariḥpi-
- 48 -ta-sarvva-piḍaḥ tṛiṇa-pōti²-gōchara-paryantaḥ a-chaṭa-bhaṭṭa-pravēśaḥ a-kiñchit-
pragrūhyah samasta-rāja-bhō-
- 49 -gya-kara-hiraṇya-pratyāya-sahitaḥ | Varāhadēva-śarmmaṇaḥ prapauttrāya Bha-
drēsvara-dēva-śarmmaṇaḥ pauttrā-
- 50 -ya Lakshmidhara-dēva-śarmmaṇaḥ puttrāya Bharadvāja-sagōtrāya Bhāradvāj-
āṅgīrasa-vārhaspatya-pravarāya
- 51 Sāmavēda-Kaūthuma-śākhā-charaṇ-ānushṭhāyinē āchāryya-śrī-Ōvāsudēva-śarmmaṇē
asman-mātri-śrī-
- 52 -Vilāsa-dēvibhiḥ sura-saritē sūry-ōparāgē datta-hēm-āśva-mahādānasya dakṣhiṇātven=
- 53 mātā-pittēr=ātmanas=cha puṇya-yaśōsbhivridbhayē ā-chandr-ārkkam kṣhiti-
sama-kālam yāvat
- 54 bhūmi-chchhidra-nyāyēna tāmraśāsanikṛitya pradattō samābhiḥ | ato bhavadbhiḥ
sarvvair=ē-
- 55 -v=ānumantavyam | bhāvibhir=api bhū-patibhir=apaharaṇē naraka-pāta-bhayāt pālanē
dharmma-gau-
- 56 -ravāt pālaniam | bhavanti ch=ātra dharmm-ānuśāsinah ślōkāḥ | Vahubhir=
vvasandhā dattā rājabhi-
- 57 -s=sagar-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya tadā phalam ||
[15*] Bhūmim yah pratigrihṇāti yaś=cha bhū-
- 58 -mim prayachchhati | ubhau tau puṇya-karmmaṇau niyataṁ svargga-gāminau ||
[16*] Āsphōṭayanti pitarō va-
- 59 -lgayanti pitāmahāḥ | bhūmi-dātā kulē jātaḥ sa nas=trātā bhaviṣyati ||
[17*] Shashṭim varsha-sahasrāpi svarggē
- 60 tiṣṭhāti bhūmi-daḥ | ākṣhēptā ch=ānumantā cha tāny=ēva narakam vrajēt ||
[18*] Sva-dattām para-dattām=vā yō harēta

¹ May also be read *sa-jhāṭa*, but *sa-sāṭa* is the reading of other Sēna grants.² May also be *yūti*.

- 61 vasundharām | sa viśvāyām kṛimīr=bbhūtvā pitṛibhiḥ saha pachyatē || [19*]
 Iti kamala-dal-āmvu(mbu)-vindu-lōlām śrīya-
 62 -m-anuchintya mannashya-jivitaṁ cha | sakalam=idam=udāhṛitaṁ cha vu(bu)-
 ddhvā na hi purushaiḥ para-kīrtitayō vilōpyāḥ || [20*] Jita-
 63 -nikhila-kshitipālāḥ śrīmad-Vallālasēna-bhūpālāḥ | Ōvāsu-śāsanē=kṛita dūtāṁ
 Harighoṣha-sāndhivigrahikam || [21*]
 64 Saṁ || Vaiśākha-dinē 16 Śrī ni || Mahāsām Karaṇa ni ||

TRANSLATION.

Om ! Om ! adoration to Śiva.

V. 1. May Arddhanārīśvara (a form of Śiva, half male, half female), in (one) half of whose body, by the trembling caused by the movement of beautiful limbs, and in (the other) half by the force of the beginning of the dance, which was extraordinary as well as terrible, the double labour of acting is successful (or victorious), bestow prosperity on you, making the ocean of delight to overflow by the waves of sound of the Nāndī (a preliminary song of blessing) arising at the beginning of the evening dance of Śiva (*tāṇḍava*).

V. 2. He, the crest-jewel of Śiva (*Śrīkaṇṭha*), the god (who is) the beloved of night (*tamī-vallabha*), is prosperous : on whose rise the receptacle of water (ocean) becomes restless on account of increased joy, the god of love (*Smara*) becomes a hero in the three worlds, multitudes of white water-lilies become sleepless, the deer-eyed ones (ladies) forsake sulking, there is a rejoicing on account of plenty throughout the city of *Chakōra* birds.

V. 3. In his rising family were born princes (*rājaputtrāḥ*), ornamenting the Rāḍhā country, illustrious on account of excessive practice of good behaviour (*sadāchāra*), with a dignity not felt or seen before, whose principal aim was to grant protection to the universe constantly, who had flooded the sky by the waves of their white fame.

V. 4. In their family was born the truthful (and) mighty Sāmanta-sēna, who was a guileless receptacle of pity, who was like the illustrious mountain (*Himālaya*)¹ in making his friends, who were devoted to him for ever, realise the objects of their realms of fancy, who was the moon for the festive blossoming of the water-lilies, i.e. those dear to him, whose royal dignity was made radiant by his fame, which was like moon-light, (and) who was like the Sun at the end of the *Kalpas* (i.e. at the time of the deluge)² to the ocean of troops of his enemies.

V. 5. From him was born Hēmanta-sēna-Dēva who was a bee to the lotus-feet of him with the bull-standard (Śiva, whose *vāhana*, or emblem, was the bull), whose qualities were his ornaments, (and) who was like the destructive winter to his pond-like enemies :

V. 6. The masses of whose beautiful fame, which had travelled up to the confines of Indra's garden, were seen by the creator of the Universe (*Viśva-dhātṛi*) proudly as the line of geese, which by its movement had made his own realm radiant ; by Śaṅkara, with fear, as the returning (and therefore) overflowing stream of the Ganges ; (and) by Mādhava, with belief (i.e. trust or assurance), as the moving ocean of milk attracted by love for (his daughter) Lakshmi.

V. 7. From him was born the lord of Earth called Vijaya-sēna, who was the overlord of all other kings, who had outshone Sāhasāṅka (*Vikramāditya*) by his deceitless prowess, whose fame was sung in the cities of the protecting deities of the cardinal points (*Dikpālas*).

V. 8. Torn and scattered on the earth from the necklaces belonging to the deer-eyed ones (i.e. womenkind) of whose (Vijaya-sēna's) enemies, as they (the women) wandered in the middle of the forest, the Pulindas, longing to embrace closely the breasts of their beautiful women ornamented with garlands of *guñjā* beads, were carefully collecting the pearls (taking the pearls

¹ This mountain is supposed to contain all sorts of precious things upon which people come unexpectedly.

² At the time of the deluge twelve suns rise and dry up the mass of water.

to be *guñjā* seeds because they were) partly besmeared with the blood from wounds made in the soles of the feet by *darbha* grass, and partly by the collyrium (of the eyes of the ladies) mixed with tears.

V. 9. It is said that king Kārtavīryya went into every house, holding (his) bow in hand, checking unrighteousness; but by the mere *mantra* recited at the time of his (Vijaya-sēna's) coronation all living beings, being freed from affliction, were placed in the path of righteousness.

V. 10. Vilāsa-dēvi was the principal queen (and) the crest-jewel of the ladies' quarter of this lord of the earth, as Padmālayā (*Lakṣmī*) was the wife of Purushōttama (*Vishṇu*) and Gauri was of him whose crest was the young moon (*Śiva*).

V. 11. She (Vilāsa-dēvi) by the merit acquired by great austerities gave birth to a son (named) Vallāla-sēna, incomparable in virtue and dignity, who, a pre-eminent hero, a lion-like lord of men, ascended the high throne, which was like a mountain peak, after his father.

V. 12. The children of kings who were his enemies, while living in the houses of Śavaras, being crowned in pretence as kings by children (and) become proud, were seen by their mothers, with eyes atremble through joy and with sighing were forbidden through fear due to affection.

V. 13. The *Samsaptakās* (the well-known heroes of the Mahābhārata), impetuously embracing heavenly damsels purchased at the cost of their lives, which were (held as cheap as) grass, disport themselves in the Nandana forest till the end of the *Kalpas*,—this being considered, the way of his (Vallāla-sēna's) sword, which was like a series of gateways, with blue lotuses consisting of the eyes of heavenly brides, was entered by kings, whose fearlessness was instilled by the god of love (*Smara*).

V. 14. The donative grant (*śāsana-pada*) which the mother of this (king) gave (as *lakṣhṇā*) on the occasion of the gift of the golden horse on the day of a solar eclipse this king, who is to the good a cloud out of season for quenching the pains of poverty, gave, engraved on copper, to the learned Ōvāsu.

(Here follow the terms of the grant, the particulars concerning the estate granted, the name, genealogy, etc., of the donee, and the usual admonitory verses.)

NO. 11.—SANGOLI PLATES OF HARI-VARMAN: THE 8TH YEAR.

By K. N. DIKSHIT, M.A., POONA.

These copper-plates, three in number, were first handed over to me, and subsequently presented¹ to the Prince of Wales Museum of Western India, Bombay, by Mallappa Īśvarappa Baḷigār, inhabitant of the village of Sangolī or Sangolī, on the river Malaprabhā, in the Sampaḡaum Tāluk of the Belgaum District,—a place well known in the annals of modern Karnatic history, as the native place of Rāyappa² Nāyak, a rebellious retainer of the Desai of Kittūr, who caused a considerable amount of trouble in 1829 A.D.

The owner is a coppersmith, and that might account for the plates coming into his possession. He says, however, that they are his ancestral property, for the last three or four generations, and he hoped to find in them a record of ancient times, conferring on his ancestors the 'Deśgat' of the country around Bāgalkōṭ in the Bijapur District, from which place he says his grand-father came down and settled at Sangolī. The grant may, therefore, have been brought

¹ It was through the good offices of Mr. G. L. Gajendragadkar, B.A., Mamlatdar, Sampaḡaum Tāluka that the owner, after much persuasion, consented to present the plates, which he said he was in the habit of worshipping daily.

² See the ballad describing the rebellion, published in *Ind. Ant.*, Vol. XIV, pp. 293 ff.

from that part of the country ; but the present *provenance* is quite in keeping with the known extent of the Kadamba dominions, Halsi or Palāsikā, one of the secondary Kadamba capitals being only 24 miles away from Sangolī.

The plates are three in number, rectangular with corners slightly rounded off, flat without raised rims, of uniform thickness and equal dimensions, each being $8\frac{1}{4}$ " long \times $2\frac{3}{4}$ " broad. Through a hole in each plate, $1\frac{1}{2}$ " in diameter, passes a heavy ring, $2\frac{1}{4}$ " in diameter. There is no emblem on the ring. Of the first and last plates only one side, of the middle one both sides, are inscribed. All the inscribed sides contain five lines each, except the reverse side of the middle plate, which contains six.—The letters are engraved with sufficient care, and are deep enough, except in places, where they are completely lost. They do not, however, show through the reverse. The average length of each letter is $\frac{1}{4}$ ". The plates together with the ring weigh about $2\frac{1}{4}$ lbs.

The alphabet closely agrees with that of all the other Kadamba grants, and is thus regular for the period and locality to which the grant refers itself. Comparing particularly with the other¹ two grants of Hari-varman, from Halsi, I find that the alphabets are identical in all the three grants, except the letters *ga*, *ta* and *sa*, which show a distinct loop at the bottom in the Halsi grant issued in the fifth year of the reign, which proves that both forms were in vogue at the period. Of individual *akṣaras* from the present grant the form of *a* in line 1 is noteworthy owing to the loop ; also the form of *ka* in l. 9, which has instead of a complete vertical line an oblique stroke up to the horizontal line and below it the vertical line as usual from the centre downwards. This form of *ka* has its origin in the late Kadamba period, and it continues to early Chalukya times.

The language is Sanskrit, the whole grant being in prose, except the first benedictory stanza and the usual verses at the end. The attributes employed to describe the Kadamba kings in general and Hari-varman in particular are such as are found in other Kadamba grants, except *Parama-māhēśvara*, which is worthy of note. The epithet *Śrī-nīlambānām* in l. 4 is introduced before *Kadambānām* merely to serve the purpose of alliteration, as other phrases² are introduced in so many other Kadamba grants. Another attempt at alliteration may be traced in the final obeisance to the three Brahmanical deities, i.e., *Namō Hṛi-Hara-Hiranyagarbhēbhyah* l. 21.

As regards orthography, we find the doubling of the preceding consonant before *ya*, as in *anuddhyānā°* l. 2, *svāddhyāya* l. 3, and before *ra*, as in *sa-gōttre°* l. 12, *sa-gōtrāya* ll. 14, 15. But, on the other hand, we find *sa-gōtrānām* l. 3, *sa-gōtrēbhyah* ll. 10-13, *sa-gōtrāya* l. 15. The consonant following *ra* is often doubled, as in *Śambhur=vvī°* l. 1, *charchchā* l. 3, *kīrttiḥ* l. 6, *Hari-varmmā* l. 7, *pravarddha°* l. 8, *Atharvva-* l. 9, *dharma-karmma* l. 9, *śarmma* ll. 10-15, *-paharttā* l. 17, *Bakubhīr=vvā°* l. 18 ; but not in *Dharma°* l. 5, *Garga-* l. 12, *śarma* ll. 12, 14. The use of the class nasal is preferred to that of an *anusvāra* in the body of a word, while the latter is retained at the end of a word, the only exceptions being *viśvēśhān=ja°*, *jagatām=patih* l. 1, *sa-pānīyan=Te°*, *Tēdāva-grāman=datta-* l. 16, and *uktañ=cha* l. 18. The final *Visarga* is as often as not changed into the following sibilant ; e.g. *anidhanaś=Śambhu°* l. 1, *dikshitaś=śruta-* l. 6, *Māhēśvaraś-Śrī°* l. 7, *Yaśaś-śarmma* l. 13, *rājabhīś=Saga°* l. 18 ; but *rājah sakala-* l. 6, *°bhyah sva-dharma-* l. 9, *°bhyah Śiva-* l. 10, *°bhyah Śravishtḥa-* l. 13. The *Jihvāmūliya* is not used ; the *Upadhmāniya* is used twice ; e.g. *-kīrttiḥ prajā-* l. 6, *-paraḥ parama-* l. 7. The *Samdhi*

¹ *Ind. Ant.*, Vol. VI, pp. 29 and 31.

² Cf. the following expressions, occurring in juxta-position with *Kadambānām* ; viz., *sad-dharma-sad-ambānām*, *Ind. Ant.*, Vol. VI, p. 26 ; VII, 35 ; *āśritāmbānām* [*Epi. Carna.*, Vol. VIII, p. 12] ; *āśrita-jan-ambānām* [*Ind. Ant.*, Vol. VII, p. 33] ; *prajā-sādharan-ambānām* [*Ind. Ant.*, Vol. VI, p. 23] ; *ādi-kāla-rājaraṣi-bimbānām* [*Ind. Ant.*, Vol. VII, p. 33] ; *vibudha-pratibimbānām* [*Ind. Ant.*, Vol. VII, p. 37].

rules are often violated; e.g. -*nām anēka* l. 4, -*saṃvatsarē aśva°* l. 8, -*ṛiddhayē Atharva-* l. 9, -*śarmabhyāḥ Garga-* l. 12, °*gōtrēbhyāḥ Viṣṇu-* l. 12, °*bhyāḥ Yaśaś-* l. 13, °*bhyāḥ Chaūliya-* l. 14. The wrong class nasal is used in *Vaikuntha-* l. 11, which ought to be *Vaikunṭha-*. The word *Chaūliya*, l. 14, perhaps stands for *chauliya*.

The plates record a grant by king Hari-varman of the early Kadamba dynasty of Vaijayanti. Since the publication of the Halsi¹ and Devagere² grants, which were the first to come to light, our knowledge of the dynasty has vastly improved, owing to the publication of seven³ more copper-plate grants, and two⁴ stone inscriptions, all from Mysore territory; so that now we are in possession of a genuine account of the origin, as well as a fairly certain genealogy for the family, thanks to the excellent paper⁵ by Dr. Kielhorn on the Tālagunda pillar inscription. From the earliest known grants Dr. Fleet was led to believe that the Kadambas were followers of Jainism;⁶ but all the records from Mysore since brought to light show that not only did they worship Brahmanical deities, and highly respect the Brahmans, but they were themselves linear descendants of a Brāhmaṇa. The more probable conclusion is that the Kadambas were very tolerant in religion, favouring with donations, now one sect, now another. On careful examination of all the published records we find that from Kākutṣtha-varman down to Hari-varman every king granted donations to Jaina ascetics, as well as to Brāhmaṇas.

The grant was issued from Vaijayanti, the modern Banavāsi in the Sirsi Tāluka of the North Kanara District. The donees were 23 Brāhmaṇas of 8 different *gōtras*, all well versed in the *Atharva-vēda*. Some of the *gōtra* names are very unusual, e.g. Kaimbala, Kālāśa, Śrāviṣṭha, Valandata, Chaūliya. The fact may also be noted that there are very few Brāhmaṇas belonging to the *Atharva-vēda* at present in the Deccan, and Bombay Karnatic. The village granted was Tēdāva, of which no particulars are given, and which cannot be identified.

The date is given as the New Moon day (*Amāvāsyā*) of the month Āśvina, during the eighth regnal year of Hari-varman. This in itself would have given us no more data for fixing the chronology than the other Kadamba inscriptions supply; but the further specification of the date as *Vishupē*, no doubt, helps to some extent in doing so. Let us see how we can make use of this clue.

It is admitted on all hands that the Kadamba rule in the Deccan was displaced by the Chalukyan, some time before 570 A.D., and that Hari-varman, who must have been one of the last Kadamba princes, if not the very last, cannot be placed earlier than about the end of the first half of the sixth century A.D. On this hypothesis I began to calculate whether the *Amāvāsyā* in the month of Āśvina coincided with *Vishupa* or *Tulā-Saṅkrānti* (autumnal equinox) during any year about the same period. On consulting *Dīwān Bahādur* L. D. Swāmikannu Pillai of Madras, I found that during the whole of the sixth century A.D. there were only three years in which the above astronomical phenomenon occurred; viz., during A.D. 507, 526 and 545. The first of these years is out of the question, as being too early for Hari-varman. Of the other two I think the year 545 is more probable than the year 526, as in the former case we should not have to leave a large gap unaccounted for, between the periods of Kadamba and Chalukya ascendancy. However, it is not unlikely that the year was 526. The date of the present grant must therefore be either Tuesday, the 22nd September 526 A.D., or Thursday, the 21st September 545 A.D.

¹ *Ind. Ant.*, Vol. VI, pp. 22-32.

² *Ind. Ant.*, Vol. VII, pp. 33-38.

³ *Ep. Ind.*, Vol. VI, pp. 14, 18; *Ep. Ind.*, Vol. VIII, p. 146; *Epi. Carua.*, Vol. IV, p. 136; Vol. V, p. 594; Vol. VI, p. 91; Vol. VIII, p. 12.

⁴ *Ep. Ind.*, Vol. VIII, p. 24; *Epi. Carua.*, Vol. VIII, p. 167.

⁵ *Ep. Ind.*, Vol. VIII, pp. 24 ff.

⁶ *Ind. Ant.*, Vol. VI, p. 22.

These conclusions admit of an independent corroboration. Dr. Fleet has recently published an article,¹ in which he states that the Pennkonḍa copper-plate grant of the Western Gaṅga Mādhava II. is perhaps the first genuine record of the Gaṅgas, which he would assign on palæographic grounds to about 475 A.D. Now, assuming that the same Gaṅga king Mādhava II. was married² to a sister of the Kadamba Mahārāja Kṛishṇa-varman I., we may easily consider Kṛishṇa-varman I. to have lived about 475 A.D. and his elder brother Śānti-varman at a slightly earlier date, say 470 A.D. If we test the accuracy of our assumed dates for the present grant in this light, we find that in one case we leave a space of about [526-470]=56 years or so, and in the other of about [545-470]=75 years or so, to be bridged over by three generations, as Hari-varman was the great-grandson of Śānti-varman, grandson of Mrigēśa-varman and son of Ravi-varman. The assumption, involving a gap of about 75 years for the three generations, is the more probable, as the average period for a generation is in India calculated to be 25 years. So 545 A.D. is the most probable date for our record. The date of accession for Hari-varman, on this assumption, would be 538 A.D.

The accompanying plates have been prepared from impressions taken for me by the office of the Superintendent, Archaeological Survey, Western Circle, Poona.

TEXT.³

[Metres: vv. 1-3, *Anuṣṭubh Śloka*.]

First plate.

- 1 Jayati dhruva-bāl-ēndu-jatā-makṣa-maṇḍanaḥ⁴ [l] anādy-anidhanaś-Sambhur-
vvi[s]vōśhā[ñ]-jaga[tā]m-[patiḥ] [|| *]
- 2 'Vijaya-Vaijayantyām Svāmi-Mahāsēna-mātri-gaṇ-ānuddhyān-ābhishiktānā[m]
- 3 Mānavya-sa-gotrāṇām Hārīti-putrāṇām pratikṛita-avādhyāya-charchchā-
- 4 pārāṇām Śrī-nitambānām Kadambānām anēka-janmānta[r-ō]
- 5 pachita-vi[pu]la-p[u]ṇya-skandha-yaśasā[m] sākṣhā[d iva] Dharma-

Second plate; First side.

- 6 rājāḥ sakala-di[g-an]tar-ōdit-āmala-kīrttiḥ=prajā-rakṣhaṇa-dikṣhitāś-śrūta-vinaya-
- 7 pavitrita-śarīrō dvijāti-śuśrūṣhā-parah-parama-Māhēśvaraś-Śrī-Harivarmma
- 8 pravaraddhamāna-rājya-āshtama-samvatsarē Āśvayuj-āmāvāsyāyām viśhupō
- 9 sva-kul-ābhivṛiddhayē Atharva-vēda-pāragēbhyah sva-dharmma-karmma-niratēbhyah
- 10 Kaimbala-sa-gotrēbhyah Śiva-śarmma-Prajāpati-śarmma-Dhātṛi-śarmma-Nan[d]i-śarmma-
Dharmma-

Second plate; Second side.

- 11 [śarm]mabhyah Kālāśa-sa-gotrēbhyah Vaikuntha⁵-śarmma-Vasu-śarmma-Nāga-
śa[r]mma-[Ma*]ṇḍana-śarmmamabhyah

¹ *Journal of the Royal Asiatic Society*, July 1915, pp. 471 ff.

² No less than four copper-plate grants mention this relation between the Gaṅgas and Kadambas; and, though the records are held to be spurious, there is no reason why the alleged alliance should be considered fictitious. The identity of Kṛishṇa-varman can be established from the fact that he is said in all the records which refer to him to have performed the celebrated Āśva-mēdha sacrifice (vide *List of Southern Inscriptions, Ep. Ind.*, Vol. VII, Nos. 112-115).

³ From the original plates and a set of impressions.

⁴ Read *makṣa*; cf. *Ind. Ant.*, Vol. VI, p. 86; Vol. VII, p. 35; *Ep. Carna.*, Vol. IV, p. 136; perhaps the word was more common then in the form *makṣa* than as *makṣa*.

⁵ The word *Siddham* is written in the margin opposite l. 2.

⁶ Read *Vaikuntha*.

ii b.

ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णार्जुनसंवादे ॥
 अथ कुरुक्षेत्रे भगवत्पश्यन्
 कुरुविराट्पुत्रं ॥
 ॐ नमो भगवते वासुदेवाय ॥
 श्रीकृष्णार्जुनसंवादे ॥
 अथ कुरुक्षेत्रे भगवत्पश्यन्
 कुरुविराट्पुत्रं ॥

172.

(The page contains handwritten text in Devanagari script, which appears to be bleed-through from the reverse side of the leaf.)

2 4 6 8 10

Handwritten text in Brahmi script, likely a record of land grants or administrative matters. The text is arranged in several lines, with some characters appearing to be in a different script or dialect. The plate is numbered 2, 4, 6, 8, and 10.

Handwritten text in Brahmi script, continuing the record. The text is arranged in several lines, with some characters appearing to be in a different script or dialect. The plate is numbered 2, 4, 6, 8, and 10.

- 12 Garga-sa-gōtrēbhyah Vishṇu-śarmma-Prajāpati-śarmma-Pitri-śarmabhyah Kō(Kān)tsa-sa-gōtrēbh[ya]h
 13 Kumāra-śarmma-Tvashtṛi-śarmma-Skanda-śarmma-Varuṇa-śarmabhyah Śrāvish[tha]-sa-gōtrēbhyah Yaśas-śarmma-[Ā]-
 14 yya-śarmma-Paśupati-śarmma-Mitra-śarmabhyah Chaūliya-sa-gōtrāya Vana-śarma[nē]
 15 Valandata-sa-gōtrāya Prajāpati-śarmmanē Kāśyapa-gōtrāya Kumāra-śarmma[nē]
 16 a-āṣṭādaśa-pravibhāgaṁ sa-dakṣiṇaṁ sa-pāṇiyan=Tēdāva-grāmau=dattavān [!*]

Third plate.

- 17 Yō=sy-āpa[hart]t[ā] sa pañcha-mahā-pātaka-samyuktō bhavati [!] Rakshi[tā] cha p]uṇya-phala-
 18 bhāg=bhavati [!*] uktañ=cha [!*] . Bahubhir=vvasudhā bhuktā rājabbis=Sagarā-dibhiḥ [!*] yasya ya[sya]
 19 yadā bhūmis=tasya tasya tadā pbalaṁ [! *] Sva-dattām para-dattām vā yō harēta [vasu]-
 20 ndharām [!*] shashti-varsha-sahasrāṇi narakē pachyatē tu sah [! *] Siddhir=astu [!*]
 21 [Namō] Ha[r]i-Ha[ra-Hi]raṇya-gabhbhyah¹ [!*] Svasti prajabhyaḥ² [!*]

TRANSLATION.

(L. 1) Victorious is (*the god*) Śambhu, lord of all the worlds, on whom the crescent-shaped (*lit. young*) moon is a steadfast ornament crowning his matted hair, and who has neither beginning nor end.

(ll. 2-5) Success! In the victorious (*city of*) Vaijayanti, (*in the family*) of the Kadambas, who were consecrated in meditation upon the Lord Kārttikēya and the host of (*his*) mothers; who belong to the Mānavya gōtra (*lineage*) and are descendants of Hāriti; who studied³ the requital (of good and evil) as their sacred text and were well-versed in that; who are the (*very*) hips⁴ of the goddess of wealth, and who are famed to have stored immense religious merit throughout a succession of former births,

(ll. 5-7) the illustrious Hari-varman,—who is Lord Dharma⁵ incarnate, as it were, whose unspotted fame has pervaded all the different quarters, who has been initiated into (*the vow of*) protecting the subjects, whose body has been sanctified by means of learning (*combined*) with modesty, who is intent on the service of the Brāhmaṇas (*lit. twice-born*), and who is a great devotee of the mighty god (*i.e.* Śiva)—

(l. 8) in the eighth year of his flourishing reign, on the New Moon day of Āśvina on the (autumnal) equinox

(ll. 9-16) gave, for the prosperity of his dynasty, the village of Tēdāva, with all its eighteen subdivisions, along with water and (*money as*) Dakṣiṇā, to (*the following Brāhmaṇas*), who have thoroughly mastered the Atharva-vēda, and who are devoted to their religious duties and rites, by name Śiva, Prajāpati, Dhātṛi, Nandi, and Dharmma of the Kaimbala gōtra; Vaikuṇṭha, Vasu, Nāga, and Maṇḍana of the Kālāśa gōtra; Vishṇu, Prajāpati and Pitri of the Garga gōtra; Kumāra, Tvashtṛi, Skanda, and Varuṇa of the Ketsa gōtra; Yaśas Ayya, Paśupati and Mitra of the Śrāvishṭha gōtra; Vana of the Chaūliya gōtra, Prajāpati of the Valandata gōtra, and Kumāra of the Kāśyapa gōtra.

¹ Read °garbhābhyaḥ.

² Read prajābhyaḥ.

³ I follow Dr. Kielhorn in translating the difficult phrase pratikṛita³ (*Ep. Ind.*, Vol. VI, p. 17).

⁴ The meaning is that the Kadambas constituted the very bulk of the goddess of wealth; *i.e.* they were very rich.

⁵ The god of righteousness, viz. Yama; or Yudhishthira, the renowned king.

tasmāt (l. 22). There is the usual confusion in the writing of the sibilants; cf. *bhabhāsē* for *babbhāsē* (l. 17), *bhūyaśē śrēyaśē* for *bhūyasē śrēyasē* (l. 54), *śaśāsa* for *śaśāsa* (l. 27), *chatu-sīmā* for *chatus-sīmā* (l. 84) and *śishya* for *śishya* (l. 86, 87). It is interesting to note that in the Poḍavūr and Kāṭṭapaṭṭa grant¹ of the same king six years earlier we find *śishya* written for *śishya* (l. 82). Thus all three letters *śa*, *sa*, *sha* were used indiscriminately. The influence of the Dravidian languages in the pronunciation of Sanskrit words is clear in *tām̐bra* for *tāmra* in l. 93, and in *varusha* for *varsha* in l. 96. Udayambākam, the name of the village granted, is spelt Wudayambākam as the result of the same influence.

The inscription records the grant of Udayambākam, a village near Tirukkalukkunṇam in the Chingleput district, by Kṛṣṇadēva Rāya of the second Vijayanagara dynasty to Sadāśiva Sarasvatī, the disciple of Chandrasēkhara Sarasvatī of the Śaṅkarāchārya maṭha at Conjeeveram.

It is noteworthy that in this grant, and in that of Poḍavūr referred to above, there is no special purpose for which the grant was made, as in the grant of Vijaya-Gaṇḍagōpāla²—which expressly says that it was made ‘for the attainment of the highest *dharma*’ ‘by feeding 108 Brāhmans every day.’ The terms of the gift are the same as those given in the other plates of the king. It is curious that, though the gift was made to the Āchāryas of the maṭha and their descendants in the apostolic line, it is not made inalienable, as we should have expected; ‘*Bhōktuṁ dātum chāpi nij-ēchchhayā*’ (v. 41).

The date of the grant is Śaka 1450, the cyclic year Virōdhin, month Vaiśākha, constellation Viśākhā, and *tithi* Pūrṇimā.

Many of the names of places given in the grant correspond to the names of villages in the district of Chingleput:

‘Tirukkalē-kunnarēndāru’ is probably the modern Tirukkalukkunṇam,³ ‘the hill of the sacred kites,’ which is much resorted to as a place of pilgrimage, or may it be Tirukkalikkāḍu in the Conjeeveram Taluk?

Kaṭattūr is another name for Oṭṭirākkam, five miles from Chingleput town, and a station on the South Indian Railway.

Maṇappākkam is an insignificant village, a mile from Kaṭattūr.

Udayambākam, the object of our grant, is about 4 or 5 miles from Kaṭattūr.

Kshira-nadi is the Sanskrit name of the Pālār river.

Prallayannūr is the modern Paiayanūr in the Madurāntakam Sub-District.

Puṇyapaṭṭu is Pannampattu in the Chingleput Sub-District.

The name of the donee is Sadāśiva Sarasvatī, a pupil of Chandrasēkhara Sarasvatī. Chandrasēkhara and Chandrachūḍa are variant forms of the same name. Further, the name Chandrasēkhara in our grant is probably an engraver’s error for Chandrachūḍa. The metre requires the latter form: ‘*Chandrasēkhara-sarasvatyās śishyāy-āmita-tējasē*’ has one syllable more than is allowed by the rules of metre in the *pāda* of an Anuṣṭubh verse. If we read Chandrachūḍa for Chandrasēkhara, there is no such metrical difficulty. If so, the donee Sadāśiva of our grant was a pupil of Chandrachūḍa, the donee in the earlier grant of the same king.⁴ Some time in the interval between the two grants (1521 and 1527 A.D.) Chandrachūḍa must have died, and his disciple Sadāśiva must have succeeded him. Thus we get the names of four successive teachers of the maṭha, as mentioned by us in our introduction to the grant of Vira-nṛsiṃha Rāya.⁵ In connection with the latter grant we have

¹ *Ep. Ind.*, Vol. XIII, pp. 122 ff.

² *Ep. Ind.*, Vol. XIII, p. 194.

³ Tirukkalukkunṇam is in Kaṭattūr-kōṭṭam. See the inscriptions of that place edited in *Ep. Ind.*, Vol. III, No. 38.

⁴ *Ep. Ind.*, Vol. XIII, pp. 122 ff.

⁵ *Ep. Ind.*, Vol. XIV, pp. 231 ff.

also given extracts from the *Gururatnamālāstava*, and have identified the donees of these grants. Our identification of the donees with the *Gurus* of the Śāṅkarāchārya *maṭha* is supported by the epithets used in the grant before us : 'the wearer of holy beads' (*rudrākṣha*), 'whose body is besmeared with holy ashes,' 'one who is above the pairs of opposites,—heat, cold, etc., which give pain,' 'Guru who has the form of Śiva.'

We have already shown elsewhere that Kṛishṇa-dēva Rāya's gifts at holy places are confirmed by inscriptions. His conquest of Kalinga is referred to in various stone inscriptions.¹ His suzerainty over Aṅga and Vaṅga must be regarded, however, as an empty boast. It is possible to understand *Ā-Gaṅgā-tīra-Laṅkā*² as referring not to the Ganges river, but to one of the rivers of Berar (Wainganga or Penganga). There is no confirmatory evidence of the Vijayanagara Rāja having extended his arms as far north as the Ganges. Nor is there any evidence of the conquest of the Chēra country by Narasa, father of Kṛishṇa-dēva Rāya. There is an anachronistic reference to an invasion of Kṛishṇa-dēva Rāya in the *Kēraḷtpatti*, the traditional history of the Malayālam country. But the west coast of South India was practically independent.

The Kanarese *birudas* of the king were mostly borrowed from those of the kings of the first dynasty,³ as also the titles Rājādhirāja and Rāja-paramēśvara.

TEXT.³

[Metres : vv. 1-4, 6-8, 12 and 13, 25-27, 29-42, 45-49, *Anuṣṭubh* ; vv. 5 and 20, *Sārdūlavikṛīḍita* ; vv. 10, 14, 21 and 28, *Sragdharā* ; v. 9, *Hārīṇī* ; v. 24, *Dōḥaka*.]

Plate I, Side i.

- 1 श्रीगणाधिपतये नमः । नमस्तुंगशिरः^१सुबिचंद्र-
- 2 चामरचारवे । त्रैलोक्यनगरारंभमूलस्तंभाय भवे^२ [। 1*] हरिलीलावरा^३-
- 3 हस्त दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशायत्र घात्री च्छत्रश्रियं दधौ [। 2*]
- 4 कल्याणायस्तु त धाम^४ प्रत्युद्गतिमिरापहं [।] यद्भोज्यगजोभूत^५ हरि-
- 5 णापि च पूज्यते [। 3*] अस्ति चौरमया^६ देवेर्मध्यमानान् मह्यं बुधैः । नवनी-
- 6 तमिवीडूतमपनीततमो महः [। 4*] तस्मासी तनय^७स्तपोभिरतुलैरंश्व-

¹ See Madras Epigraphist's Report for 1915, Nos. 18 and 64 of App. C.

² One of the *birudas* of Dēvarāya II in the *Satyamaṅgalam* plates, edited by Dr. Hultzsch in *Ep. Ind.*, Vol. III, pp. 35-41, is *Bhāṣā-ātīlāṅki-bhāpāla-bhājāga*, which is a Sanskrit rendering of *Bhāṣāga tappuṣa rāgara gaṇḍa*. The *birudas* in that grant are mostly the same as in ours :

राजाधिराजसेजसी वी राजपरमेश्वरः ।

माधतिष्ठहिष्पाद्यमुज्ज्विददीप्यतः ॥

मूढराजपरमेश्वरः परराजभयंकरः ।

हिन्दुराजसुरजाती वन्दितैश्च वन्द्यते ॥

Dr. Hultzsch translates these passages as follows :—

"He bore the surnames (*birudas*) Rājādhirāja, Rājaparamēśvara, 'the disgracer of kings who break their word,' 'the disgracer of the three kings (of the south),' 'the terrifier of hostile kings' and 'the sultan (*surastrāpa*) among Hindu kings.'"

³ From the original.

⁴ Read अमर.

⁵ Read 'भूत'.

⁶ Read 'त्रिभुवि'.

⁷ Read 'हरिलीलावराह'.

⁸ Read 'महादेव'.

⁹ Read 'वैद्योक्त'.

¹⁰ Read 'तन्मय'.

¹¹ Read 'तन्मय'.

7 र्थनामा बुधः पुं¹स्त्रैरस्य पुरुरवा भुजबलैरायुर्दिषां निघ्नतः । तस्या²
8 तस्यायुर्³हुयोस्य तस्य पदो युद्धे ययातिः⁴ चित्तौ स्यात्तस्य तु तुर्वसुर्वसुनि-
9 भः श्रीदेवयानीपतेः ।[5*] तदंशे देवकीजानिर्दिदीपे तिमभूपतिः । यशस्वो
10 तुलुवेद्रेषु यदोः कृष्ण इवान्वये ।[6*] ततोभृङ्गमाजानिरोश्वरचितिपाल-
11 कः । अत्रासमगुणध्वंशं मौलिरत्नं महीभुजां ।[7*] सरसादुदभू⁵ तस्मा⁶ नर-
12 सावनिपालकः । देवकीनन्दना कामो⁷ देवकीनन्दनादिव ।[8*] विविधसुकृतोद्वा-
13 मे रामेश्वरप्रमुखे सुहुर्मदितहृदयः⁸ स्थाने स्थाने व्यधत्त य⁹यथाविधिः⁹ । बु-
14 धपरिवृतो नानादानानि यो भुवि षोडश त्रिभुवनजनोद्भूतं स्फी¹⁰ यशः¹⁰ ।
15 पुनरुक्तयथा¹⁰विधिः ।[9*] कावेरीमाशु बध्वा बहलजलभरां यो विलं-
16 ध्यैव शतुन¹¹ जीवयाहं गृहीत्वा समिति भुजबला¹² तं च राज्यं तदित्य¹³ [1]
17 कृत्वा श्रीरंगपूर्वं तदपि निजश्रे¹⁴ पट्टणं यो बभशे¹⁵ कीर्त्तिस्तंभं निखातं
18 स्त्रिभुवनभुवनःस्तूयमानापदानः¹⁶ ।[10*] चेरं चोलं च पाण्ड्यं तमपि च मधु-
19 रावल्लभं मानभूषं वीर्योदयं तुरुष्कं गजपतिनृपतिं चापि जि-
20 त्वा तदंन्यान् । आगंगातीरलं¹⁷ प्रथमचरमभूभृत्तटांतं नितांतं । स्या-
21 तः क्षीणीपतीनां सजमिव शिरसा शासनं यो व्यतानोत् ।[11*] तिप्पाजीनाग-
22 लादेव्यो कं¹⁸सख्याश्रीसुमित्रयोः (i) देव्योरिव नृसिंहेंद्रा¹⁹ तस्मात्पङ्क्तिर-
23 याविव²⁰ ।[12*] वीरौ विनयिनौ रामलक्ष्मणाविव नन्दनौ जातौ वीरनृसिं-
24 हेंद्रलक्ष्णरायसहीपती ।[13*] वीरश्रीनारसिंहः स विजयनगरे रत्न-
25 सिंहा²¹सनस्थः । कीर्त्त्या नीत्या निरस्यं नृगनलनहुषानप्यवन्थांम-²²
26 शंन्या²³ । आ²⁴तोरासुमेरोरवनिसुरनुतस्त्रैरमाचोदयाद्रेरापाशां²⁵त्वा-
27 चलांतादखिलहृदयमावर्त्यं राज्यं समास²⁶ ।[14*] नानादानान्यकार्षीत्क-
28 नकसदसि यः श्रीविरुपाक्षस्थाने श्रीकालहस्तो शितुरपि न-
29 गरे वैकटाद्री च कांथां । श्रीशैले शोणशैले महति हरिहरे ऽहोबले
30 संगमे च श्रीरंगे कुंभघोणे हततमसि महानंदितोर्ध्वे निहत्तौ ।[15*]
31 गोकर्णे रामसेतौ [ज]गति तदितरेष्वप्यशेषेषु पुंस्त्र्यस्थानेष्व-

¹ Read पु.

⁴ Read च.

⁷ Omit.

¹⁰ Read पुनरुक्तयन्.

¹³ Read तदीयं.

¹⁶ Read निखायमिभुवनभवनकृतं ।

¹⁹ Read नृसिंहेंद्रासख्यात्.

²² Read अप्यवन्थां.

²⁶ Read वा.

² Omit.

⁶ Read न.

⁹ Omit visarga.

¹¹ Read शतं.

¹⁴ Read निजश्रे.

¹⁷ Read लङ्गा.

²⁰ Read पङ्क्तिरथादिव.

²³ Read थान्यान्.

²⁶ Read शशास.

⁵ Read न

⁸ Read नन्दनात्कामो.

⁹ Read स्फीतं.

¹² Read बलात्पञ्च.

¹⁵ Read बभासे.

¹⁸ Read देव्यः कौसल्या.

²¹ Read सिंह.

²⁴ Read आसे.

Plate II, Side i.

- 32 लब्धनानाविधबहुलमहादानवारिप्रवाहैः । यस्यो-
 33 दंचत्तुरंगप्रकरखुररजःशुष्यदंभोधिमग्नः क्षाम्भृत्य-
 34 क्षिदिोत्कर'कुलिशधरोत्कंठिता कुंठिताभूत् ।[11] 16* ब्रह्मांडं
 35 विश्वचक्रं ²टमुदितमहाभूतकं रत्नधेनुः³ सप्तांभो[धी]श्वक[क्ष]-
 36 क्षितिरुहलतिके कांचनीं कामधेनुं । स्वर्णक्षायोद्भिरं-
 37 ण्याश्वरथमपि तुलापूरुषं गोसहस्रं हेमाश्वं हेमगर्भं कन-
 38 ककरिरथं पंचलांगल्यतानीत् ।[1 17*] प्राच्यं प्रशास्य निर्विघ्नं रा-
 39 ज्यं द्यामिव शासितुं । तस्मिन्गुणेन विख्याते क्षितेरिंद्रे दिवं ग-
 40 ते ।[1 18*] ततोप्यवार्यवोर्यश्रीकृष्णरायमहीपतिः । विभर्ति मणिके-
 41 यूरनिर्विशेषं महीं भुजे ।[1 19*] कीर्त्त्या यस्य समंततः प्रसृतया वि-
 42 श्वं रुचैक्यं ब्रजेदिव्याशंक्यं पुरा पुरारिरभवतभालेक्षणः⁴ प्रा-
 43 यशः । पद्माचोपि चतुर्भुजोजनि चतुर्वक्त्रोभवत्यश्वभू काली
 44 खड्गमधाद्रमा च कमलं वीणां च वाणी करे ।[1 20*] श्रद्धां वा-
 45 समेते ददत इति रुषा किं नु सप्तांबुराशी नानासेनातुरं-
 46 गदुटितवसुमतोधूलिकापालिकाभिः । संशोष्य⁵ स्वैर-
 47 मेतल्यतिनिधिजलधिजलधि'श्रेणिका यो विधत्ते ब्रह्मां-
 48 ङं स्वर्णमेरुप्रमुखनिजमहादानतोयैरमयैः⁶ ।[1 21*] महत्तामर्थिसार्धाः
 49 श्रियमिह सुचिरं भुंजतामित्यवेत्य प्रायः प्रत्यूहहेतोः⁷स्त
 50 पनरथगतेरालयं देवतानां । तत्तद्भिर्जैवहृत्यापि
 51 च विरुदपदेरंकितांस्तत्र तत्र स्तभां जातप्रतिप्रतिष्ठा-¹⁰
 52 न्यतनुतनु¹¹त भुवि यो भूभदभंकषाग्रान् ।[1 22*] कांचीयो-
 53 शैलशोचल¹²कनकसभावेकटाद्रींद्रमुख्येष्ववर्त्याव-
 54 र्त्य सर्वेष्वतनुत विधिवत् भूयसे¹³ स्रेयसे¹⁴ यः । देवस्थानेषु
 55 तोर्थेष्वपि कनकतुलापूरुषादीनि नानादानान्येषोप-

¹ Read किदीयत्कर.² Read नं.³ Read श्रद्धां.⁴ Omit one जलधि.⁵ Omit visarga.⁶ Omit one नुस.⁷ Read भूयसे.⁸ Read सममुदित.⁹ Read झाले.¹⁰ Omit one य.¹¹ Read स्रेयः.¹² Omit one प्रति.¹³ Read शोचाचल.¹⁴ Read स्रेयसे.

... ३ ॥ ... ४ ॥ ... ५ ॥ ... ६ ॥ ... ७ ॥ ... ८ ॥ ... ९ ॥ ... १० ॥ ... ११ ॥ ... १२ ॥ ... १३ ॥ ... १४ ॥ ... १५ ॥ ... १६ ॥ ... १७ ॥ ... १८ ॥ ... १९ ॥ ... २० ॥ ... २१ ॥ ... २२ ॥ ... २३ ॥ ... २४ ॥ ... २५ ॥ ... २६ ॥ ... २७ ॥ ... २८ ॥ ... २९ ॥ ... ३० ॥

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- 56 दानेरपि - अममस्त्रिलेराकमोक्तानि कानि - [1. 23*] शेषकृतम्
 57 तिपार्थिवदंडः - श्रीमन्महाकालिरक्षणशैलेः भाषगतम्
 58 पुत्रप्राप्त्यर्थं शोषकद्वयम् योः स्पर्शदंडः [1. 24*] सजा
 59 धिस्तु - इत्युक्तो - मो - राजसमिपः [मूरारयसंज्ञकः]
 60 पुत्रप्राप्त्यर्थं शोषकद्वयम् योः स्पर्शदंडः [1. 25*] हिंदुरायसरत्नाणोः दृष्ट्यादर्शनमर्द
 61 नः वोरप्रताप इत्यादिविरुद्धैरुचितैर्युतैः [1. 26*] आलोका

Plate II, Side II.

- 62 य महाराय जय जीवति । वादिभिः अगवकानि
 63 द्यै राजभिः सर्वैश्च च यः [1. 27*] सुखोदायैः श्रीभिस्तु विजय
 64 नगरे रत्नसिंहासने चोपासितं कर्णरायचितिप-
 65 - तिरुत्तिल्लयः सीत्या । नृगादीन् अपूर्वादिभिर्योस्तुजित-
 66 - धरकाटकांस्तु हेमोचलैर्दक्षितोर्विषाथयिष्य-
 67 - तमिहस्त्रीकृत्योः सीत्या । [1. 28*] श्रीकोटि शालिवाहस्य
 68 - सेखरं अमुशकैः पंचाशतं प्रख्याते विरोध्यन् विरौजि-
 69 ते [1. 29*] विख्याते मासि वैशाखे पूर्णिमायां महातिथौ विशिख[र्च]-
 70 - मस्यैवर्तुते दिने च शुभोत्सवे [1. 30*] तुंगभद्रमिदोतीरे श्रीविष्णु-
 71 - त्तमिहस्त्रीकृत्योः [1. 31*] भक्तो-
 72 - त्तमिहस्त्रीकृत्योः [1. 32*] श्रीतीर्थादिदेवैर्दुःख-
 73 - तीर्तय । च अममस्त्रिलेराकमोक्तानि कानि - [1. 32*] अष्टनयोन्युत्तम-
 74 - मतेन सर्वैस्त्रयस्त्रयश्चानवैराग्यशालिने [1. 33*] चंद्रशेखरस-
 75 - रस्त्रया शिष्यायामिततेजसे । [1. 34*] शिवसरस्वत्ये गुरवे
 76 - शिवरूपिणे [1. 34*] पडवीडुमहाराज्ये जयचोलाख्यमंडले । तिरु-
 77 - कुरुतेडापत्तनाचः समन्विते [1. 35*] कलत्तूर्कोटसंयुक्ते श्री-
 78 - विलिमलनाडके । चंगलिपट्टसीमाख्ये चोरनद्यांस्तटे
 79 - यथे [1. 36*] मलयवस्मिन्नाग्रामात् प्राची दिग्गमुपाश्रितं । मण्णा-
 80 - काभिधायामात् दक्षिण दिशि स्थितं [1. 37*] कलत्तूरभिधाय-
 81 - मात् पश्चिमा दिग्गमुपाश्रितं । पुष्पपट्टमहाराज्यमदुत्तरस्था
 82 - त्तूर¹⁰स्था दिशि स्थितं [1. 38*] बु¹¹दयंवाकनामानं सर्वमस्योपशोभि-

¹ Read दानेरपि

² Read वरलोचन

³ Read अम

⁴ Omit चर

⁵ Read सुखोदायैः

⁶ Read परम

⁷ Read नेग

⁸ Read ड

⁹ Read लांवा

¹⁰ Read नद्यासटे

¹¹ Read नद्यासटे

- 83 तं । कृष्णरायपुरं चेति प्रतिनामसमन्वितं ।[39*] सर्वमात्वं-
 84 चतुशीमासंयुतं¹ च समंततः । निधिनिक्षेपपाषाणाद्यष्टभोग्यैर-
 85 धैतरैः ।[40*] विविधेषु फलैर्युक्तं सतडाकं समूहं । आचंद्रतारकं
 86 भोक्तुं दातुं चापि निजेच्छया ।[41*] सिन्धुप्रशिथंः स्तुच्छिथैः² तच्छिथैः त-
 87 त उत्तरैः । कृष्णदेवमहारायो माननि³ यो मनस्विनां ।[42*] सहिरंस्व-
 88 [प]योधारापूर्वकं दत्तवान्मुदा ॥—॥⁴

Plate III, Side i.

- 89 तदिदमवनोवनिपकविनुतधरापस्य कृष्णरायस्य । शास-
 90 नमुरुकविवैभवनिवहनिदानस्य भूरिदानस्य ।[43*] कृष्णदेवम-
 91 हारायशासनेन सम⁵पतिः । अभाणोत् मदु⁶संदर्भं तदिदं ताम्र-
 92 शासनं ।[44*] कृष्णदेवमहारायशासनं⁸ मल्लनात्मजः (i) त्वष्टा श्रीवीरणाच-
 93 यो व्यलिखत्ताम्रं⁹शासनं ।[45*] दानपालनयोर्मध्ये दानाच्छेयोनूपालनं । दा-
 94 नात्स्वर्गमवाप्नोति पालनादभ्युतं पदं ।[46*] स्वदत्ताद्दिगुणं¹⁰ पुण्यं परदत्तानुपा-
 95 लनं । परदत्तापहारेण स्वदत्तं निष्फलं भवेत् ।[47*] स्वदत्तां परदत्तां वा
 यो हरे-
 96 ति वसुंधरात् । षष्टिर्वर्ष¹¹सहस्राणि विष्टायां जायते क्रिमिः¹² ।[48*] एकैव भगि-
 97 नी लोके सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुंध-
 98 रा ।[49*] सामान्योयं धर्मसेतुः नृपाणां काले काले पालनियो¹³ भवद्भिः (i)
 99 सर्वानितान् भाविनः पार्थिवेद्रान् भूयो भूयो याचते रामचंद्रः ।[50*]
 श्रीविरूपाक्ष

TRANSLATION.

(ABRIDGED.)

Verses 1-3. The usual benedictory verses in praise of Śambhu, the Varāha incarnation of Hari, and Gaṇeśa.

Verses 4, 5. The descent of the family from the moon.

Verses 6-8. The first historical kings of the dynasty: Timma, Īśvara, and Narasa.

Verse 9. The gifts made by Narasa in Rāmēsvaram and other places.

¹ Read चतुस्शीमा°.

² Read नी.

³ Read भा.

⁴ शासनेन would be necessary here to suit the meaning, but the metre would be disturbed. शासनेन उभापतिः, which is found in the other grant edited by us, is certainly a better reading.

⁵ Read ताव.

⁶ Read क्षितिः.

⁷ Read शिथप्रशिथैः तच्छिथैः.

⁸ Shows the verse has only two pādas.

⁹ Read मदु.

¹⁰ Read ताव.

¹¹ Read स्वदत्ताद्दि.

¹² Read °सर्व°.

¹³ Read पालनीयो.

Verses 10, 11. Exploits of Nārāya. His capture of Seringapatam, defeat of the Chola, Chēra, Pāṇḍya, and Musalman kings, of the chieftain of Madurā, and the king of Orissa, and his suzerainty over the Dakhan—from Laṅkā to the banks of the Gaṅgā (probably the Pēngaṅgā of Central India).

Verses 12, 13. Birth of his sons Vira-nṛsiṃhēndra and Kṛishṇa Rāya.

Verses 14-17. Praises of Vira-nārasimha and his gifts in holy places in South India.

Verse 18. Death of Vira-nārasimha.

Verse 19. Accession of Kṛishṇa Rāya.

Verses 20-22. Praises of Kṛishṇa Rāya.

Verse 23. His gifts.

Verses 24-26. His *birudas*, such as *Rājādhirāja*, *Vira-pratāpa*, etc.

Verses 27, 28. His praises.

Verses 29, 30. In the year 1450 of the Śāli-vāhana Śaka era, the year named Virodhin, in the month of Vaiśākha, on the *tithi* Pūrṇimā, and *nakshatra* Viśākhā,

Verse 31. (Is given) on the banks of the Tuṅga-bhadṛā, near the temple of Śrī Virū-pāksha, to the great sage working for salvation, the great saint and anchorite.

Verses 32-33. Whose body is besmeared with holy ashes, who wears a necklace of *rudrāksha* beads, who is high-souled and talented, who has practised the eight-fold path of the Yōga who is compassionate to all beings, (but) is (himself) above the pairs of opposites like heat and cold, which only give rise to pain; who is possessed of knowledge and freedom from attachment; who is master of himself.

Verse 34. (To this) Guru, who is Śiva incarnate, *Sadā-śiva* Sarasvatī, disciple of *Chandra-sēkhara* Sarasvatī,

Verses 35-43. The village of Udayambākam, otherwise known as Kṛishṇarāya-puram, in Paḍa-vidu mahārājya, in Jaya-chōla maṇḍala (Jayam-koṇḍa Chōla maṇḍala), comprising the town of Tirukkaḷu-kunram and the fort of Kalattūr in Veḷimala nāḍu in the *śimā* (district) of Chingleput, on the banks of the Pālār. The boundaries of the village are, Prallayannūr to the west, Maṇappāk to the north, Kalattūr to the east, Puṇya-paṭṭu to the south.

The said village is marked by clearly defined boundaries on its borders.

The grant includes the right of enjoyment of eight kinds of interest in the land, viz. treasures in it, mines, rocks, tanks, gardens, trees, etc.; and the right of possessing it for ever or parting with it at will (by sale to another). The rights over the land are to descend from the donee to his disciples, their disciples, and so on in the apostolic line. The grant was made in a ceremonial way, with water and with gold.

Verses 44, 45. The grant was composed by Sabhāpati and engraved by Virāṇachārya.

Verses 46-50. The usual admonitory verses.

‘Śrī Virūpāksha.’¹

¹ On Virūpāksha and the devotion of the Vijayanagar house to Śiva and Nāga worship, see our note in the introduction to the Conjeevaram plates of Kṛishṇa-dēva Rāya (*Ep. Ind.*, Vol. XIII, No. 2).

No. 13.—PARTABGARH INSCRIPTION OF THE TIME OF THE PRATHARAJ
KING MAHENDRA-PALA II OF MAHODAYA, SAMVAT 1003.

BY RAI BAHADUR PANDIT GAURISHANKAR HIRACHAND OJHA.

Some time ago a friend of mine wrote to me of the existence of an inscribed stone at Partābgarh, the contents of which no one in the locality could read, except the date, Samvat 1003, which was plain enough. I hurried to the spot at the first opportunity available and found the inscription containing a series of grants described below. The stone in question was affixed to a Chabūtrā, or platform, near Chenrām Agravāl's Bāwri (a well with steps leading to it) at Partābgarh, the capital of the State of that name in southern Rājputānā. On examination I found the record to be of great historical importance; and at my request the Mahārāj Kvmār of Partābgarh was kind enough to present it to the Rājputānā Museum, Ajmer, where it is now deposited. In spite of being constantly exposed to the inclemencies of weather, the stone is in a fair state of preservation and can easily be read, only a few letters here and there being indistinct. A portion of the stone at the left-hand top corner is broken off, and the commencement of the first five lines is lost.

The inscription contains 35 lines of writing—24 full lines and one line only $1\frac{1}{2}$ 8" long—which cover a space of 2' 6" broad by 2' 21" high. Except for four verses (ll. 1-4) at the beginning of the first, five and a half (ll. 14-19) at the beginning of the second, a laudatory verse (ll. 30-31) at the end of the third and an imprecatory one (ll. 34-35) at the end of the fourth part, the inscription is in prose.

The characters belong to the northern class of alphabets of the 10th century and show special peculiarities except, in two instances (*pa*, yantā, l. 14; *pa*, yantā, l. 24), the medieval form of *ya*, without the lower right-hand stroke as well as the separate sign of *r* on the top, as is found in the Udaipur (in Rājputānā) inscription of the time of the Guhilāditya Aparājit, the Jhālrapātan inscription of the time of Durgagana, etc. Line 18 contains numerical symbols *sām* and *tri* for 100 and 10 respectively.

The language is Sanskrit throughout, corruptions and solecisms being frequent in the last three grants. A locative was probably intended in l. 20, *śrīpāram* (read *śrīpāram*) *cha* *vyūpāram* *kuryate* (read *kuryate*), and a passive construction, suddenly ends in active in ll. 20-22, 'Mādhavēna *sutēna* *vōdhayati*'. The neuter gender is grossly misused in ll. 24-25, while 'dghatā' is neuter in l. 28 and masculine in l. 32. Cases do not agree in l. 31, *śrājēna* (read *śrājēna*), while the rules of Sandhi are not observed in some cases (ll. 2, 4, 14, 18, etc.) and misused in others (ll. 11, 12, 27, etc.). Other grammatical irregularities are shown in the footnotes accompanying the text.

Some *dēśi* words of the local dialect are used in Sanskrit composition. *Harirhēśvara* in l. 12 is to be divided into *Hari* and *Rishēśvara*, the latter being a modification of *Rākhēśar*, still used in the vernacular of these parts for *Rākhēśar*. *Arahata* (l. 26) is the instrumental form of *Arahata*, a Persian wheel, the Sanskrit form being 'araghatta', *Kitika* (l. 26) is Sanskritized from *kiḍi* or *kiḍā*, a matting screen, akin to Sanskrit *kaṣa*. *Kosavāhē* (l. 31) is applied to as much land as can be irrigated by one *kōsa*, or leather bucket, and *mēṭi* (l. 31) is a local measure of twelve maunds. *Chausarā* (l. 33) is a garland of four strings. *Metta* (l. 29) is the Prākṛit form of *mātra*. *Pālikā* (l. 33) is probably used for *pālī*, or bundle of leaves. *Ghānā* (l. 33) is an oil-mill and *Palikā* (l. 33) is a measure of capacity approximating to six *tōlās* and commonly called *paḷi* or *paḷā*.

The meaning of *sādhāra* (ll. 26 and 32) is not clear: it may mean 'with the adjacent grounds' or may be an abbreviation of *sādhārana* (common). *Vaha* (l. 32) is the common highway and *hachakha* (ll. 26 and 28) is a field bordering on a stream.

As regards orthography, it may be noted that *v* is used for *b* throughout and *n* for *m* in some instances: *paṇḍa* (ll. 11, twice), *hiranya* (ll. 13 and 24), *saranyā* (l. 17) and *grīhṇāti* (l. 30). Dental *s* is used for the palatal in *ājñāsraṇa* (l. 12), and *sādriṣaṁ* (l. 18) is an example of the converse. Consonants are mostly doubled after *i* but the necessary doubling is not shown in *prōtāritā* (l. 15), *patatrinah* (l. 16) and *āchchhetā* (l. 35). The doubling of *t* before *r* is seen in *puttra* (ll. 6 and 8), *pittrōh* (l. 11) and *hitattiri* (l. 13), but not everywhere (e.g., *putra* in ll. 5, 6, 7). *n* at the end of a word is not joined generally to the next word (ll. 20, 21, 22, 29). The anusvara is used for the appropriate nasal in *kāhikyām*, *gāṅgāyām* (l. 11), *lingita* (l. 16), *daṁgajō* (l. 17), *ghōntā* (l. 23), *likhyamte* (l. 28), *kshetrāntaritam* (l. 29), *bhavamtu* (l. 1), *chintā* (l. 18), *taṁttra* (l. 20); it is wrongly replaced by *m* in *paṇam-bha* (l. 7) and is redundant in *mānāṁvaya* (l. 15) and *chintya* (l. 23). Of the class-nasals, *v* is frequently used (ll. 15, 22, etc.), once wrongly for *ñ* (*pancha*, l. 26); *n* occurs in ll. 15 and 19 and once wrongly in *vanṣa* (l. 25); and *ṇ* in l. 16. Omissions of *visarga* (ll. 4, 5, etc.), its redundant use (ll. 20, 21, 30), and instances of letters (ll. 10, 27, 30, 31) and particles (ll. 23, 28) left out are specified in the footnotes. There are no symbols for *avagraha*, *jihvāmūliya* or *upadhmāniya*. The necessary punctuation marks are omitted in some places (ll. 2, 3, etc.), and there are redundant lines (ll. 1, 3, etc.) in others. Other mistakes are pointed out at the proper places.

All the grants in the inscription are in favour of shrines attached to the monastery of Hari-Āśvārāma, who originally belonged to Daśapura (l. 12). Under its management were the shrines of Vata-yakshini Dēvi (ll. 12, 33), Indrāditya-dēva or Indrājāditya-dēva (ll. 23, 28) and Trailōkya-mōhana-dēva (l. 33), which were situated at the village of Ghōṇṭa-varshika, where there was also a temple dedicated to Nityapramuditā-dēva (l. 23). Chief among the deities was Indrāditya-dēva, who is spoken of as " (the deity) of Ghōṇṭa-varshika " (l. 28), while Trailōkya-mōhana-dēva is spoken of as " (enshrined) within the grounds of Indrāditya-dēva " (l. 31). This pre-eminence is borne out by the verses (ll. 1-2) in praise of the sun-god (Indrāditya-dēva), which precede those (ll. 3-4) extolling Durgā (Vata-yakshini Dēvi), who is the donee proper of the first grant.

The occasion of the grant of a village to Vata-yakshini Dēvi by the king of Mahōdaya in Samvat 1003 was used by the authorities of the monastery for the purpose of consolidating on one stone all the grants in favour of one or other of the temples attached to it. Such consolidation of grants belonging to one institution, but issued at different periods, is not rare in Rājaputāna. We have an instance of it in the Vāsishṭha temple inscription¹ at Mount Abū.

The inscription is naturally divided into four parts:—

I. A grant of a village in favour of Vata-yakshini Dēvi, issued by Mahārāja Mahēndra-pala Dēva II. of Mahōdaya (Kanan), dated Samvat 1003, or A.D. 946 (ll. 1-14).

II. A grant of a village, etc., in favour of Indrāditya-dēva by Mādhava, the provincial governor of Ujjain (under the same king), at the request of Chāhamāna Indra-rāja, a feudatory chief, without date (ll. 14-27).

III. A grant of a field in favour of Indrājāditya-dēva by Bhartṛi-patta, son of Khōmmāna, dated Samvat 999, or A.D. 942 (ll. 27-31).

IV. Minor grants to different deities by different persons, undated (ll. 31-35).

¹ *Ind. Ant.*, Vol. II, p. 256.

PART I.

The first grant recorded in the inscription—though it is not the first from a chronological point of view—begins with two benedictory verses invoking the sun-god, followed by two similar verses in praise of the goddess Durgā (ll. 1-4). It is issued from the capital at Mahodaya and gives the genealogy of the donor as follows:—

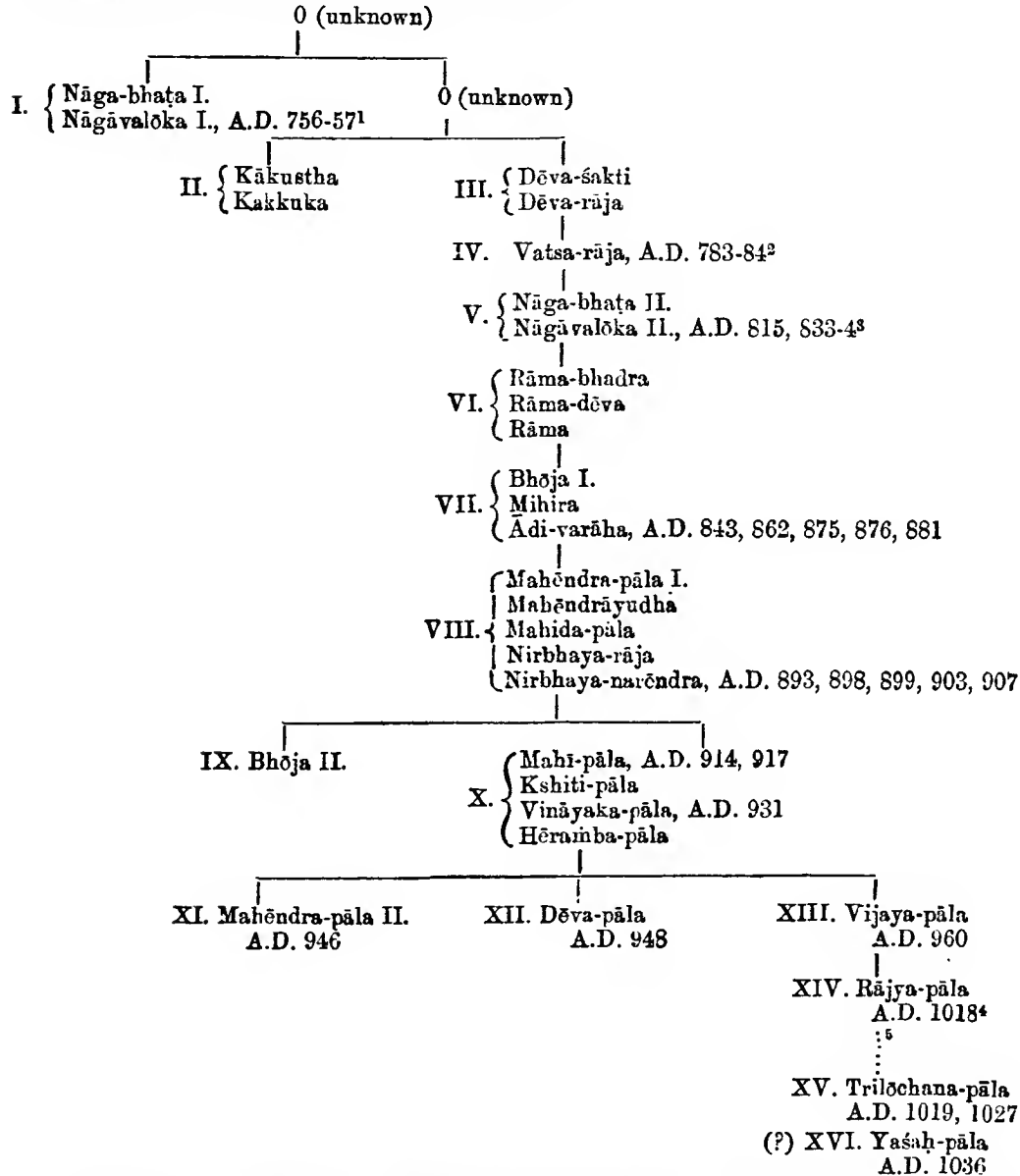
1. Mahārāja Dēva-śakti-Dēva, a devotee of Viṣṇu;
2. His son, born of [queen] Bhūyikā-Dēvi, Mahārāja Vatsa-rāja-Dēva, a devotee of Mahēśvara (Śiva);
3. His son, born of [queen] Sundari-Dēvi, Mahārāja Naga-bhaṭa-Dēva, a devotee of Bhagavatī (Durgā);
4. His son, born of [queen] Īsatā-Dēvi, Mahārāja Rāma-bhadra-Dēva, a devotee of the sun-god;
5. His son, born of [queen] Appā-Dēvi, Mahārāja Bhōja-Dēva, a devotee of Bhagavatī;
6. His son, born of [queen] Chandra-bhaṭṭārikā-Dēvi, Mahārāja Mahēndra-pāla (I.), a devotee of Bhagavatī;
7. His son, born of [queen] Mahādēvi-Dēvi, Mahārāja Vināyaka-pāla-Dēva, a devotee of the sun-god; and
8. His son, born of [queen] Prasādhana-Dēvi of the Devathāddhi (?) family, Mahārāja Mahēndra-pāla-Dēva (II.), a devotee of Mahēśvara (ll. 5-9).

The last-named king enjoins all and sundry residing in the village of Kharpara-padraka, —in the holding of Tala-vargika Harishaḍa, and situated in the vicinity of Ghōṇṭā-varshikā, in the western Pathaka (district) of Daśa-pura,—and the residents of the neighbourhood, that the said village Kharpara-padraka, with all rights belonging thereto, has been bestowed by him, for all time to come, at the request of Dhana-śūra, upon the goddess Vaṭa-yakahiṇī Dēvi, (whose shrine is) connected with the Maṭha (monastery) of Hari Rishīśvara, versed in all the four Vēdas, resident of Daśa-pura, on an auspicious day, after bathing in the Kāhinkī Gaṅgā, for increase of religious merit to the donor's parents (ll. 9-12). The grant is written by Purōhita Trivikrama-nātha, under orders from Jajja-nāga, is dated the fifth day of the dark half of Mārgga (Mārga-śirsha), in the Samvat year 1003 (A.D. 946), and is signed by Śrī Vidagdha, "his own hand" (l. 13).

The name of Mahēndra-pāla (II.), son of Vināyaka-pāla, comes to our knowledge for the first time from this inscription. There seems to be a *double entente* in the word *prasādhana*, in which the writer pays a compliment to the queen-mother, by name Prasādhana-Dēvi, by calling her the 'ornament of the family of her birth' (l. 9). The name of this family Devathāddhi (?) is not quite clear for purposes of identification. Of the names and places mentioned Mahodaya (Kanaṇj) and Daśa-pura (Mandasor), and the names of the kings and queens call for no remark. Kharpara-padraka is the modern village of Kharōṭ, 7 miles south-east of Partābgarh. Ghōṇṭā-varshikā¹ can be identified with Ghōṭāra, 7 miles east of Partābgarh and about 8 miles north-east of Kharōṭ. The Kāhinkī Gaṅgā (the river Kāhinkī) cannot be identified. Jajja-nāga was probably the *Dātaka* of the grant. Vidagdha appears to be the Governor of the province who issued this grant under his own signature.

¹ The name of this village is spelt as Ghōṇṭā-varshikā (l. 10), Ghōṇṭā-varshika (l. 23) and Ghōṇṭā-varshi (l. 34).

The genealogy of the Pratihāra kings of Mahōdaya (Kanauj), in the light of the information available up to the present, would stand thus :—



¹ This date is from a photograph in my possession of an unpublished copper-plate grant from Hānsōṭ, in the district of Broach (Bombay presidency), issued by the Chāhamāna prince Bhartṛi-vaḍḍha (Bhartṛi-varḍha) II, a feudatory of king Nāgāvalōka.

² From the Jaina *Hari-vamśa Purāṇa* (Bom. Gazetteer, Vol. I, part II, p. 197).

³ The *Prabhāvakā-charita* speaks of the death of king Nāgāvalōka of Kānya-kubja, grand-father of Bhōja, as taking place in Vikrama year 890 (A.D. 833-34) (Nirṇayasāgara Press ed., p. 177, verses 720-725). The Nāgāvalōka of the *Prabhāvakā-charita* can be identified with no other than Nāga-bhaṭa II. of Kanauj, and the date seems to be accurate, as the first known date of Bhōja I. is A.D. 843.

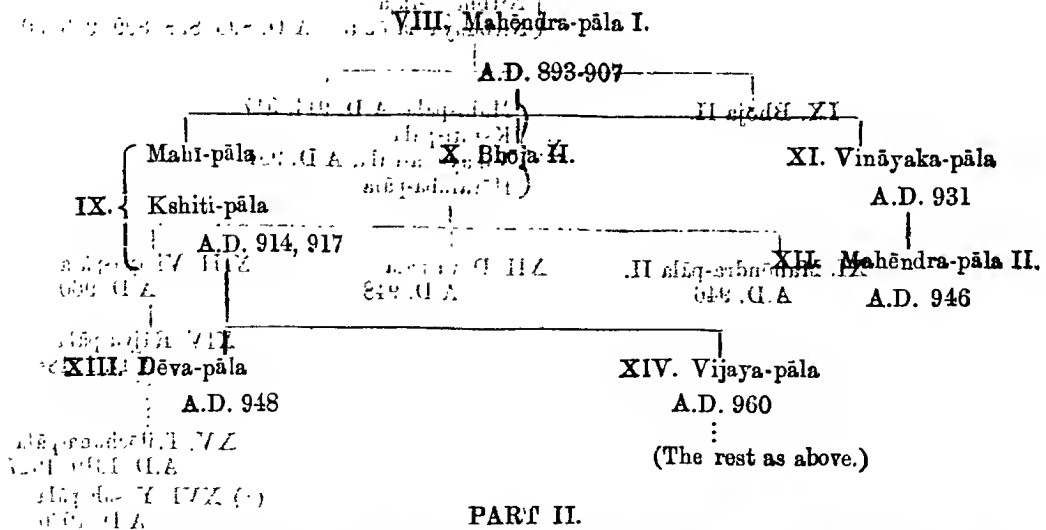
⁴ This date of Rājya-pāla is given by Al-Uṭhī in his *Tārīkh-i-Yamīn* (Elliot's Hist., Vol. II, p. 45), where he speaks of Rai Jaipāl as the ruler of Kanauj when Sultan Mahmūd of Ghazni invaded it. He was killed the next year (A.D. 1019) by the Chandēla prince Vidyā-dhara, son of Gaṇḍa, and Trilōchana-pāla succeeded him.

⁵ The dotted line in the table indicates a successor, not necessarily a son.

Dēva-pāla of Mahōdaya is mentioned in the Siyadonī inscription (*Ep. Ind.* Vol. I, p. 177) as the son of Kshiti-pāla, which is evidently a synonym of Mahi-pāla; but the same Dēva-pāla is identified by the editor of that inscription with *Haya-pati*, Dēva-pāla, son of Hērāmba-pāla, from whom Yaśo-varman obtained the celebrated image of Vaiṣṇuṭha, mentioned in that king's Khajurāho inscription. This has led to the identification of Hērāmba-pāla, the father of this Dēva-pāla, with Mahi-pāla or Kshiti-pāla, the father of Dēva-pāla of Mahōdaya. The fact that Hērāmba and Vināyaka are synonyms lends colour to this view, the result of which is the identification of two kings with two sets of names—

- (1) Mahi-pāla and Kshiti-pāla; and
- (2) Vināyaka-pāla and Hērāmba-pāla,

which is accepted by scholars up to the present and is given in the genealogical tree above; but this identification is based on very slender evidence. That Dēva-pāla, son of Hērāmba-pāla, who is introduced by the minor title of *Haya-pati* (lord of horses) is the same as Dēva-pāla of Mahōdaya cannot be established on the casual mention of the former in an inscription of a king of a dynasty other than his own. *Haya-pati* was never the accepted title of the Pratihāra kings of Mahōdaya and is not met with in their inscriptions; and there is no ground for assuming that a scion of the paramount dynasty of the Pratihāras was ever known by that appellation. Besides, Mahi-pāla and Vināyaka-pāla are known to be two different kings of Mahōdaya with different dates which do not overlap; and there is no reason to justify their identification. If this view is accepted and the identification of Hērāmba-pāla with Mahi-pāla set aside, this part of the genealogy would stand thus:



The second grant begins with a panegyric in praise of the Chahamanya family of kings, which is spoken of as having been the source of great pleasure to King Bhoja-Dēva. Then mention is made of Gōvinda-rāja of this dynasty, who fought against many foes; his son Durlabha-rāja and his son Indra-rāja, who built the great temple dedicated to the sun-god (II. 14-19). We learn further that Mādhava was of the great feudatory lord, and governor at Ujjayini and Śrīśarman appointed by Kakkata, who was the commander-in-chief, serving at the feet of Paramēśvara (i.e. Mahēndra-pāla II.) was carrying on the affairs of state at Mandapika (II. 19-20).

The aforesaid Mādhava, son of Pāmodara, being great feudatory, great governor and *Chargé d'Affaires*, and having come to Ujjayini on business, bathed at the temple of Mahā-kāla,

worshipped the god Śiva and meditated on the unreality of life and wealth, bestowed, on the **Mina-saṁkrānti** day, the village of **Dhārā-padraka**, with all its appurtenances, for repairs to, and maintenance of daily services at, the temple of **Indrāditya-dēva** at **Ghoṇṭā-varshikā**, a place associated with **Nityapramudita-dēva**, at the request of the great feudatory **Indra-rāja**, son of **Durlabha-rāja** of the **Chāhamāna** race. He therefore enjoins all residents of the village and the neighbourhood to observe this order (ll. 20-26). A further endowment of a field by the river-side to the north of the village, irrigated by a Persian wheel, and of five matting screens for the erection of a flower porch is recorded (l. 26). The grant is signed by **Mādhava** and countersigned by the **Vidagdha** (l. 27) of the first grant.

The names of the warlike **Chāhamānas** eulogized in this grant are not known from any other record. It was probably a local dynasty of the **Chāhamānas** which had entered into a subordinate alliance with king **Bhoja-Dēva I.** and helped him in his wars, thus giving the overlord 'great pleasure.' **Indra-rāja** built a temple to the sun-god (**Indrāditya-dēva**) and applied to the governor of **Ujjain**, appointed by his overlord, the king of **Kanauj**, evidently **Mahendra-pāla II.** of the first grant, for an endowment for its upkeep. The grant is not dated; but we find from the third grant that the temple of **Indrāditya-dēva** was existing and was well-known after the name of the builder (l. 28) four years before the date of the first grant. We thus have reason to suppose that the request of the builder to the provincial representative of his overlord to secure a permanent endowment for it must have immediately followed its erection and preceded the gift of **Bhartri-paṭṭa** recorded in the grant following. Thus this grant is evidently prior to the third, and is consequently the first, though not by many years, as is evident from the signature of the same governor, **Vidagdha**, affixed to both the grants. The custom of provincial governors countersigning grants issued by subordinate chiefs relating to lands in their (the governors') jurisdiction is borne out by the evidence of the **Ūnā** plate of the time of **Mahendra-pāla I.** of **Kanauj**, where **Dhika** countersigned a grant of **Bala-varman**, a feudatory of the king (*Ep. Ind.*, Vol. IX, p. 6).

Maṇḍapikā is **Māṇḍū**, where another officer **Śrī-sarman**, appointed by the king's commander-in-chief, resided. **Dhārā-padraka** is probably **Dharyāvad** (in **Mēwār**), situated near the boundary of the **Partābgarh** State. The matting screens referred to were to be used, evidently, in the periodical festivals in which the throne of the deity is placed in a porch of flowers and leaves temporarily erected over it.

PART III.

This grant records that **Mahārājādhirāja Bhartri-paṭṭa**, son of **Khōmmāna**, enjoins his descendants to maintain in perpetuity, and not to interfere with, the enjoyment of the bestowal of a field named **Vavvūlika** (**Babbulika**) by the side of the river **Nandya** in the village of **Palāsa-kūpikā**, made by him upon **Indrarājāditya-dēva** of **Ghoṇṭā-varshi** for increase of merit to himself and his parents (ll. 27-30). The boundaries of the field are defined (ll. 28-29), and a customary verse extolling the donor and the donee follows (ll. 31-32). The date is given as the first day of the bright half of the month of **Śrāvaṇa** in the **Saṁvat** year 999 (**A.D. 942**).

Bhartri-paṭṭa of this inscription is **Bhartri-paṭṭa¹ II.**, son of **Khōmmāna III.** of **Mēwār**, belonging to the **Guhila** family. Another inscription of his reign is dated **Saṁvat 1000** (**A.D. 943**).² **Palāsa-kūpikā** is probably the present **Parāsiā**, about 15 miles south of **Mandasor**. The river **Nandya** and the village of **Varāha-palli**, mentioned in the boundaries, cannot be identified at present.

¹ *Ind. Ant.*, Vol. XXXIX, p. 191.

² *Annual Report on the working of the Rajputana Museum, Ajmer, 1914, p. 2.*

PART IV.

This part records minor grants :—

I. The gift of a field named *Chhittullāka*, in which 10 *Māṇis* of seed could be sown, and which was irrigated by one leather bucket, in favour of *Indrāditya-dēva*, by *Dēva-rāja*, son of *Chāmunda-rāja* (l. 31).

II. The gift of a field, called *Uṁdiyāka*, with boundaries defined, in favour of *Trailōkya-mōhana-dēva* in the grounds of *Indrāditya-dēva*, by *Indra-rāja* (ll. 32-33).

III. The [permanent] endowment of one *Palikā* [of oil] per oil-mill, five bundles of foliage, 100 garlands of four strings, on the ninth day of the bright half of the month of *Chaitra*, together with two *palas* of saffron and one [*pala*] of betel-nuts from the trading community in the month of *Chaitra*, in favour of the *Vaṭa-yakṣiṇī Dēvi* (ll. 33-34).

IV. The gift of *Dhādivāha* field, in which 10 *Māṇis* of seed could be sown, and of *Mōchha* field, to the north-east of *Ghōṇṭā-varshi*, requiring 10 *Māṇis* of seed, from persons not mentioned and in favour of deities not specified (l. 34).

Then follows the usual verse extolling the giver of land and condemning the usurper (l. 35), after which the name of the engraver of the inscription is given as *Siddhapa*, son of [*Sa*]tya and the date as *Samvat 1003* (A.D. 946).

Dēva-rāja, son of *Chāmunda-rāja* (l. 31), appears to be a scion of the *Chāhamāna* family mentioned in the second grant, and *Indra-rāja* (l. 32) is the builder of the temple of the sun (ll. 18-19) himself.

TEXT.

[Metres: v. 1, *Anushtubh* (*Śloka*); v. 2, *Mandākrāntā*; v. 3, *Śārdūlavikrīḍita*; v. 4, *Vasantatilakā*; v. 5, *Śārdūlavikrīḍita*; v. 6, *Vasantatilakā*; v. 7, *Anushtubh* (*Śloka*); v. 8, *Śārdūlavikrīḍita*; v. 9, *Vasantatilakā*; v. 10, *Śārdūlavikrīḍita* (half); vv. 11 and 12, *Anushtubh* (*Śloka*).]

L. 1 — — — — [म]: ॥

भवन्तु^१ भव[तां भानो]भूतये मानवः सदा ॥^२

प्रातर्नभ[स्त]रोस्तामाः पवित्राः पञ्चवा इव ॥ [१*]

‘ब्रह्मादीनां नियमितद्वियां’ [स्तोत्र]पात्रं यदेकं ॥^३

यस्मिन्नेताः पुनरपि दिशो ॥

2

— — — — — [१*]

[सूर्याद्या?]खं प्रतिदिनमहो ध्यायते यन्मुनीन्द्रेः

तेजस्तदो हरतु दुरितं पावनं सप्तसप्तः ॥ [१२*]

[रद्रे] विद्रवति द्रुतं सुरपतौ प[र्य] प्रति प्रस्थिते ॥

विन्नेशे प्रतिपन्नरायि [त]-

^१ From impressions prepared by the writer and from the stone itself.

^२ Read भवन्तु.

^३ Read ब्रह्मा.

^४ This stroke is redundant.

^५ Read °नीन्द्रे.

^६ One stroke is redundant.

^७ Read °द्वियां.

^८ This stroke is redundant.

^९ This stroke is redundant.

3

— — — — [शाङ्गे] सति [1*]

वैकुण्ठे मतिकुण्डतामुपगते ¹ब्राह्मणे ²यिते ³वृद्धाणि ।⁴

यायाहो महिषासुरं सुररिपुं देवी दृशा निघ्नतो ॥१॥ [13*]

वर्षद्वयाभ्यसनमम्ब⁵ तवेदमेव

दुर्गेति नाकगमनाय

4 — — — — [न्ति] ।

कात्यायिनीति वरदेति च सन्ति कस्याः⁶नामाचराणि परमाणि यथा भवत्या⁷ ॥१॥ [18*]श्री⁸ स्वस्ति । श्रीमहोदयसमावासितानेकनौहस्यश्रयपत्तिसम्पन्न-
स्कन्धावारात्य-

5 [

8 — — [वै]ण्वो महाराजश्रीदेवशक्तिदेवस्तस्य पुत्रस्त-

त्पादानुध्यात⁹ श्रीभूयिकादेव्यामुत्पन्न¹⁰ परममाहेश्वरो महाराजश्रीवत्सराज-
देवस्तस्य पुत्रस्तत्पादानुध्यात¹¹ श्री-

6 [

12 — न्दरीदेव्यामुत्पन्नः पर¹³भगवतीभक्तो महाराजश्रीनागभटदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमदी-
सटादेव्यामुत्पन्नः परमादित्यभक्तो महाराजश्रीरामभट्ट-

7 [दे]वस्तस्य पुत्रस्तत्पादानुध्या[तः] श्रीमदप्पादेव्यामुत्पन्नः परभगवतीभक्तो

महाराजश्रीभोजदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीचन्द्रभट्टारिकादेव्या-
मुत्पन्नः पर

8 भगवतीभक्तो महाराजश्रीमहेन्द्रपालदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमहा-

देवीदेव्यामुत्पन्नः परमादित्यभक्तो महाराजश्रीविनायकपालदेवस्तस्य
पुत्रस्तत्पा-9 दन्मुध्यातः श्रीदेव[था¹⁴ । हि ?]नामनिजकुलप्रसाधनादेव्यामुत्पन्नः परम-माहेश्वरो महाराजश्रीमहेन्द्रपालदेवः श्रीदशपुरपश्चिमपथके तलवर्गिकहरि-
षडभुज्य-¹ Read ब्रा.² Read ब्र.³ This stroke is redundant.⁴ Read °व.⁵ Read °स्या.⁶ Read स्त्री.⁷ Expressed by a symbol.⁸ Read °रमवे°.⁹ Read तः.¹⁰ Read तः.¹¹ Read तः.¹² Read श्रीसुन्दरी°.¹³ In most of the grants and seals of the Pratiharas kings of Mahodaya the adverb *param* (or *param*) is persistently used before *Bhagavati-bhaktah* in place of the adjective *parama*—which is used before the names of other deities, and there appears to be no need of correcting it to *parama*.¹⁴ The word is indistinct; it may also be read as देव्याहि, देवहाहि, देवहाहि or देवयाहि.

- 10 मानखर्परपद्रकग्रामे घोण्टावर्षिकाप्रत्यासन्ने समुपगतान् सर्वाङ्गे¹ यथा-
स्थाननियुक्तान्प्रतिवासिनश्च समान्नापयत्वस्तु वः² उपरिलिखितग्रामः स्वसी-
मातुणप्रति³
- 11 गोचरपर्यन्तो⁴ सर्वादायसमेत आचन्द्रार्कचिंतिकालं पूर्वदत्तदेवप्र⁵द्यादेय-
वर्जितो मया पित्रोः पुन्या⁶भित्तये का[हि]क्यां गंगायां स्नात्वा
पुन्ये⁷हनि [ध]नशूरप्रार्थनया श्री-
- 12 दशपुरचातुर्वेद्यहरिर्षेश्वर⁸मठसंव⁹ध्यमानश्रीवटयक्षिणीदेव्यै शासनत्वेन प्रति-
पादितः¹⁰ मत्वा भवद्भिः सा¹¹मुनुमन्तव्यो¹² प्रतिवासिजनपदैरप्याश्रास-¹³
वणविधेयैर्भूत्वा यथा-
- 13 दीयमानभागभोगकरहिरन्या¹⁴दिकमस्योपनेतव्यमिति [1*] श्रीजल्लनागप्रद-
त्तादेशात् । संवत्स्रो¹⁵ १०००¹⁶ १००३ मार्ग¹⁷ वदि ५ [1*] पुरोहित-
त्रिविक्रमताश्च¹⁷लिखितमिदम् । स्व-
- 14 हस्तोयं श्रीविदग्धस्य ।०।
यो राज्ञामुपरि स्थितः¹⁸ वसुमतीर[क्षा]र्यमुत्पादितः¹⁹
येनोच्चैः सुखमासितं क्षितिधृता श्रीभोजदेवेन च [1*]
यस्माद्वि²⁰भ्यति विद्विषः किमपरं यस्माच्च
- 15 लक्ष्मीर्दृष्टां ।²¹
सोयं राजति राजचक्रनिलयः[.] श्रीचाहमानान्वयः²² [॥५*]
गोविन्दराज इति तत्र ²³वभूष भूपो ।²⁴
राकाशशाङ्ककिरणोत्करशुद्धकीर्तिः [1*]

¹ Read सर्वानेव.² Read °पूति°.³ Read त्र.⁴ Read खे.⁵ Read व.⁶ Read स.⁷ Read य.⁸ Read संवरेश्वर.⁹ Here *samvatsarō* stands for *samvatsarā* and is followed by *sak* (= 100); but in the copper-plates of other kings of Mahōdaya (*Ind. Ant.*, Vol. XV, pp. 112 and 140; and *Ep. Ind.*, Vol. V, p. 209) *arō* itself represents 100, as it is not followed by the symbol for 100.¹⁰ The symbol *sak* is used to represent 100 and *lri* to denote 10. Thus *sak lri* means 100 × 10 = 1000. In the inscriptions of the 9th and 10th centuries, the symbol for 3 being the same as the numerical figure, it has been purposely omitted with the symbols to avoid the ambiguity of the date in figures being read as 81003. Hence the figure for 3 has been inscribed only at the end.¹¹ Read °त्रिविक्रमताश्च°.¹² Read ती.¹³ This stroke is redundant.¹⁴ Read व.¹⁵ Supply संविदितम् or सुविदितम्.¹⁶ Read °पञ्चनः.¹⁷ Read खा.¹⁸ Read °हरिर्षेश्वर° (हरि + र्षेश्वर°).¹⁹ Read °त इति म°.²⁰ Read व्यः.²¹ Read खा.²² Read ती.²³ Read वि°.²⁴ Read °नाश्वयः.²⁵ This stroke is redundant.

[illegible]

येन प्र[च]ण्डभुजदण्डतरण्डकेन ।¹

प्रोता-²

16

रिता समरसागरती जयश्रीः [॥६*]

यस्य पोतह³हस्तीमभुजपञ्चरमध्यगाः [१*]

विपक्षाः संकुचत्पक्षाः पतत्रिण इवाभवन् ॥[७*]

लि⁴च्यालिङ्गितविग्रहो हरिरिव क्रोधाग्निदग्धाहितः

17 सर्व्वे[षां] च श्रन्त्य⁵तामुपगतो भास्वप्रतापोदयः [१*]

श्रीमदुर्गभरा[ज]नाममृपति ।⁶ तस्मादभूदंगजो

वक्रं येन कृतं नचार्थिनि जने वक्रं द्विषीवा[य]ति ॥ [८*]

तस्मादनेकसमरार्जि-

18

तकीर्त्तिकीशः

चि⁷तामणिः प्रणयिनां प्रणतो दिज⁸तेः [१*]

यो योषितां तनुधरोभिनवो मनोभूः

भू⁹षा भुवः समभव[त्सु]त इन्द¹⁰राजः ॥ [९*]

तेनाकारि हिमाचलेन्द्रशट्श¹¹ भासां

19

प्रभोर्भासुरं

धामेदं ध्वजकिङ्किणीकलमिलत्कोलाहल¹²लंकृतं ॥ [१०*]

स्वस्ति श्रीमदुज्जयन्या¹³ महासामन्तदण्डनायकश्रीमाधवः ॥ तथा

मण्डपिकायां परमेश्वरपादोपजीविव¹⁴लाधो¹⁵क-

20 श्रीकोकटनियुक्तश्रीशम्भो¹⁶ च व्यापारं कुर्व्वते¹⁷ इत्यस्मिन् काले वर्त्तमाने

इहैव श्रीमदुज्जयन्यायां¹⁸ कार्याभ्यागततं¹⁹पालमहासामन्तमहादण्डनाय-

कश्रीमाधवेनः²⁰ श्री-

¹ This stroke is redundant.

² Read वृ.

³ Read च.

⁴ Read कोशधि.

⁵ Read मनोभू.

⁶ Read सट् व.

⁷ Read विन्ता.

⁸ Read धि.

⁹ Read कुर्व्वति (or कुर्व्वते).

¹⁰ Read वक्.

² Read चा.

³ Read ल.

⁴ Read °नृपतिसखा°. The stroke is redundant.

⁵ Read मा.

⁶ Read न्द.

⁷ Read लाल.

⁸ Read व.

⁹ Read °शर्कषि च (or °शर्का च).

¹⁰ Read °यिन्ता.

¹¹ Read न. Correct to °माधवः.

- 21 दामोदरसुतेन¹ ।² चाहमानान्वयमहासामन्तश्रीन्द्रराज³ ।⁴ श्रीदुर्लभराज-
सुतस्य प्रार्थनयाः⁵ । श्रीविदम्भभोगावाप्तये धारापट्टकग्रामे समुपगतान्
सर्वराजपुरुषान्⁶ ब्राह्म-
22 शोत्तरीयान् प्रतिनिष्कसी⁷ जनपदाश्च वो⁸धयत्स्वस्तु वस्त्रंविदितं श्रीमहा-
कालदेवायतने सुखात्वा महादेवमभ्यर्च्य⁹ मातापितृरात्मनश्च सुपुत्र-
कर्मयशोभिष्टइये ।¹⁰ परलोकहि-
23 ताय जलचन्द्रचपलजीवितं¹¹ ते[त्य]¹² ।¹³ क्षणदृष्टनेष्टसंपदा¹⁴ समन¹⁵चिन्त्य¹⁶ ।
मीनसंक्रान्ती¹⁷ श्रीनित्यप्रमुदितदेवप्रति[व¹⁸ह]र्षोटावर्षिकस्थाने श्रीमदिन्द्रा-
दित्यदेवस्य खण्डस्फुटितसमार-
24 चनाय¹⁹ वलिचक्रशत्रु²⁰प्रवर्त्तनाय ।²¹ ग्रामीयं स्वसीमापर्यन्तं²² सवत्समाला-
[कु]ल²³ सकाष्ट²⁴दृणगोपचार²⁵ सजलस्थलसमेतं ।²⁶ चतुष्कंकट²⁷विशुद्ध²⁸
भागभोगकरहिरन्या²⁹दिस्केध-
25 कमा[र्ग]णकादिराजभाव्यैस्सहितं³⁰ उदकपूर्वकेन शासनेन प्रदत्तं³¹ ॥ मत्वे-
तदस्मदङ्ग³²जैरन्यैश्च धर्ममिदमनुपालनीयं³³ । प्रतिनिवासी³⁴जनपदैश्चाज्ञात-
वणविधेयैर्मत्वा
26 यथा दीयमानं च दातव्यं ॥ अग्रे [चै]तस्मिन्नेव ग्रामे उत्तरतो
[दिग्भा]गे साधारं कच्छ[क]नाम भरहटन तु संशुतं दत्तं । पुनः
पञ्चमण्डपकिटिकाः पञ्च³⁵ शासनेन प्रदत्ताः ॥ स्वह-

¹ Correct to 'सुतः'.

² Read 'रजिस्'.

³ Read या. The stroke is redundant.

⁴ Read सि.

⁵ This stroke is redundant.

⁶ This stroke is redundant.

⁷ Read नु.

⁸ Read 'संक्रान्ती'.

⁹ Read ब.

¹⁰ This stroke is redundant.

¹¹ Read लः.

¹² Read 'प्रचार'.

¹³ Read 'कटक'.

¹⁴ Read यया.

¹⁵ Read यः.

¹⁶ Read धर्ममिदमनुपालनीयः.

¹⁷ Read च.

¹⁸ This stroke is redundant.

¹⁹ This stroke is redundant.

²⁰ Read ब्रा.

²¹ Read बो.

²² Read 'लं' जीवितमवेत्य.

²³ Read 'नष्टाः' संपदा.

²⁴ Read 'चिन्त्य'. The stroke is redundant.

²⁵ Read व.

²⁶ Read 'सत्र'.

²⁷ Read लः.

²⁸ Read ष.

²⁹ Read 'समेतः'. The stroke is redundant.

³⁰ Read चः.

³¹ Read तः.

³² Read 'हंश'.

³³ Read सि.

27. स्तोयं श्रीमाधवस्य । स्वहस्तोयं श्रीविदग्धस्य ॥

संवत् ८८८ आवण सुदि १ समस्त[रा]जावलिपूर्वमग्रेह¹ महाराजा-
धिराजश्रीभ²र्हपट्ट³: श्रीखोस्माणसुतः⁴ स्वमातृपित्रोरात्मनश्च ध-

28. श्रीभिद्वये घोण्टावर्षीयेन्द्रराजादित्यदेवाय ।⁵ पलासकूपिकाश्रमे दंञ्चू-
लिको नाम⁶ कच्छ⁷ । अस्य चाघाटानि लिख्यन्ते⁸ पूर्वस्यां दिशि
स्वर्गपाली दक्षिणस्यां दिशि च पलासकूपिका-

29. क्षेत्रान्तरितं वराहपक्षिग्रामवर्त्म । पश्चिमस्यां दिशि सीमायां क्षेत्राणि ।
उत्तरस्यां दिशि नन्दानदीसमीपवर्त्तिनी य(?)मेता⁹घाटाने स¹⁰हायं
वञ्चूलियकी नाम कच्छी अस्माभिः¹¹ प्रदत्तो मत्वा¹²स्म-

30. त्युचपौत्रादिकैरयं च मा¹³चन्द्रार्कक्षित्युदधिसमकालं पालनी¹⁴ एतदीयराति-
परिपंथना न केनापि कर्तव्याः¹⁵ । ॥

भूमिं यः प्रतिगृह्णाति¹⁶ यश्च भूमि¹⁷ प्रयच्छति [।*]

हावेतो पुण्यकर्माणी

31. नियतो स्वर्गगानो¹⁸ [॥११*] । ८०३ ॥

श्रीदेवराजेन श्रीचामुण्डराजसुतः¹⁹ श्रीमदिन्द्रादित्यदेवस्य कोमवाहे
क्षितुल्लाकक्षेत्रं माणिकाप १० शासनेन प्रदत्तं ॥ श्रीमदिन्द्रा-
दित्यदेवजगत्यां । चै-

32. लोक्यमोहनदेवस्य श्रीमदिन्द्रराजेन उडिआकक्षेत्रं²⁰ आघाटा लिख्यन्ते
दक्षिणतः सा[धार]वहं पश्चिमतः²¹ राजवर्त्मनी उत्तरपूर्वतः ब्रा²²ह्मणकेशवा-
दित्यस्य क्षेत्रं । एवं चतुराधा-

¹ Read 'मयह' (if not 'मय इह').

² भर्हपट्ट is also found in some Mewar inscriptions.

³ This stroke is redundant.

⁴ Read 'च्छ'. The next stroke is redundant.

⁵ Read 'इतिमावा'.

⁶ Read 'कच्छीअभिः'.

⁷ Read 'रयमा'.

⁸ Read 'कर्तव्या'.

⁹ Read 'भि'.

¹⁰ Read 'सुतेन'.

¹¹ Read 'तो'.

¹² This syllable is written below the line.

¹³ Supply a verb, e.g. समाज्ञापयति.

¹⁴ Read 'नाम'.

¹⁵ Read 'लिख्यन्ते' (also in line 32).

¹⁶ Read 'घाटे: स'.

¹⁷ Read 'प्रदत्त इति मत्वा'.

¹⁸ Read 'पालनीय ए'.

¹⁹ Read 'गृह्णाति'.

²⁰ Read 'गानिगौ'.

²¹ Add 'अस्य'.

²² Read 'ब्रा'.

- 33 टोपलक्षितं¹ शसनेन प्रदत्तं ॥ श्रीवटयक्षिणी² घाणापलिका १ पञ्च-
मण्डप[पालिका]—५ महानवम्यां चैत्रे पुष्यचौसरा शत³ १०० वक्षिर्वर्गेन⁴
कुंकुमपल २ पुग १ चैत्रे निवे-
34 दनीया⁵ ॥ • ॥ धाडिवाहाक्षेत्रं माणवाप ६ लौडाभिचय[भोज्ये?] ⁶
दातव्य⁷ मास वि ५ घोण्टावर्षपूर्वोत्तरतः मोक्षक्षेत्रं माणवाप १०
षष्ठी⁸वरिष¹⁰सहस्राणि स्वर्गे तिष्ठति
35 भूमिदः [1*]
आच्छेता¹¹ चानुमन्ता च¹² तान्येव नरकं [वसेत्] [॥१२*]
[स]त्यसुत सिद्धयेन इयं प्रशस्ती उ¹³त्कीर्णमिति¹⁴ ॥ संवत् १००३ [॥*]

No. 14.—LAKSHMESHVAR PILLAR INSCRIPTION OF THE YUVARAJA
VIKRAMADITYA.

By LIONEL D. BARNETT.

The town of Lakshmēshwar is the head-quarters of the Lakshmēshwar *tāluka*, which is an outlying part of the Miraj State within the limits of the Dhārwar District, Bombay. It is situated about thirty-six miles south-east of Dhārwar, and is shown in the Indian Atlas quarter-sheet 41, S. E. (1904), in lat. 15° 8', long. 75° 31'. Its ancient name is found as *Porigere* in the record now published, and elsewhere as *Purigere* and *Puligere*, which forms were Sanskritized as *Purikara* and *Pulikara*: it is still preserved in the name *Huligere-baga* of a part of the lands of the town (see Vol. XIII above, p. 179). For some facts of the early history of the place the reader may be referred to Vol. XIII above, p. 178. From this town comes the present inscription, which I edit from two ink-impressions and a plain squeeze placed at my disposal by the late Dr. Fleet,¹⁵ which are now in the British Museum.

The inscription is on two faces of a stone pillar which in 1892 was standing at the local *Kachēri*, along with a large number of other inscriptions which had been collected there for safe preservation. The first face, bearing ll. 1-40, has an inscribed area of about 7 ft. 1 in. in height and 1 ft. 2½ in. in width; on the second face, comprising ll. 41-55, the inscribed area is about 3 ft. 6½ in. in height and 1 ft. 2 in. in width. The state of the stone is very bad: ll. 39-43 are wholly illegible, and there are many gaps and doubtful readings elsewhere.

The character is Kanarese, of a type characteristic of the early eighth century. The letters on the first face, which, though somewhat sprawling and irregular, are on the whole graceful and clean-cut, average between ⅞ in. and 1 in. in height; but on the second face a difference of type is noticeable, which possibly began from l. 41, and is very obvious from l. 46 onwards,

¹ This stroke is redundant.

² Read तं.

³ Read कुंकुम°.

⁴ Read निवेदनीयानि.

⁵ Read टि. .

⁶ Read ता.

⁷ Read प्रशस्ति°.

¹⁵ The record has been mentioned by Dr. Fleet in his *Dys. Kan. District*, p. 374, No. 10.

⁸ Read खे.

⁹ Read वक्षिर्वर्गे.

¹⁰ Read पुग.

¹¹ Read खे.

¹² Read चर्च°.

¹³ Read च.

¹⁴ Read °र्षति.

the letters becoming ruder and clumsier, with a height varying from $\frac{2}{3}$ in. to $1\frac{1}{2}$ in. As will be seen below, a new section begins on or about l. 46, and probably it was inscribed by a different hand. The record contains all the test-letters *kh*, *ñ*, *j*, *b*, and *l*, and all of them, with the exception of *l*, are of archaic forms. Examples of *kh* appear in l. 12, of *ñ* in ll. 10, 18, of *j* in ll. 2, 3, etc., of *b* in l. 8. The *l* is usually of the ancient type, with the tail prolonged in a curve round it towards the left; but in *illī*, l. 21, *telliga*, l. 29, and possibly in the last word of l. 32, we find a cursive form almost identical with the modern Burmese letter. On the whole, then, we may safely ascribe the character to about A.D. 725; and hence we may conclude that the Yuvarāja or Heir-Apparent Vikramāditya mentioned in it as granting the constitution embodied in it to the burgesses of Porigere was no other than Vikramāditya, son of Viṣayāditya, of the dynasty of the Western Chalukyas of Bādāmi, who about this time, A.D. 725, was ruling the province as Heir-Apparent, and subsequently, about A.D. 733, succeeded his father as Vikramāditya II.

The language is Kanarese prose, of the oldest dialect known. Typical of it are the following flexions: the accusative in *-ān*, as in *jivitaṅgaḷān*, l. 10, *paḷalān*, l. 24, *vittiyān*, l. 35; the genitive in *-ā*, as in *Porigereyā*, ll. 2-3, *soṛageyā*, l. 33, *irppattā*, l. 34, *keyyā*, ll. 34-35; the locative in *-uḷ*, as in *māsaduḷ*, ll. 12, 22; the curious accusative *Vāraṇasivamaḥ*, ll. 50-51, with which we may compare the locatives *Bīraṇṣivaduḷ*, above, Vol. VII, p. 204, and *Vāraṇasivaduḷ* in *Ind. Ant.*, Vol. XIX, p. 145. l. 13; the verbal forms *kāvodu*, l. 10, *envodu*, l. 21, *apporoge*, l. 13, *koṭṭor*, l. 50, *koḷvoḥ*, l. 50, *uḷvār* or *uḷvor*, l. 31, *āḍadu* (imperative?), ll. 6 ff., and *aḷidona*, l. 52. In *āḷke*, l. 12, there seems to be a use of *ḷ* instead of *l*. The name *Kupparma*, l. 46, is of a type similar to that of *Uḍayarma* in the Narēndra inscription B, Vol. XII above, p. 321, l. 28. A considerable number of words are of lexical interest, as *ara*, l. 46 (cf. *piriy-araṅge* in the Baṅkāpūr inscription above, Vol. XIII, p. 174); *are-vāḍa*, l. 31; *gutta*, l. 22; *kūḷ*, l. 30; *pāka-daṇḍa*, l. 19 (cf. *kiṇu-kūḷa*); *rāva*, l. 22; *soṛage*, l. 33; *utsāha* in the sense of "generous gift," "bonnty" (cf. the inscription of Vēma Redḍi above, Vol. VIII, p. 14, verse 6, l. 13, and the Kaḷas record of Gōvinda IV, l. 5, Vol. XIII above, p. 329), besides some of which the reading is not quite certain.

The purport of the inscription is to record the mutual obligations and rights of the Royal authorities, represented by the Heir-Apparent Vikramāditya, and of the Mahājanas (Brāhmaṇ householders) and burgesses of Lakshmēshwar. The preamble (ll. 1-5) is as follows: "Hail! the social constitution which the Heir-Apparent Vikramāditya has granted to the Mahājanas and the burgesses and the eighteen *prakṛitis*¹ of Porigere (is as follows)." The charter then proceeds to specify the position of the royal officers and their relation to the municipality in the following terms (ll. 5-10): "The king's officers are to protect those of the houses that are untenanted,² the king's gift, the king's proclamation, authoritative testimony of good men (?), constitutional usage, copper-plate edicts, continued enjoyment of (*estate*) enjoyed . . . the lives of the five *dharma*s."³ Then comes the section defining the duties of the townspeople (ll. 10 ff.).

¹ The "eighteen *prakṛitis*" would naturally seem to denote the eighteen royal ministers, on whom see the *Koṭṭiṅga*, translation, p. 25 and (list) p. 23, *Pañchatantra* (Bombay S. S.), iii, p. 50, ll. 17 ff., *Mahābhārata*, *Sabhā-parvan*, v. 38, *Rājatarāṅgiṇī*, i. 120 and iv. 141, *Ind. Ant.*, Vol. XXV, p. 183, and note 82, Kittel's Dictionary, s. v. *aṣṭādaśa-pradhāna*. But this will not suit the present context, which states that the constitution was granted by Vikramāditya to the *prakṛitis* and others. Hence we must understand *prakṛiti* here to denote the classes of the population. The division of the population into 18 classes is well known: see Kittel, s. v. *aṣṭādaśa-jāti*, and the Eighteen Samayas mentioned in *Progress Report of Asst. Archæol. Supt. for Epigraphy, Southern Circle*, 1914-15, p. 106 (which speaks of *padineṇ-bhūmi-samayattār*), and *Ep. Carn. X*, l. Kl. No. 70.

² For this suggested translation, and for several others in this paper, I am indebted to Mr. R. Narasimhachar.

³ Mr. Narasimhachar suggests that this refers to the life (*pañcha-prāṇa*) of *dharma* (can it be the life of children and men in the four *āśramas*?).

It begins with the Mahājanas or Brāhman burgesses (ll. 10-23): "This is the municipal constitution for the Mahājanas. A tax that (*every*) occupied house shall pay once every year¹ in the month of Vaiśākha to the governors of the district: each several household for festival expenses (?), the highest households (*paying*) ten *paṇas*, the intermediate households seven *paṇas*, the lower five, the lowest three: all previous usages, viz., *puṭṭige*,² . . . fines for theft and minor delinquencies, (*finēs for*) the ten offences,³ likewise what is known as property of childless persons: (*all these*) shall be paid in to the guild there in the month of Kārttika. A *gutta*⁴ shall be paid for (? to) the *rūva* in the month of Māgha." Then after a reference, unfortunately only half legible, to the government of *pāṇḍis* and *settis* in the town (ll. 23-24), we have⁵ the article on the braziers (ll. 24-29): "For the guild of braziers (*every*) occupied house (*shall pay*) for festival expenses (?), the highest households twenty *palas* . . . the intermediate fifteen, the lower ten, the lowest five; total, one *tole*."⁶ Next to be mentioned are the oilmen; but the articles from this point (l. 29) to l. 35 are very obscure and the reading in many places doubtful. Then come about ten lines which are almost wholly illegible. They cover the bottom of the first face and the top of the second face. On l. 46, the fourth line of the second face, we find a distinct change in the character of the writing; it has become larger, and more coarse and clumsy. Possibly this change may have begun from the first line of the second face (l. 41); but ll. 41-45 are too much defaced to allow of any conclusions of the kind.

Ll. 46-55 record a supplementary endowment: "Also the field granted to (?) the *ara* of the fortunate Kuppārma the three-hundred households and the Gāmuṇḍa of the province, together with the *goḍigar* (?), have granted. He who may appropriate it shall be accounted equal to persons who should destroy Benares, (or) persons who should kill a thousand Brāhmins and a thousand cows."

TEXT.⁶

First face.

- 1 [Om?] Svasti śrī-Vikramā-
- 2 ditya-yuvarājar Pori-
- 3 geṇeyā mahājanakkum na-
- 4 garakkum padineṇṭum prakritigalṭum
- 5 koṭṭa āchāra-vyavasthi(sthe) [i*] rāja-
- 6 puruṣar=mmaṇegaḷoḷ viḍ=illāda-
- 7 du rāja-dattam rāja-śrāvitam saptra-
- 8 me⁸ maryyāde tāmbra-śāsanam bhukt-ā-
- 9 nubhagam * *⁹ aydum dharmmadā ji-
- 10 viṭaṅgaḷān=kāvodu [i*] idu mahājanakke
- 11 nagara-maryyāde mane viḍ=illādadu
- 12 or-āḷke orṃme Vaiśākha-māsaduḷ
- 13 dēśādhipatigaḷ=apporgge kuḍṇva
- 14 tere uttamam=appa okkal=mi *¹⁰

¹ Understanding *āḷ* as = the Tamil *āḷu*.

² Probably a kind of measure; or possibly a tax on births.

³ See J. Jolly, *Recht und Sitte*, p. 123 f.

⁴ Mr. Narasimhaচার suggests a connection between this word and *guttiga* (contract or monopoly, or tax thereon).

⁵ Thus the local *tole* (*tolā*) contained 50 *palas*. * From the impressions.

⁶ I conclude that the inscription began with the symbol for *Om*, as there is a space for it, on which the stone is badly worn.

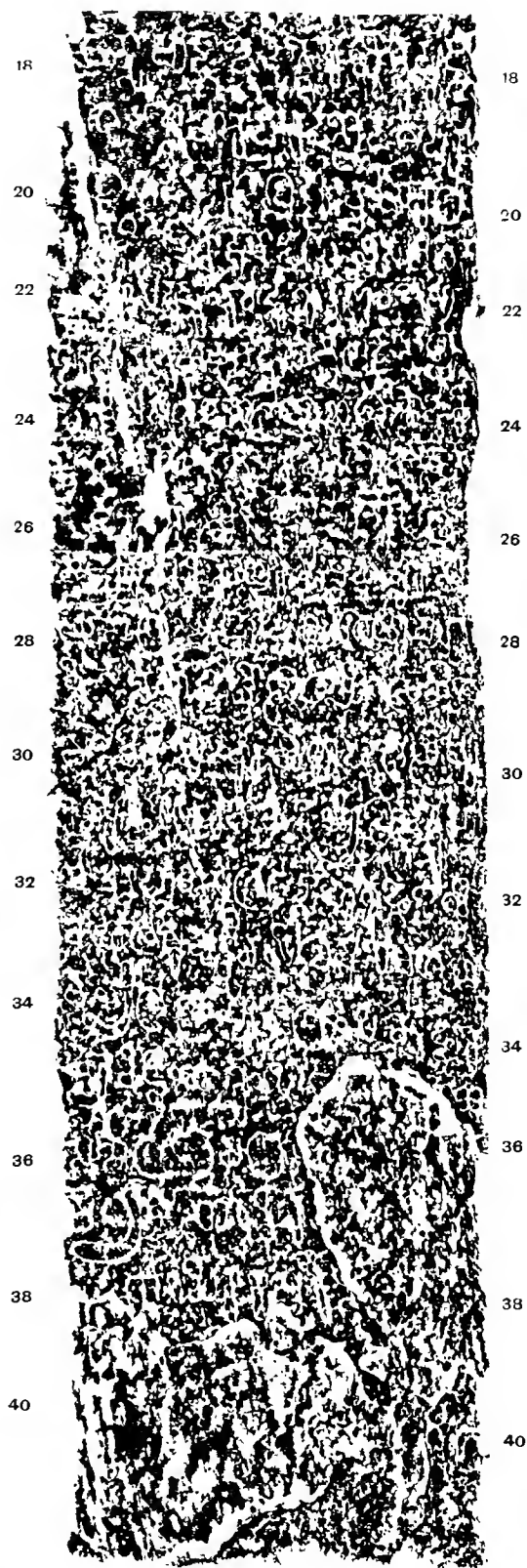
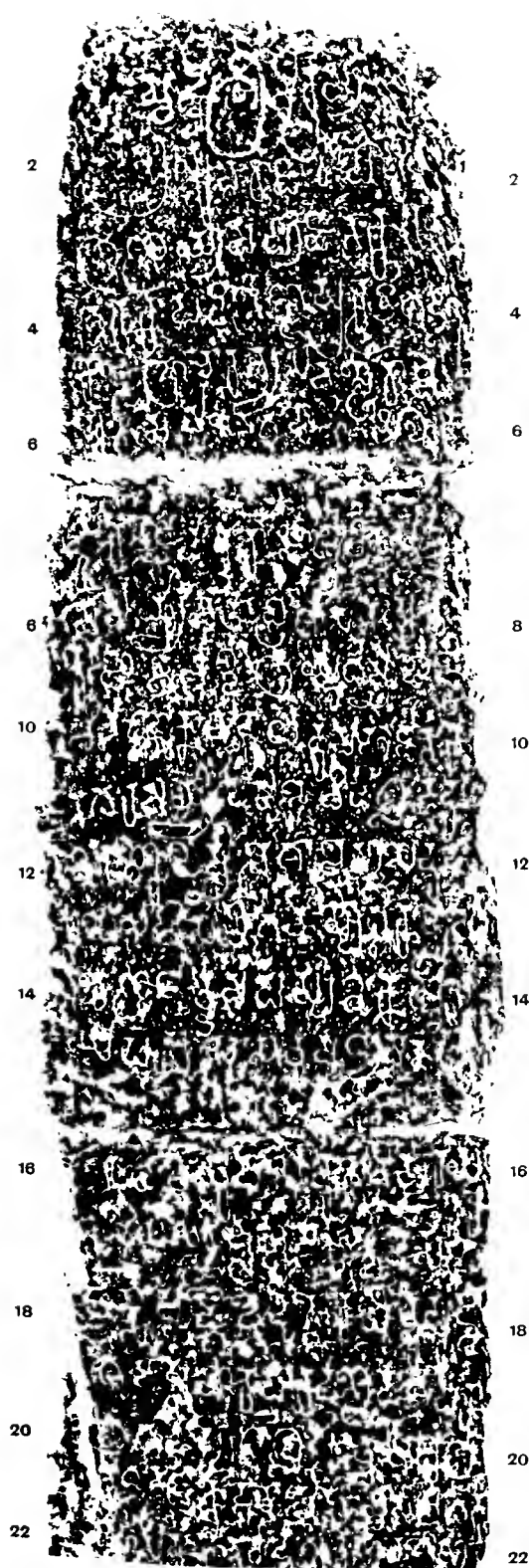
⁸ Read *sat-prame*.

⁹ These two *akṣaras* are very uncertain. The first looks like *bā*, but it might be *cā*; the second is like a *de* with the top curled back towards the left, and is surmounted by the sign for the vowel *i*.

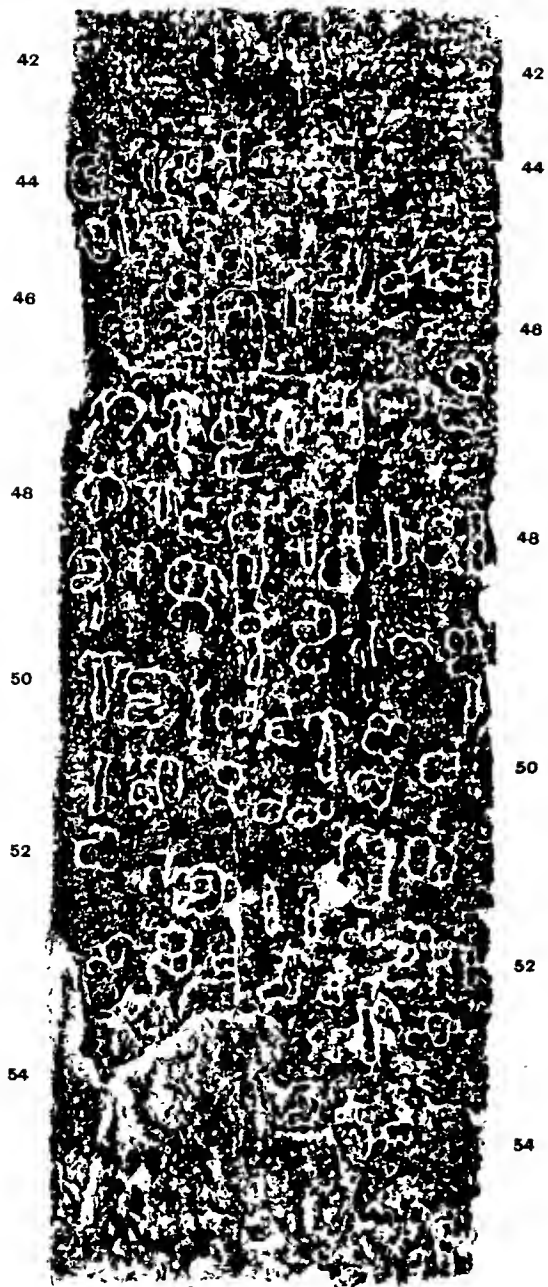
¹⁰ The *mi* is not quite certain, and the next syllable is quite illegible.

Lakshmeshwar inscription of the Yuvaraja Vikramaditya.

First face.



Second face.



- 15 sam pattu paṇavum madhyamam=a[ppa]
 16 okkal eḷum paṇavum kanishṭa(shṭha)r=aydum
 17 kaniyasar mūrum=amtt-appa osage-
 18 utsāhaṅgalge ond=okkal=ondu putti-
 19 ge ma * chōra-pāka-daṇḍa daś-āparā-
 20 dhaṅga!=appav=ellaṁ pūrvv-āchāraṁ a-
 21 [pu]tra-dhanam=envodu tāne illi s[ē]ṇig[e] Kā-
 22 rttika-māsadu!=koḍuvadu guttarū rūvanige Mā-
 23 gha-māsadu!=koḍuvadu pāṇḍi-setti nāl-chhā.¹
 24 siram tirmesagaḍeṇakko² poḷalāu=āle ka-
 25 ṇchagāra-sēṇige mane viḍ=illādadu utta-
 26 mam=appa okkal=cheḷade³ irppattu palam
 27 madhyamam padinaydu kanishṭa(shṭha)m pattu kani-
 28 yasam aydum=amtt-appa osage-utsāhaṅga-
 29 lge samūham or-ttole telliga-sēṇige
 30 mane viḍ=illādadu kūl=illādadu tereyurū
 31 k[e]y=ullār⁴ are-vāḍa keyy=illādadu so-
 32 re matt=appa osage-utsāhaṅgalge ilti⁵
 33 vayilamum pettavi⁶ vayilamum sovageyā
 34 maryyāde irppattā ayi vaḷla ke-
 35 yyā viṭṭiyān=keyi nā * * [g]āra-
 36 sēṇige uttamam a * * * * *
 37 madhyamam sāyira * * * * *
 38 * * sāyira[m] kanishṭa[m] kani[yasam]
 39-40 [illegible]

Second face.

- 41-43 [illegible]
 44 * * ra sēṇige * * *
 45 aras-āḷke * * * *
 46 svasti śrī-Kupparmad=aram-
 47 ge koṭṭa keyum godi.⁷
 48 gar=oḍam mūnu(nū)rvvarum okka-
 49 lutū nāl-gāmuṇḍanum iḷḍa
 50 koṭṭor [||*] Idam koḷvom Vā-
 51 raṇasivamam aḷi-
 52 dona lōkakke sandon=akkum
 53 sāsirvvar=pārvarum sā-
 54 [yira kavi]leyumam ko-
 55 [nda lōkakke sa]n[d]on=akkum [||*]

¹ It is not quite clear whether this letter is meant for *chhā* or *chā*; I have decided for the former in accordance with grammatical rule (see Kittel's *Grammar*, p. 178).

² Most of these seven *akṣaras* are more or less uncertain, and no sense can be obtained from them.

³ Or possibly *veḷade*.

⁴ The subscript letter which I read as *lā* is not quite clear; apparently what is meant is *uḷvār* or *uḷvor*.

⁵ Or possibly *ilti*, with a cursive *l*.

⁶ The *ē* (if that is the right reading) is written above the line, having apparently been omitted by the error of haplography.

⁷ Or possibly *gāḍi*.

No. 15.—CHANDRAVATI PLATES OF CHANDRA-DEVA : V. S. 1150 AND 1156.

By DAYA RAM SAHNI, M.A., RAI SAHIB.

These plates, which are six in number, were found at Chandrāvati, in the district of Benares, at the same spot on the left bank of the river Ganges as the Chandrāvati plate of Chandra-dēva of Vikrama-Samvat 1148, published by Dr. Sten Konow.¹ Chandrāvati, pronounced Chandrauti, is a village situated on the river Ganges in the *pargana* of Katēhir (anc. Kathēhali), a short distance to the east of the metalled road from Benares to Ghāzipur, three miles south of Kaithi and fourteen miles from the district head-quarters. It has long been, and still is, the chief village in the *pargana* of Katēhir. The village is now entered by a ruined gate on the west. Upon the southern wall of this gate is an inscription of Vikrama-Samvat 1797. The village contains two Jaina temples, to which we shall refer later on.

The plates under review were enclosed in a strong box of stone, measuring $3' 1\frac{1}{2}" \times 2\frac{1}{2}' \times 1' 6\frac{1}{2}"$ high, provided with a lid of the same material. The box and the lid were transferred to the Lucknow Museum in 1912, where they, as well as the plates, are now preserved. The stone box was exposed to view by the erosion of the river bank. The fact was reported to the Executive Engineer of Benares, who had the box and its contents safely brought over to his office and presented them to the Lucknow Museum at the suggestion of the Director-General of Archaeology in India, who has kindly authorized me to edit them. The transcript published below was prepared in 1912, when, on a personal visit to Chandrāvati, I made the topographical notes that are subjoined. The same visit enabled me to identify with certainty some of the localities mentioned in the plates.

The plates are well preserved and measure $2' 3"$ long by $1' 3\frac{1}{4}"$ broad. They are all pierced with a circular hole, $1\frac{1}{4}"$ in diameter, in the middle of the upper part, and were fastened with three copper rings, to the biggest of which was soldered a stout copper seal, bearing the legend Śrīmah-Chandradēva in Nāgarī characters. Above and below the legend are a flying figure of Garuḍa and a conch-shell in conformity with the Vaiṣṇava faith of the king who issued the plates. These are engraved on one side only. The characters are Nāgarī. The height of the letters averages $\frac{9}{16}"$. The language is Sanskrit throughout, the historical portions being in prose, the rest in verse.

In respect of orthography and spelling the following points may be noted. No distinction is made between *ba* and *va* and *ś* and *s*; syllables are sometimes omitted, as *kana* in *ālō-kana* l. 17 and *va* in *iva* l. 18; consonants after *ra* are doubled or not in accordance with the optional character of the grammatical rule concerned; the *anusvāra* is used for *n* in *haraṇ narakam* l. 23 of the second inscription. We also notice *tri* for *tri* l. 2, *ri* for *ra* in *kirīṇa* l. 22. Several examples of superfluous punctuation are also noticed, especially in the third, fourth and the fifth plates, on which the names of the donees are engraved. We have only one example of the lingual *ḷ*, in the name Maḷivāḍa in l. 11 of the second inscription.

The six plates described in this paper contain two documents, both issued by king Chandra-dēva of Kānyakubja (Kanauj) in the years Vikrama-Samvat 1150 and 1156 respectively.

These inscriptions are interesting; for they supply the old official names of a large number of localities, which are discussed below in another paragraph. But there is another point which is equally interesting. The only dates so far known of king Chandra-dēva are Vikrama-Samvat 1148 (A.D. 1090-1) and 1154 (A.D. 1097-8). The inscriptions published here supply two more dates, namely Vikrama-Samvat 1150 (A.D. 1092-93) and 1156 (A.D. 1098-99), thus extending Chandra-dēva's reign by at least two years. We learn from the Basāhi plate of

¹ *Ep. Ind.*, Vol. IX, pp. 302 sq.

Mahārāja-putra Gōvindachandra-Dēva that his father Madanapāla-Dēva was ruling in Vikrama-Saṁvat 1161. We may, therefore, assume that Chandra-Dēva must have died and his son Madanapāla-Dēva succeeded him some time between Vikrama-Saṁvat 1156 and 1161. We have for Chandra-Dēva no earlier dates than V. S. 1148. So we cannot yet determine the date of his coming to the throne of Kānyakubja, which he is said in the inscriptions to have conquered.

PLATES OF VIKRAMA-SAMVAT 1150.

The first document is inscribed on five plates, comprising a total of ninety lines. It begins with an invocation to the Goddess Śrī, consort of Viṣṇu, favourite deity of the kings of the Gāhaḍavāla family, and goes on to describe the genealogy of the donor, king Chandra-Dēva, and his conquest of Kanauj. This is followed by the royal order announcing that the *Parama-bhaṭṭāraka Mahārāj-ādhirāja Param-ēvara Parama-māhēśvara Śrīmach-Chandrāditya-Dēva*, after bathing at the *Svarga-dvāra tīrtha* at the confluence of the Śarayā and the Ghargharā in Ayōdhyā, conferred on a body of 500 Brāhmaṇas (*pañchaśata-saṁkhyēbhyaḥ*) the *pattalā* of Kaṭhēhālī with the exception of certain villages formerly given to temples, Brāhmaṇas etc., on Sunday the fifteenth day of the dark half of the month of Āśvina in the year Saṁvat 1150 (expressed both in words and figures), on the sacred occasion of a solar eclipse. The date corresponds to A.D. 1093, October 23. He also gave away the village of Sarisōḍa in the *Vṛihaḍṛihēvaṁkānai pattalā* for the residence of the same community of Brāhmaṇas. The document winds up with nine verses, the first seven of which are of an impr-catory nature. The eighth mentions the name and the parentage of the scribe Hṛidayadhara, son of the illustrious Śivastambha, and the last eulogizes the donor Chandra-Dēva as the king by the resoundings of whose copper-plates bearing grants of land, "at the time of their being engraved with rows of closely written lines, the universe has become deafened."

It is interesting to note that one of the *ghāṭs* of Ayōdhyā still bears the name of Svarga-dvāra. The *pattalā* of Kaṭhēhālī is now known as Kaṭhīr, the largest *pargana* in the district of Benares. "It is bonnded on the south by Athaganwan, Sheopur and Jahlupur, on the east by the Ganges and the *pargana* Barah of *Taḥsil* Chandauli, on the west by Kol Aslah and on the north by the small *pargana* of Sultanipur and the river Gumti." Its ancient boundaries (*chatur-āghāṭa*), as recorded in this inscription, were "Kōllakanandivāra *pattalā*, the Gōmatī, Bhāgirathī and Varanā." We may assume that the *pattalā* of Kaṭhēhālī was nearly co-extensive with its modern representative; for, though one of the old boundaries, Kōllakanandivāra has not been identified with certainty, it is not impossible that it is the same as Kol Aslah which now marks the western limit of the Kaṭhīr *pargana*. We note in support of this that Kol Aslah is also a *pargana* and its first component may well be a remnant of "Kōllaka."

TEXT.¹

1. 11 — — — — — सोयं नरपतिमुकुटमकरिकामर-
कतप्रभापटलपञ्जवितपादपोठी गजपतिगलगर्जितप्रलयपंचाननस्त्रिशंकुपतिक-
1. 12 पटपाटनक्रकचपातश्चपलपंचालचूलचूचनचणचंद्रहासो गिरिपतिपिचुपिण्डचण्डमा-
रुतः कवलितकलिकालकपटपेटको निर्वर्णपथिकलोपाकदर्शनः समधिग-
1. 13 तसकलदर्शनस्वरसपेशलज्ञानसंपदिजितमुनिमनोवृत्तिराश्रयः श्रेयसामाकरः सर्व-
विद्यानामालयः कलानामाधारः सा(स्वा)मिसंपदां परमभट्टारकमहाराजा-
धिराजप-

¹ From the plates.

1. 14 रमेश्वरपरममाहेश्वरनिजभुजोपजितश्रीकन्यकुजाधिपत्यश्रीमन्मन्त्रादित्यदेवो विजयी
॥ ॐ ॥ कठेहलीपत्तलानिवासिनो निखिलजनपदानुपगतानपि च रा-
1. 15 जरान्नोयुवराजमन्त्रिसेनापतिपुरोहितप्रतोहाराक्षपटलिकभाण्डागारिकभिषग्वैभित्त-
कान्तःपुरिकदूतकरितुरगपत्तनाकरस्थानविषयगोकुलप्रसुखाधिकारिपु-
1. 16 रुषानपारनपि यथाह मानयति बोधयत्याज्ञापयति च यथास्तु वो विदितैव
तावदियमनित्यता जगतः कतिपयदिवसावलोक्यमाणया मधुमांसकु-
सुमसंपदिव सं-
1. 17 पत(त्) सततगत्वरस्वरूपं गिरिकटकवाहिनीपुलिनवालुकाकूटमिव देहिनामा-
युरापातमधुराः कटकपाकिनो दुर्जरास्तिलखला इव विषयभोगाः सदस-
दालो[किन*]पर-
1. 18 सुखानि स्वार्थैकनिष्ठानि वेश्याविलसितानीव दुरूपचाराणीन्द्रियाणि कतिपय-
कलाविलासिनी जलबुद्बुदस्वकसंपदि[व] यौवनश्रीस्तदिदमस्माभिरपि
सकलदर्शनावि-
1. 19 संवादिनीभिः प्रामाणिकोभिः श्रुतिभिः परिच्छिद्य हरिहरकमलासनसुना-
सीरपुरभोगभाजनं भूमिदानमिति कृतनिश्चयेरुत्तरकोशलाभिधानायामयोध्या

Plate II.

1. 20 यां पंचाशदधिकैकादशशतसंवत्सरे आश्विने मासि अमावस्यायां रविदिनेऽपि
संवत् ११५० आश्विनवदि १५ रवौ सूर्योपरागपर्वणि जनितसरयूधर्घरा-
1. 21 धमर्षणे स्वर्गद्वारनान्नि तीर्थे स्नात्वा विधिवन्मन्त्रदेवमुनिमनुजभूतपितृगणांस्त-
र्पयित्वा तिमिरपटलपाटनपटुमङ्ग[समु]णरोचिषमुपस्थाय क्षितिजलदहनपवनग-
1. 22 गनयजमानतुहिनकिरि(र)णारुणवपुषमोषधीपतिशकलशेखरं समभ्यर्थ्य भगवत-
स्त्रिभुवनचातुर्वर्गदेवस्य पूजां विधाय प्रचुरपायसेन हविषा हविर्भुजं
हुत्वा पितृपि-
1. 23 ऋग्यजुर्विर्वर्त्य उपरिलिखितपत्तला सजलस्थलगिरिगहनगर्तोपरपाषाणलोह-
लवणाकरा समधूकचूतवनवाटिकाविटपतृणयूतिगोचरपर्यता विशेषतो निर्हेक्ष-
(र्हिश्य)-
1. 24 माणपूर्वदत्तदेवद्विजविकरग्रामवर्जिता कोककनंदिवारपत्तलागोमतीभागीरथी-
वरणासरिङ्गितुराघाटविशुद्धा निर्हेक्ष(निर्हेक्ष्य)माणनानानामगोचेभ्यश्चतुशर-
णचा(च)तु(तुः)श्रु-

¹ Cf. राजश्रीदर्जण तस्य नवले मधुजी समवत् *Rājatarāṅgiṇī* of Kalhaṇa, Bk. V, verse 19.

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वृषाभयपुत्रोऽयं चन्द्रदेवः स्यात् ॥ १ ॥ ॐ नमो भगवते वासुदेवाय ॥ २ ॥
विष्णुसंज्ञकः स्यात् ॥ ३ ॥ ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
वृषाभयपुत्रोऽयं चन्द्रदेवः स्यात् ॥ ५ ॥ ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
विष्णुसंज्ञकः स्यात् ॥ ७ ॥ ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
वृषाभयपुत्रोऽयं चन्द्रदेवः स्यात् ॥ ९ ॥ ॐ नमो भगवते वासुदेवाय ॥ १० ॥
विष्णुसंज्ञकः स्यात् ॥ ११ ॥ ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
वृषाभयपुत्रोऽयं चन्द्रदेवः स्यात् ॥ १३ ॥ ॐ नमो भगवते वासुदेवाय ॥ १४ ॥
विष्णुसंज्ञकः स्यात् ॥ १५ ॥ ॐ नमो भगवते वासुदेवाय ॥ १६ ॥
वृषाभयपुत्रोऽयं चन्द्रदेवः स्यात् ॥ १७ ॥ ॐ नमो भगवते वासुदेवाय ॥ १८ ॥
विष्णुसंज्ञकः स्यात् ॥ १९ ॥ ॐ नमो भगवते वासुदेवाय ॥ २० ॥

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वृषाभयपुत्रोऽयं चन्द्रदेवः स्यात् ॥ २१ ॥ ॐ नमो भगवते वासुदेवाय ॥ २२ ॥
विष्णुसंज्ञकः स्यात् ॥ २३ ॥ ॐ नमो भगवते वासुदेवाय ॥ २४ ॥
वृषाभयपुत्रोऽयं चन्द्रदेवः स्यात् ॥ २५ ॥ ॐ नमो भगवते वासुदेवाय ॥ २६ ॥
विष्णुसंज्ञकः स्यात् ॥ २७ ॥ ॐ नमो भगवते वासुदेवाय ॥ २८ ॥
वृषाभयपुत्रोऽयं चन्द्रदेवः स्यात् ॥ २९ ॥ ॐ नमो भगवते वासुदेवाय ॥ ३० ॥
विष्णुसंज्ञकः स्यात् ॥ ३१ ॥ ॐ नमो भगवते वासुदेवाय ॥ ३२ ॥
वृषाभयपुत्रोऽयं चन्द्रदेवः स्यात् ॥ ३३ ॥ ॐ नमो भगवते वासुदेवाय ॥ ३४ ॥
विष्णुसंज्ञकः स्यात् ॥ ३५ ॥ ॐ नमो भगवते वासुदेवाय ॥ ३६ ॥

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1. 25 तिपाठवेभ्यः पंचशतसंस्थेभ्यो ब्राह्मणेभ्यो गोकर्षकुशपूतकरतलोदकपूर्वमाप-
द्भसन्ननी हृङ्कान्तं यावच्छासनीकृत्य प्रदत्ता तद्ब्रह्मपुरीनिवासाय वृह-
ड्देवकाणैप-
1. 26 तत्तायां सरिसीडग्रामः प्रदत्त इति मत्वा यथादीयमानभागभोगकरतुष्क-
दण्डप्रत्यादायविषयदाण(न)प्रभृतिसमस्तादायान् तथा खनीकाभाटकतरादा-
यानेभ्यः उपने-
1. 27 [त*]व्य[न*]उपनेष्येति ॥ ॐ ॥ अस्यां पत्तलायां देवद्विजविकरग्रामास्तथा
देवग्रामाः ॥ भंडदह । उडेल्ही । पणिहली । खजुरी । तलभाम ।
भायी । लघुवडवि-
1. 28 छी । मलेणी । दूणा । उंधरौहा । भागमग्रामाई । जिगणा ।
लघुकमवली । सेंचलवण । चठतरा । सोणक । अधिव ।
उपसाइच । वृहत्सीउ । वृहत्चलाम । सोणदहा ।
1. 29 कधिवी । अणदौरी । अणदौरा । चमेख । कुण्डाम । द्विज्या-
माः ॥ चुदवासदादयक । तलहुति । विकरग्रामाः । चिरिविलो ।
सेविली । गुलघट । वडयला । दीवाक-
1. 30 च । चिलाड— — — — —
1. 35 द्विजवरनतिरक्तः शुद्धकायस्त्ववंश्यो
हृदयधरसमाख्यः श्रीशिवस्तंभसूनुः ।
अलिखदखिलवर्षव्यक्तपंक्तिप्रशस्यं
नवकिश(स)लयकान्तं ताम्ने(स्ममे)तद्वि(द्वि)जानाम् ॥
1. 36 किं तस्य चन्द्रपतेर्वृत वर्णु(र्ण)यामो
यस्य द्विजेन्द्रसुरशासनताम्रपट्टैः ।
उत्कीर्यमाणनिविडाक्षरपंक्तिजाल-
वाचालितैर्वधिरभावमियाय विश्वम् ॥

TRANSLATION

(ll. 14-30, 35-36).

(Lines 14-6) He (Chandrāditya-Dēva) respects, informs and commands, according to their position, all the people resident at the *pattalā* of Kāṭhēhālī, and visitors, and also Kings, Queens, *Yuvarājas*, counsellors, commanders of troops, chaplains, chamberlains, keepers of records, superintendents of stores, physicians, astrologers, superintendents of gynæceums, envoys, officers in charge of elephants, horses, towns, mines, stations, districts and *gōkulas* (cattle stations) and others, as follows:—

(Ll. 16-26) The transitoriness of this world is, indeed, known to you. Prosperity is charming to the eyes only for a few days, like the beauty of the flowers of the spring season.

The life of men is always moving, like a heap of sand on the bank of a river flowing along the slope of a mountain. The enjoyment of the pleasures, sweet in the beginning, bitter in the end, is difficult to digest, like oil-cakes. The senses are hard to deal with, always given to their selfish ends, and averse to discriminating between good and bad, like the coquetry of prostitutes. Youth lasts only for a few seconds, like a cluster of bubbles of water. Therefore we too, having resolved—according to the authentic precepts of the Vedas, not disagreeing with all the *Śāstras*—that the giving of land leads one to the attainment of the abode of Hari, Hara, Brahmā, and Indra, after having bathed at the Svarga-dvāra tīrtha at the sin-effacing (confluence) of the Sarayū and the Ghargharā at Ayōdhyā—also called Uttara-Kōśala—, on Sunday the fifteenth day of the dark half of the month of Āśvina, in the year eleven hundred increased by fifty, also in figures Samvat 1150, Āśvina, vadi 15, Sunday, on the sacred occasion of a solar eclipse—after having duly satisfied the sacred texts, divinities, saints, men, beings and the group of the departed ancestors—after having worshipped the sun, whose splendour is potent in rending the veil of darkness—after having praised him (Śiva) whose crest is a portion of the moon and whose body consists of the earth, water, fire, air, ether, the sacrificing priest, the moon and the sun—after having performed adoration to the holy Vāsundēva, the protector of the three worlds—after having sacrificed to fire an oblation of abundant milk, rice and sugar—after having offered oblations to manes—have conferred the above-named *pattalā*, with its water and dry land, hills and forests, ravines and saline wastes, stones, mines of iron and salt, with and including its groves of *madhūka* and mango trees, enclosed gardens, bushes, grass and pasture land, clearly defined by four boundaries consisting of the Kōllakanandivāra *pattalā* and the rivers Gōmatī, Bhāgirathī, and Varanā, with the exception of certain specified villages formerly given to temples, Brāhmaṇas and to *vikaras*,¹ upon five hundred Brāhmaṇas of the different names and *gōtras* specified below, versed in the four Vedas with their divisions—(confirming our gift) with (the pouring out) from the palm of our hand of water purified with *kuśa* grass and *gōkarna* (and) ordaining (that it should be theirs) as long as the sun and moon (endure). The village of Sarisōḍa in the Vrihaḍrihēvamkāṇai *pattalā* has (also) been given away for the residence of the same community of Brāhmaṇas.

(Ll. 26-30) Aware of this, you will present to them every usually rendered kind of income, the due share of the produce, the *bhōga*, *kara*, *turushkadanḍa*, *pratyādāya*, *vishayadāna* etc.² In this *pattalā* the villages (given to) the temples, Brāhmaṇas and to persons deprived of hands, are the following:—Villages of temples: Bhaṇḍadaha, Uḍēlḍi, Paṇihali, Khajurī, Talabhāma, Bhāyī, Laghuvaḍaviṇḍi, Malēṇi, Dūṇā, Umdharaumhā, half of the village of Bhāgama, Jigaṇā, Laghukamavali, Sēmchalavaṇa, Chathatarā, Sōṇaka, Adhiva, Upalāiḥa, Vṛibatsiū, Vṛihatyamchalāma, Sōṇadahā, Kadhivi, Anadaurā, Anadauri, Chamēkha, Kuṇḍāma. Brāhmaṇa villages: Chudavāsadvādaśaka, Talahuti. The villages belonging to *vikaras*¹: Chirivili, Sēmṇili, Gulavaṇa, Vaḍathalā, Divākaksha and Chilāḍa.

(L. 35) Hṛidayadhara, the son of the illustrious Śivastambha, fond of saluting the Brāhmaṇas and belonging to a pure Kāyastha family, has written this copper-plate of the Brāhmaṇas, smooth like a fresh leaf, and adorned with lines in which the lettering is quite clear. What should I speak of the King Chandra, by the sound produced from whose copper-plate grants given to Brāhmaṇas and divinities, at the time of their being engraved with rows of closely written lines, the universe has become deafened.

¹ The word *vikara* would naturally mean 'tax-free'; but we may expect a more technical meaning. In the case of Kirttipāla's inscription of Samvat 1167 (*Ep. Ind.* Vol. VII, pp. 94, 96) Kielhorn took the word as proper name of a village.—F. W. T.]

² On these taxes see Vol. XI, p. 21 and ref.

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PLATE OF VIKRAMA-SAMVAT 1156.

This document is inscribed on one plate only and comprises twenty-four lines of writing. The inscription begins with the remark that this grant was made after a munificent gift of gold and other valuables equal to the king's weight (*tulā-purusha*) and a thousand cows before the beautiful image of the illustrious Ādi-kēśava. After the usual genealogical information the inscription goes on to record that the *Parama-bhaṭṭāraka Mahārāj-ādhirāja Param-ēśvara Param-māhēśvara Śrīmach-Chandraditya-Dēva*, having bathed at the *ghaṭ* of Śrīmad-Ādikēśava at the confluence of the rivers Gaṅgā and Varāṇā, bestowed thirty villages in the *Vṛihaḍṛihēdēvaratha pattalā* and two villages in the *Kaṭhēhalī pattalā* upon the same five hundred Brāhmaṇas who were the donees in the previous copper-plates of Vikrama-Samvat 1150. The inscription also records the dedication of the village of Majauḍa, situated in the *Vamkāṇai pattalā*, together with all its revenues, for the maintenance of the shrine of Śrī-Chandramādhava at Chandrāvati. The grant was made in the year Samvat 1156, on Saturday, the third day of the bright half of the month of Vaiśākha. The date corresponds to A.D. 1100, April 14.

The temple of Chandramādhava is no longer extant. Mr. Chhote Lal, Executive Engineer, Benares, has expressed the opinion¹ that this designation of the town was probably given to it by Chandra-Dēva. Similarly we may assume that the shrine was also founded by the same king and that it was for this reason that he selected it for his special grant on this occasion. On my visit to Chandrāvati I learnt that the site of a Śvētāmbara Jaina temple in the village is still known to the Hindu inhabitants of Chandrāvati by the name of Chandramādhō. There are two inscriptions in this temple. One of them, bearing the date Vikrama-Samvat 1757, is built in the north wall, and the other, which is dated in the Vikrama-Samvat year 1564, is carved on the base of an image of Śāntinātha worshipped in this temple. It seems obvious that the temple of Chandramādhava must have disappeared before Vikrama-Samvat 1757, when the Jaina temple was constructed on its site. The temple was probably washed away by the river. The box which contained the six plates was found near the modern site of the temple. We may assume that they were deposited in the temple and escaped destruction because possibly they were buried deep in the ground or a little further away from the river bank. Copper-plates bearing records of grants of land and other gifts to religious establishments have been frequently found buried under the foundations or floors of buildings for whose maintenance they had been issued. The other five plates which were issued in favour of the five hundred Brāhmaṇas were preserved in the same box with the Chandramādhava plate, because, we may infer, those Brāhmaṇas were the trustees or guardians of the temple. This should account also for the special favour shown to them by the king in bestowing upon them a large number of villages by two consecutive grants in the course of six years.

Extracts from the TEXT (ll. 1, 8-21, 24).²

1. 1 श्री । देवश्रीमदादिकेशवदक्षिणमूर्तौ तुलापुरुषगोसहस्रमहादान-
समनन्तरम् । — — — — —
1. 8 सोयं । नरपतिमुकुटमकरिकामरकतप्रभापटलपञ्चवितपादपीठो गजपतिमल्ल-
ज्जितप्रलयपंचाननस्त्रिशंकुपतिकपटपाटनक्रकचपातो निर्वाणपथिकलोपावदश-

¹ *Ep. Ind.*, Vol. IX, pp. 302 sq.² From the plate.

1. 9 नः परमभट्टारकमहाराजाधिराजपरमेश्वरपरममाहेश्वरनिजभुजोपार्जितश्रीकन्य-
कुलाधिपत्यश्रीमङ्गद्रादित्यदेवो विजयो ॥ ॐ ॥ वृहद्वृहदेवरठपत्तलायां
गोइंज-
1. 10 र । मयडसिद्ध । गंगडडा । देउली । सपाटकसिरिसी । भडोहा ।
टकीली । मसिअ । घडसिअ । कोसण्ड । इन्दिणी । माण्डु ।
पटणा । कठासी । गडसंडा । कडुवासी । गोउडी । ॐतेसु ।
कै-
1. 11 झोण्डी । भरथी । लघुकोली । चन्दवली । मळिवाड । मलुयी ।
पकडिआ । सुधरामौयी । संखवायी । वमणा । दिधवंट । बरेठा ।
एवं ग्रामास्त्रिंशदङ्कतोपि ग्राम ३० तथा कठहे(ठेह)लीपत्तलायां
टकौर । पव-
1. 12 शाहपुर । ग्राम २ उभयं पत्तलाइये ग्राम ३२ एषु निवासिनो
निखिलजनपदालुपगतानपि च राजराज्ञीसुवराजमन्त्रिसेनापतिपुरोहितभिष-
ग्नेमित्तिकान्तःपुरिकदूतकरि-
1. 13 तुरगपत्तनाकरस्थानगोकुलाधिकारिपुरुषानाम्नापयति बोधयत्यादिशति च ।
अस्तु वो विदितैव तावदियमनित्यता जगतः कतिपयदिवसावलीकरमणीया
मधुमासकुसुमसंप-
1. 14 दिव संपता(त्) सततगत्वरं निरिक्तकवाहिनीपुलिनवासुकाकूटमिव देशि-
नामायुरापातमधुराः । कटुकपाकिनी दुर्जरास्तिलखला इव विषयभोगाः
सदसदास्त्रीकनपरास्तुखानि वै-
1. 15 श्याविलसितानोव दुष्पचारास्त्रीन्द्रियाणि । तदिदमस्माभिरपि सकसशास्त्रा-
विसंवादिनीभिः ग्रामाणिकीभिः श्रुतिभिर्विद्वद्भ्यः षट्चाशदधिकशतैकदेश-
(कादश)संवत्सरे वैशाखसिताक्षतः(त)-
1. 16 तृतीयायां शनिदिने अद्याक्षततृतीयायां^१ युगादिपर्वणि जनितसुरसरिहर-
बाधमर्षणे श्रीमदादिकेशवचहे आत्मा विधिवन्मन्त्रदेवमुनिमनुजभूतपिढ-
गणांस्तर्पयित्वा तिमिरपटवपा-
1. 17 टनपट्टमहसमुच्चरोच्चिसुपत्ताय स्थितिलक्षदहनपवनगगनयजमानतुहिनकिरि-
(र)शास्त्रवपुषमोषधिपतिशकलशेखरं समन्वर्ध भगवतो^२ वासुदेवस्य पूजां
विधाय प्रचुरपा-

^१ This syllable is engraved above the line.^२ ५ is added at the bottom of the line.

[illegible]

1. 18 यसेन हविषा हविर्भुजं हुत्वा पिष्टपिण्डयज्ञं निर्वर्त्य उपरिलिखितग्रामाः
सजलस्थलगिरिगहनगर्तोपरपाषाणलोहलवणाकराः समधूकचूतवनवाटिकावि-
टपटणयूतिगोचर-
1. 19 पर्यन्तास्तुराघाटविशुद्धाः कठेहलीसत्कताम्रपत्रलिखितनानानामगोत्रेभ्यो ब्राह्म-
णेभ्यश्चतुस्त्रयचा(च)तु[ः*]श्रुतिपाठकेभ्यः पंचशतसंख्येभ्यो गोकर्षकुशपूतकर-
तलोदकपूर्वमाप-
1. 20 असन्नो ह्यहुकान्तं यावच्छासनीकृत्य प्रदत्ता मत्वा यथादीयमानभागभो-
गकरतुष्टदण्डप्रभृतिसमस्तादायानेभ्यः समुपनेष्येति तथा¹ वंकाषैपत्तलायां
मञ्जुश्रद्धग्राम [ः*] सर्वादायसहि-
1. 21 तः चंद्रावत्यां देवश्रीचंद्रमाधवाय पूजायर्थं शासनीकृत्य प्रदत्त इति ।
1. 24 उत्कीर्णं माधवेनेदं श्रीगंगाधरसूनुना ।
श्रीचन्द्रमाधवो येन घटितोऽन्यं हसन्नि(सन्नि)व ॥

TRANSLATION

(ll. 1, 9-21, 24).

(Line 1) Ōm. After giving away gold etc. equal to his own weight and a thousand cows before the excellent image of the divine (and) illustrious Ādi-kēśava

(Ll. 9-21) Victorious is he, the illustrious Chandraditya-Dēva, the Parama-bhaṭṭāraka, Mahārāj-ādhirāja, Param-ēśvara, the devout worshipper of Mahēśvara, who, by his arm, has acquired the sovereignty over the glorious Kanyakubja . . . In the pattalā of Vṛihadrihēdēva-raṭha, the villages Gōimjara, Mayaḍasiṭha, Gaṃgahaḍā, Dēuli, Sapātakasirisī, Bheḍanḥā, Ṭakaulī, Maṇia, Ghaḍasitha, Kōsaṇḍa, Indinī, Māṇḍu, Paṭaṇā, Kaṭhālī, Gaḍasaṃḍā, Kaṅkalāsī, Gōuḍī, Chohhatēmbu, Kaithnōṇḍī, Bharathī, Laghukōli, Chandavali, Malivāḍa, Maluyī, Pakāḍī, Vudharāmauyī, Saṃkhavāyī, Vamaṇā, Dighavamṭa, Varēṭhā, these thirty villages, in figures also, villages 30; also, in the pattalā of Kaṭhēhālī, two villages, Ṭakaura, Pavaṇāhapura, making thirty-two villages in both the pattalās : in these (villages) (the king, Chandra-Dēva) commands, informs and directs all the people, resident and visitors, also Kings, Queens, Yuvarājas, counsellors, commanders of troops, priests, physicians, astrologers, superintendents of gynæceums, envoys, officers in charge of elephants, horses, towns, mines, stations and gōkulas : The transitoriness of the world should, indeed, be known to you; prosperity is charming to the eyes only for a few days, like the beauty of the flowers of the spring season; the life of men is always moving, like a heap of sand on the bank of a river flowing along the slope of a mountain; the enjoyment of the pleasures, sweet in the beginning, bitter in the end, is difficult to digest like oil-cakes; the senses are difficult to deal with, averse to discriminating between good and evil, like the coquetry of prostitutes. Therefore, we, too, having considered, with the help of authentic precepts of the Vēdas and the Smṛitis, not disagreeing with all the Sāstras, and having bathed at the glorious Ādi-kēśava ghaṭṭa at the sin-effacing (confluence) of the Ganges and the Varāṇā, on Saturday, the akshata third day of the dark fortnight of Vaiśākha, in the year eleven hundred increased by fifty-six, to-day on the akshata-

¹ त is engraved above the line.

tritiyā, in the *yugādi parvan*, after having duly satisfied the sacred texts, divinities, sages, men, beings and the group of departed ancestors—after having worshipped the sun, whose splendour is potent in rending the mass of darkness—after having praised him (Śiva) whose body consists of the earth, water, fire, air, ether, the sacrificing priest, the moon and the sun, and whose crest is a portion of the moon—after having performed adoration to the holy Vāsudēva—after having sacrificed to the fire an oblation of abundant milk, rice and sugar—after having offered oblations to the manes—have given away the above-mentioned villages with their water, dry land, hills, forests, ravines, saline wastes, stones and mines, of iron and salt, together with and including their groves of *madhūka* and mango trees, enclosed gardens, bushes, grass and pasture land, with their four boundaries clearly defined, to the five hundred Brāhmaṇas, versed in the four *Vēdas* with their four divisions, whose different names and *gōtras* are recorded in the copper-plate pertaining to Kaṭhēhālī, (confirming our gift) with (the pouring out) from the palm of our hand of water purified with *gōkarṇa*¹ and *kuśa* grass, and ordaining (that it should be theirs) as long as the sun and the moon (endure). Aware (of this), you will present to them every kind of income, the due share of the produce, the *bhāga*, *kara*, *turushka-daṇḍa* etc. At the same time the village of Majuāḍa in the Vamkāṇai *pattalā*, with all usually rendered kinds of income, has been given as a grant to (the temple of) the divine and illustrious Chāṇḍramādhava at Chāṇḍrāvātī for purposes of worship.

(L. 24) (The deed) was engraved by Mādhava, the son of the illustrious Gaṅgādhara, who made (the image of) the illustrious Chāṇḍramādhava, which puts to shame the other (images).

Of the localities mentioned in the plates the most interesting are Laghukamavali and Chandavali. The first is probably the same as the modern Kamauli, situated 8 miles south of Chandrāvātī. It was here that a plate of Singara Vatsarāja² and 21 Gāhaḍavāla plates³ were found. We may presume that the village was divided into two portions, the "smaller Kamavali" and the "larger Kamavali." Chandavali, situated 18 or 20 miles south-east of Chandrāvātī, is a *Tahsīl* in the Benares district. The following is an alphabetical list of the other localities referred to in the plates, with their modern names as far as I have been able to ascertain them :—

(1) **Adhiva.**

Ādi-kēśava *ghaṭṭa*. There is a bathing *ghaṭ* at Benares which still bears this name.

Āṇadaurā.

Āṇadaurī.

Bhaḍauhā. This is the same as *Baḍuā*, situated in Kaṭēhir *pargana* 3 miles south-west of Chandrāvātī.

Bhaṇḍadaha. Same as Bhaṇḍahā, situated 2 miles north of Chandrāvātī.

Bhāgama.

Bharathī.

Bhāyī.

Bṛihatsiū.

Bṛihatyaṁchalāma.

Chamēkha.

Chathatarā.

Cchhatēmbu.

Chilāḍa.

¹ The meaning of this word is not clear. Gōkarṇa is the name of a place of pilgrimage on the Malabar Coast. Perhaps *kuśa* grass of that place was considered to be of extra sanctity. [See above, Vol. XI, p. 303 and ref. to Kielhorn, *Indian Antiquary*, Vol. XV, p. 10, n. 57.—F. W. T.]

² *Ep. Ind.*, Vol. IV, pp. 130 sq.

³ *Ep. Ind.*, Vol. IV, pp. 97 sq.

- Chirivili.
 Chudavāsa.
 Divākaksha.
 Dēulī. There is a village Dēoria, 4 *kōs* south of Chandrāvati.
 Dighavamṭa. This is identical with Dighavaṭ, a *pargana* in the Chandrāvati *Taḥṣil*.
 Dūṇā.
 Gaṁgahadā. Same as Gaṁgēhara, 18 miles to the south of Chandrāvati.
 Gaḍasamḍā. This is identical with Gaḍasara, a village south of Kaṭāri.
 Ghaḍasitha.
 Gōimjara.
 Gōūḍī. This is the same as the village Ganri, situated 6 miles west of Chandrāvati.
 Gulavaṭa. Known by its modern name Guravaṭa ; it lies 3 miles south of Chandrāvati.
 Indiṇī.
 Jigaṇā.
 Kadhivō.
 Kaithnōḍī.
 Kaṅkalāsī.
 Kaṭhālī. A village named Kaṭāri is situated 8 miles west of Chandrāvati.
 Khajuri. Is a village or Mahalla near *Chungī*.
 Kōllakanandivāra *pattalā*, possibly the same as the modern *pargana* of Kol Aslah.
 Kōsaṇḍa.
 Kuṇḍāma. There is a village Kuṇḍā 10 miles to the south of Chandrāvati.
 Laghukōli.
 Laghuvaḍaviṇḍī.
 Majuāḍa is probably Mahuar, situated 2 miles to the south-east of Chandrāvati.
 Malēṇī.
 Maḷivāḍa. Majwar is a *pargana* in *Taḥṣil* Chandauli.
 Maluyī is a village lying 8 miles to the south of Chandrāvati.
 Māṇḍu. There is a village Maḍuā-dih, 16 miles south of Chandrāvati.
 Maṇia. A village called Manai is situated across the Ganges, 2 miles to the east of Chandrāvati.
 Mayaḍasiṭṭa.
 Pakāḍiā. There is a village Pakāḍi 8 miles south of Chandrāvati.
 Paṇihali is a village 3 miles south of Chandrāvati.
 Paṭaṇā is situated 6 miles north of Chandrāvati.
 Pavaṇāhapura.
 Saṁkhavāyī.
 Sapāṭakasirisi. Sirisiti is a village 6 miles south of Chandrāvati in Alhupur *pargana*.
Pāṭaka means "outlying hamlet."
 Sarisōḍa. Sarasvar or Sarasval is a village 2 miles south-east of Chandrāvati.
 Sēm̐vili. A village named Simari is situated 14 miles to the north-east of Chandrāvati.
 Sēm̐chalavaṇa.
 Sōṇadahā, known by its modern name Sōnadahām, is situated between the 5th and 6th miles on the Benares-Ghazipur Road.
 Sōṇaka.
 Takaulī. There is a village named Tikāri 4 *kōs* to the east of Chandrāvati.
 Takaura.
 Talabhāma.
 Talahuti.
 Uḍḍīḍī.

Umdharaumha. There is a village Udhara 8 miles to the south of Chandravati.

Upalaicha.

Vadathala, modern Barathala, is a village lying 3 miles to the south of Chandravati.

Vamaṇa.

Vamkṇai pattalā.

Varētha.

Vudharsamaui. There is a pargana named Mavai, in the *Tahsil* of Chandavali.

Vṛihadṛihēdēvaratha pattalā.

Vṛihadṛihēvamkṇai pattalā.

List of Donees.

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
1	Āchārya-panḍita Śrī Vṛitikara.	Vasishtha.	25	Dēlhaṇa . . .	Bhāradvāja.
2	Śrī Rīgvēdacharaṇē chatur-vēdin Jāta.	Kās(ś)yapa.	26	Sivāicha . . .	Bhāradvāja.
3	Padmanābha . . .	Vasishtha.	27	Ālhaṇa . . .	Sāmkṛitya.
4	Vishṇu . . .	Kāsyapa.	28	Amṛitadhara . . .	Sāmkṛitya.
5	Sāthū . . .	S(Ś)āṇḍilya.	29	Nārasi(m)ha . . .	Kṛishṇātrēya.
6	Padmē . . .	Gautama.	30	Garogādhara . . .	Kauṇḍinya.
7	Dēvagarbha . . .	Gautama.	31	Mahipati . . .	Kauṇḍinya.
8	Nārāyaṇa . . .	Gautama.	32	Pavaṇāha . . .	S(Ś)āṇḍilya.
9	Nālhaṇa . . .	Bhāradvāja.	33	Gōlhaṇa . . .	Gautama.
10	Kōki . . .	Vata.	34	Sōmadatta . . .	Gautama.
11	Śrīdhara . . .	Kṛishṇātrēya.	35	Dāyīm . . .	Kaus(ś)ika.
12	Yōga-Svāmin . . .	Vandhula.	36	Yas(ś)ahpāla . . .	Sāraka.
13	Viṭhu . . .	Kṛishṇātrēya.	37	Viṭhu . . .	Sāmkṛitya.
14	Rajapāla . . .	Sāmkṛitya.	38	Gōpati . . .	Sāṇḍilya.
15	Māhava . . .	Sāmkṛitya.	39	Yajūna . . .	Upamanyu.
16	Harivarman . . .	Sāṇḍilya.	40	Sāhu . . .	Sāmkṛitya.
17	Kēs(ś)ava . . .	Sāmkṛitya.	41	Dharaṇīdhara . . .	Sāmkṛitya.
18	Bhāskara . . .	Kaus(ś)ika.	42	Gāga . . .	Bha(Sa)mkṛitya.
19	Māhula . . .	Kapishthala.	43	Yōgē . . .	Sāmkṛitya.
20	Hari . . .	Kṛishṇātrēya.	44	Mahēvara . . .	Sāmkṛitya.
21	Dēvala . . .	Bhāradvāja.	45	Ālhū . . .	Maunya.
22	Gayādhara . . .	Kāsyapa.	46	Mahidhara . . .	Sau(Sau)naka.
23	Vahudhara . . .	Kāsyapa.	47	Vālē . . .	Kātyāyana.
24	Yas(ś)odhara . . .	Kāsyapa.	48	Sāpa . . .	Kāsyapa.
			49	Ellhē . . .	Gautama.

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
50	Śrikhaṁbha . . .	Kāśyapa.	81	Lakshmaṇa . . .	Kṛishṇātrēya.
51	Pavaṇāha . . .	Kāśyapa.	82	Salakhū . . .	Sāṁkritya.
52	Mahāri(ri)shi . . .	Kāśyapa.	83	Kaḍṇāicha . . .	Sāṁkritya.
53	Māyādhara . . .	Bhāradvāja.	84	Dēva-Svāmin . . .	Gārgya.
54	Ālhaṇa . . .	Bhāradvāja.	85	Pāṇidhāra . . .	Kauśika.
55	Lakshmidhara . . .	Bhāradvāja.	86	Kshira-Svāmin . . .	Kauśika.
56	Tihūṇa-Svāmin . . .	Bhāradvāja.	87	Tikama . . .	Kāśyapa.
57	Bharatha . . .	Kāśyapa.	88	Tikama . . .	Kṛishṇātrēya.
58	Dēvadatta . . .	Bhāradvāja.	89	Dāmara . . .	Kṛishṇātrēya.
59	Mahāsarṁṇa (or sar- man).	Kṛishṇātrēya.	90	Pavaṇāha . . .	Gārgya.
60	Dēsū . . .	Vandhula.	91	Vāmana-Svāmin . . .	Gārgya.
61	Vyāsa . . .	Bhārgava.	92	Kaḍṇathā . . .	Kāśyapa.
62	Lakshmidhara . . .	Kāśyapa.	93	Gaja . . .	Kāśyapa.
63	Lakshmidha(ra) . . .	Śāṇḍilya.	94	Pālḥē . . .	Vasishṭha.
64	Jānē . . .	Sāṁkritya.	95	Bhāskara . . .	Kṛishṇātrēya.
65	Dēvas(ś)arman . . .	Upamanyu.	96	Vasurāta . . .	Śāṇḍilya.
66	Kēsa(śa)va . . .	Bhāradvāja.	97	Gaṁgādhara . . .	Bhāradvāja.
67	Rāghava . . .	Vasishṭha.	98	Lōkānanda . . .	Vatsa.
68	Dāyīm . . .	Pārās(ś)ara.	99	Chakra . . .	Bhāradvāja.
69	Lāhaḍa . . .	Jivantyāyana.	100	Udharapa . . .	Bhāradvāja.
70	Pithana . . .	Jivantyāyana.	101	Dhāyīm . . .	Dhaumya.
71	Mādhava . . .	Kṛishṇātrēya.	102	Madhu . . .	Sauśravasa.
72	Nārāyaṇa . . .	Bhārgava.	103	Vilhaṇa . . .	Dhaumya.
73	Dāmara . . .	Kauśika.	104	Jāta . . .	Sauśravasa.
74	Lakshmaṇa . . .	Garga.	105	Gayādhara . . .	Kāśyapa.
75	Madhusūdana . . .	Garga.	106	Gaṁgādhara . . .	Dhaumya.
76	Kēśava . . .	Kāśyapa.	107	Sīma . . .	Vasishṭha.
77	Dāyīm . . .	Kāśyapa.	108	Sātē . . .	Bhāradvāja.
78	Dhavana-S[v]āmin . . .	Kāśyapa.	109	Malu . . .	Upamanyu.
79	Gayādhara . . .	Kṛishṇātrēya.	110	Vatsa . . .	Kāśyapa.
80	Hariśchandra . . .	Kṛishṇātrēya.	111	ada . . . Dōdē . . .	Vatsa.
			112	Jāta . . .	Vasishṭha.

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113	Vālū . . .	Vasishtha.	144	Brahman . . .	Kāśyapa.
114	Dharaṇidhara . . .	Vasishtha.	145	Pahākara . . .	Vasishtha.
115	Janārdana . . .	Kāśyapa.	146	Vaḥaḍa . . .	Dhaumya.
116	Prabhākara . . .	Kāśyapa.	147	Rajapāla . . .	Dhaumya.
117	Jālū . . .	Bhāradvāja.	148	Sūdhā . . .	Vasishtha.
118	Daśaratha . . .	Sāvarga.	149	Viṭhu . . .	Bhā[ra]dvāja.
119	Vāmadēva . . .	Sāvarga.	150	Hari . . .	Gautama.
120	Dharaṇidhara . . .	Kṛishṇātrēya.	151	Vasudēva . . .	Bhārgava.
121	Vams(ś)adhara . . .	Bhārgava.	152	Rājē . . .	Kapishthala.
122	Janārdana . . .	Gautama.	153	Mādē . . .	Kapishthala.
123	Mādhala . . .	Gautama.	154	Kuhila . . .	Kapishthala.
124	Pāpaṭa . . .	Upamanyu.	155	Thirū . . .	Kaṇṭika.
125	Tithu . . .	Gautama.	156	Nāgarahi . . .	Gautama.
126	Srī Yajur-vēda-charaṇē chatur-vēdin Vilha.	Vasishtha.	157	Bhābhū . . .	Bhāradvāja.
127	Sahārana . . .	Bhārgava.	158	Purushōttama . . .	Bhāradvāja.
128	Dhārē . . .	Bhāradvāja.	159	Sōmaṭa . . .	Gālava.
129	Viṭhu . . .	Bhāradvāja.	160	Dāmara . . .	Sārakra.
130	Rānē . . .	Sauśravasa.	161	Viśvarūpa . . .	Śaṇḍilya.
131	Ganē . . .	Sauśravasa.	162	Śrīdhara . . .	Sārkarāksha.
132	Manū . . .	Vasishtha.	163	Gōvinda . . .	Sārkarāksha.
133	Yayīm . . .	Vasishtha.	164	Yāsū . . .	Kāśyapa.
134	Yasōdhara . . .	Vasishtha.	165	Rishi (Rishi) . . .	Vasishtha.
135	Śubhamkara . . .	Vasishtha.	166	Gālbē . . .	Sāmkṛitya.
136	Gaṁgādhara . . .	Vasishtha.	167	Nārāyaṇa . . .	Kāśyapa.
137	Jāgū . . .	Sauśravasa.	168	Mahidhara . . .	Bhāradvāja.
138	Daśaratha . . .	Vasishtha.	169	Padmanābha . . .	Pārāsara.
139	Brahmānanda . . .	Kāśyapa.	170	Bhagavata . . .	Gautama.
140	Mādhava . . .	Bhārgava.	171	Nārāyaṇa . . .	Kāśyapa.
141	Yāsū . . .	Kutsa.	172	Paṇḍita Dālā . . .	Bhāradvāja.
142	Bālbē . . .	Kāśyapa.	173	Svapata . . .	Bhāradvāja.
143	Pāpidhara . . .	Kāśyapa.	174	Agasti . . .	Bhāradvāja.
			175	Dhājama . . .	Bhāradvāja.

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176	Rājē . . .	Bhāradvāja.	208	Ābhata . . .	Bhāradvāja.
177	Prahākara . . .	Dhaumya.	209	Gayādhara . . .	Bhāradvāja.
178	Śivānanda . . .	Bhāradvāja.	210	Dēvadhara . . .	Vasishtha.
179	Brahman . . .	Sauśravaśa.	211	Dēvēśvara . . .	Vasishtha.
180	Gōlhaṇa . . .	Bhārgava.	212	Dōlū . . .	Bhāradvāja.
181	Dāmara . . .	Bhāradvāja.	213	Drōṇa . . .	Bhāradvāja.
182	Vāyīm . . .	Bhāradvāja.	214	Sōma . . .	Bhāradvāja.
183	Vasādhana . . .	Bhārgava.	215	Achasara . . .	Bhāradvāja.
184	Gayādhara . . .	Bhārgava.	216	Vāṇu . . .	Bhāradvāja.
185	Sōmēśvara . . .	Chau(Sau)śravaśa.	217	Sūpaṭa . . .	Dhaumya.
186	Nārāyaṇa . . .	Bhārgava.	218	Gāgū . . .	Bhārgava.
187	Madhu . . .	Bhārgava.	219	Dēvaradha (dhara) . . .	Bhāradvāja.
188	Bhōṇapāla . . .	Bhāradvāja.	220	Dēvēśvara . . .	Dhaumya.
189	Yasa(śaṭ)pāla . . .	Bhāradvāja.	221	Gālhē . . .	Bhāradvāja.
190	Vāsudēva . . .	Vasishtha.	222	Śrī Atharvac h a r a ṇ ὀ divēdin Chhibila.	Bhāradvāja.
191	Risū . . .	Vasishtha.	223	Mahidhara . . .	Vasishtha.
192	Jālbā . . .	Vasishtha.	224	Śrīdhara . . .	Vasishtha.
193	Gāṁgādhara . . .	Bhāradvāja.	225	Dēvadhara . . .	Vasishtha.
194	Gāṁgādhara . . .	Bhārgava.	226	Śāmkara . . .	Bhāradvāja.
195	Jāṭa . . .	Sauśravaśa.	227	Dhāhaḍa . . .	Vasishtha.
196	Gāṁsavaśa . . .	Dakṣa.	228	Vāhaḍa . . .	Vasishtha.
197	Brahman . . .	Bhāradvāja.	229	Dēvēśvara . . .	Vasishtha.
198	Varns(ś)adhara . . .	Bhāradvāja.	230	Gōdhana . . .	Vasishtha.
199	Tītē . . .	Bhāradvāja.	231	Dēvēśvara . . .	Dhaumya.
200	Śubhākara . . .	Bhāradvāja.	232	Sūpaṭa . . .	Dhaumya.
201	Rāma . . .	Vasishtha.	233	Varnsadhara . . .	Vasishtha.
202	Lālē . . .	Vasishtha.	234	Māhava . . .	Dhaumya.
203	Pithē . . .	Sauśravaśa.	235	Sōkhē . . .	Bhārgava.
204	Garga . . .	Sauśravaśa.	236	Dhāmē . . .	Bhāradvāja.
205	Gāṁgu . . .	Vasishtha.	237	Tītē . . .	Dhaumya.
206	Pithū . . .	Bhāradvāja.	238	Pavaṇāha . . .	Bhāradvāja.
207	Jālhē . . .	Bhāradvāja.			

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239	Gautama . . .	Vasishtha.	271	Dhavaana-S[v]āmin .	Kāśyapa.
240	Gira(i)dhara . . .	Vasishtha.	272	Nānē . . .	Kāśyapa.
241	Sahārana . . .	Sauśravasa.	273	Sūta . . .	Vatsa.
242	Nānā . . .	Bhāradvāja.	274	Manōratha . . .	Vatsa.
243	Pithū . . .	Bhāradvāja.	275	Gōyi . . .	Vatsa.
244	Kūṇḍā . . .	Sauśravasa.	276	Mahādēva . . .	Vatsa.
245	Lākhana . . .	Sauśravasa.	277	Sahārana . . .	Sāṇḍilya.
246	Bhālana . . .	Sauśravasa.	278	Titi . . .	Sāṁkritya.
247	Pāpya . . .	Bhāradvāja.	279	Nāmte . . .	Sāṁkritya.
248	Janārdana . . .	Bhāradvāja.	280	Gāgū . . .	Kāśyapa.
249	Rajapāla . . .	Sāṇḍilya.	281	Nārāyana . . .	Sāṁkritya.
250	Fālhē . . .	Dharmya.	282	Sahārana . . .	Kāśyapa.
251	Gōvinda . . .	Pārāsara.	283	Dēvadhara . . .	Sārkava(ra).
252	Lakṣmīdhara . . .	Kāśyapa.	284	Kīthāicha . . .	Bhāradvāja.
253	Vāndēva . . .	Sāṇḍilya.	285	Mādhū . . .	Kauśika.
254	Sāmkū . . .	Kātyāyanakila.	286	Siri . . .	Gautama.
255	Nānā . . .	Kātyāyanakila.	287	Chāṇḍō . . .	Sāṇḍilya.
256	Brahman . . .	Chandrātrēya.	288	Purāsa . . .	Kāśyapa.
257	Nānū . . .	Chandrātrēya.	289	Kalyē . . .	Kāśyapa.
258	Lakṣmīdhara . . .	Sāṁkritya.	290	Vāsuki . . .	Kāśyapa.
259	Śrīdhara . . .	Krishnātrēya.	291	Kukē . . .	Vasishtha.
260	Dhāmū . . .	Vatsa.	292	Pārāsara . . .	Vatsa.
261	Krishna . . .	Gautama.	293	Vārdhamāna . . .	Sāṇḍilya.
262	Sūpata . . .	Garga.	294	Āśādvara . . .	Gautama.
263	Sōdala . . .	Sāṁkritya.	295	Dēvēsvara . . .	Vatsa.
264	Pahākara . . .	Kāśyapa.	296	Madhusūdana . . .	Kāśyapa.
265	Abbō . . .	Bhāradvāja.	297	Pavanāha . . .	Gautama.
266	Vādhala . . .	Upamanyu.	298	Jaga[d]dhara . . .	Vasishthapada.
267	Gōpatī . . .	Gautama.	299	Gāngū . . .	Kāśyapa.
268	Somadatta . . .	Kāśyapa.	300	Brahmarishi . . .	Sāṁkritya.
269	Nārāyana . . .	Kāśyapa.	301	Dēvārman . . .	Bhārgava.
270	Mahādadhī . . .	Sāvāna.	302	Dharmādhara . . .	Krishnātrēya.

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303	Mādhava . . .	Kausika.	326	[Nara]pati . . .	Gautama.
304	Mahidhara . . .	Vasishtha.	336	Gōihē . . .	Kāśyapa.
305	Dāhara . . .	Krishnātrēya.	337	Mālē . . .	Kāśyapa.
306	Dāvākara . . .	Kāśyapa.	338	Silē . . .	Krishnātrēya.
307	Silē . . .	Kāśyapa.	339	Vithu . . .	Gautama.
308	Yōgēśvara . . .	Bhāradvāja.	340	Gōihē . . .	Gaunya.
309	Vithu . . .	Krishnātrēya.	341	Bhālaqa . . .	Śāṇḍilya.
310	Gōch(vi)nda . . .	Krishnātrēya.	342	Gāmgū . . .	Vasishtha.
311	Vāhula . . .	Krishnātrēya.	343	Rāma . . .	.....¹
312	Lālā . . .	Vasishtha.	344	Purōhita Śrī Dēvadhara	Sārkarāksha.
313	Higē . . .	Sāvama.	345	Misra Pap[ḍita] Mahi- dhara.	Sārkarāksha.
314	Gōihē . . .	Kausika.	346	Paṇḍita Gōdhana	Sārkarāksha.
315	Ripi . . .	Jātūkarna.	347	Gāmgādharma . . .	Pip[p]alāda.
316	Bhāskara . . .	Krishnātrēya.	348	Sāhara . . .	Krishnātrēya.
317	Mahesū . . .	Krishnātrēya.	349	Jālha . . .	Krishnātrēya.
318	Vāthu . . .	Kāśyapapada.	350	Jasānanda . . .	Vasishtha.
319	Mahēśvara . . .	Kāśyapa.	351	Dhārō . . .	Śāṇḍilya.
320	Sālhū . . .	Upamanyu.	352	Dāmara . . .	Gautama.
321	Jā . . .	Vatsa.	353	Kēśava . . .	Kāśyapa.
322	Rāchchhata . . .	Kāśyapa.	354	Śrīdhara . . .	Kāśyapa.
323	Divākara . . .	Krishnātrēya.	355	Dinakara . . .	Vatsa.
324	Pahākara . . .	Krishnātrēya.	356	Abbū . . .	Kāśyapa.
325	Bhāskara . . .	Krishnātrēya.	357	Hārī . . .	Maunya.
326	Dālē . . .	[Kri]shnātrēya.	358	Dharaṇīdhara . . .	Kāśyāyana.
327	Se(Sa)mkhapāni . . .	Kāśyapa.	359	Vēda . . .	Kāśyapa.
328	Dōvasarman . . .	Sāmkpitya.	360	Sahārana . . .	Jaska.
329	Kēśava . . .	Krishnātrēya.	361	Lakshmidhara . . .	Bhāradvāja.
330	Vithu . . .	Krishnātrēya.	362	Rāma . . .	Śāṇḍilya.
331	Subhāmkara . . .	Krishnātrēya.	363	Gōihāqa . . .	Krishnātrēya.
332	Bhāskara . . .	Gautama.	364	Mahēśvara . . .	Sāmkpitya.
333	[Gō]vinda . . .	Gautama.	365	Lakshmidhara . . .	Krishnātrēya.
334	Sāmkara . . .	Gautama.	366	Śrīdhara . . .	Kāśyapa.

¹ Omitted in the plate.

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367	Hari . . .	Kāśyapa.	399	Pāpaṭa . . .	Sārkarāksha.
368	Gōpati . . .	Gautama.	400	Śrīdhara . . .	Kauśika.
369	Kēśava . . .	Kāśyapa.	401	Kujātra . . .	Maudgalya.
370	Viśvarūpa . . .	Śaṇḍilya.	402	Gāṅgaṭa . . .	Bhāradvāja.
371	Dharaṇīdhara . . .	Hārīta.	403	Chākū . . .	Kauśika.
372	Nārīyaṇa . . .	Bhāradvāja.	404	Harīśarman . . .	Kāśyapa.
373	Gaṅgādharma . . .	Kauṇḍinya.	405	Divākara . . .	Kauśika.
374	Pāsū . . .	Bhāradvāja.	406	Vyākikara . . .	Bhāradvāja.
375	Pada . . . Kēśava .	Vasiṣṭha.	407	Vālaṭa . . .	Sārkarāksha.
376	Mahasōpa . . .	Kutsa.	408	Dōlhaṭa . . .	Sārkarāksha.
377	Vilha . . .	Kutsa.	409	Khalu . . .	Pārśāra.
378	Vatsa . . .	Vatsa.	410	Lakṣmidhara . . .	Kapishṭhala.
379	Jayaśarman . . .	Bhāradvāja.	411	Nārīyaṇa . . .	Kāśyapa.
380	Śubhārākara . . .	Vatsa.	412	Sōmēśvara . . .	Bhāradvāja.
381	Yasōdhara . . .	Bhāradvāja.	413	Munājala . . .	Darbha.
382	Rishi (Rishi) . . .	Jivant[ya]yana.	414	Śrīdhara . . .	Kāśyapa.
383	Viṭṭhu . . .	Bhārgava.	415	Lōlika . . .	Kapishṭhala.
384	Chhōṭē . . .	Sāṅkṛitya.	416	Dōvarshi . . .	Kāśyapa.
385	Ājuaha . . .	Kāśyapa.	417	Nānā . . .	Darbha.
386	Kēśava . . .	Kāśyapa.	418	Lālā . . .	Kāśyapa.
387	Yasōdhara . . .	Maunya.	419	Ālaṭa . . .	Kapishṭhala.
388	Dōlhaṭa . . .	Vasiṣṭha.	420	Vasurāta . . .	Bhāradvāja. —
389	Mahasōpa . . .	Śā[n]ḍilya.	421	Śrī-chhandōga - charaṇē tripānti(tripāṭhi)n Śrī Dēdiga.	Vatsa.
390	Māsū . . .	Śaṇḍilya.	422	Rābīla . . .	Kapishṭhala.
391	Gōpāla . . .	Vasiṣṭha.	423	Nārasimha . . .	Vatsa.
392	Gahilē . . .	Upamanyu.	424	Pavaṇāha . . .	Kapishṭhala.
393	Gīyādharma . . .	Jivantyaṇa.	425	Viśvōvara . . .	Kṛishṇātrēya.
394	Jayapāla . . .	Vasiṣṭha.	426	Rāghava . . .	Kapishṭhala.
395	Lakṣmidhara . . .	Jivantyaṇa.	427	Sōmēśvara . . .	Bhāradvāja.
396	Jālbē . . .	Vatsa.	428	Pavaṇāha . . .	Kṛishṇātrēya.
397	Jahmaṇi . . .	Sārkarāksha.	429	Gōdhara(na) . . .	Kapishṭhala.
398	Nāgādēva . . .	Sārkarāksha.			

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430	Jālhē . . .	Kautsa.	463	Sūpā . . .	Bhāradvāja.
431	Aniruddha . . .	Kapishthala.	464	Bhāskara . . .	Bhārgava.
432	Pālhaṇa . . .	Vatsa.	465	Dēva-Svāmin . . .	Kauṇḍinya.
433	Ālhaṇa . . .	Sāvapa.	466	Mahārishi(ṛishi) . . .	Ātrēya.
434	Kēśava . . .	Kṛishnātrēya.	467	Nārāyaṇa . . .	Kāśyapa.
435	Kāṇha . . .	Śaṇḍilya.	468	Vidhi-karaṇi Gaṅgādharma.	Sri Vasishtha.
436	Kṛishṇa . . .	Sāvapa.	469	Bhasi(Śaśi)dharma . . .	Vasishtha.
437	Bhadreśvara . . .	Kṛishnātrēya.	470	Sijn . . .	Vasishtha.
438	Vāhmaṇa . . .	Kaṇva.	471	Māmē . . .	Upamanyu.
439	Yasa(śaḥ)kara . . .	Maunasa.	472	Chāvaṇa or Rāvaṇa . . .	Pārāsara.
440	Dēvaśarmaṇ . . .	Maunasa.	473	Māgha . . .	Gautama.
441	Ḍālā . . .	Bhāradvāja.	474	Madhāicha . . .	Pārāsara.
442	Nārāyaṇa . . .	Bhāradvāja.	475	Isarāicha . . .	Śaṇḍilya.
443	Gāka . . .	Śaṇḍilya.	476	Viṭhu . . .	Bhāradvāja.
444	Yasāicha . . .	Pārāsara.	477	Jānū . . .	Śaṇḍilya.
445	Vidyākara . . .	Pārāsara.	478	Jāna . . .	Kāśyapa.
446	Dhāvana . . .	Gautama.	479	Śrīdhara . . .	Śaṇḍilya.
447	Bhāvaśarmaṇ . . .	Gautama.	480	Jamaka . . .	Śaṇḍilya.
448	Lakshmidhara . . .	Gautama.	481	Gacchhū . . .	Pārāsara.
449	Śubhaśarmaṇ . . .	Gautama.	482	Pārāsara . . .	Śaṇḍilya.
450	Nārāyaṇa . . .	Gautama.	483	Dhāvaṇa . . .	Bhāradvāja.
451	Gayādharma . . .	Gautama.	484	Śrīkara . . .	Kāśyapa.
452	Brahmaditya . . .	Vatsa.	485	Vāsudēva . . .	Bhāradvāja.
453	Kēśava . . .	Śaṇḍilya.	486	Viṭhu . . .	Pārāsara.
454	Punāicha . . .	Sārkarāksha.	487	Nārāyaṇa . . .	Pārāsara.
455	Nārā[ya]ṇa . . .	Śaṇḍilya.	488	Vidyādharma . . .	Bhāradvāja.
456	Purnashōttama . . .	Gālava.	489	Tikama . . .	Śaṇḍilya.
457	Rīlhū . . .	Kāśyapa.	490	Amṛitadhara . . .	Bhāradvāja.
458	Bhābhū . . .	Vatsa.	491	Sahāraṇa . . .	Vasishtha.
459	Silū . . .	Kāly(śya)pa.	492	Trilōchana . . .	Kufika.
460	Dēvadharma . . .	Agasti.	493	Āśādharma . . .	Bhāradvāja.
461	Gahilāḍa . . .	Bhāradvāja.	494	Lālō . . .	Sauśravasa.
462	Garga . . .	Kāśyapa.	495	Ratikara . . .	Bhārgava.

No. 16.—BEVINAHALLI GRANT OF SADASIYA-RAYA : SAKA 1473.

By PROFESSOR S. V. VENKATESWARA, M.A., AND S. V. VISWANATHAN, M.A., KUMBakonam.

These plates were obtained by Rao Sahib H. Krishna Sastri from Bashir ud-Din Ahmad, Esq., the Collector of Raichur, and are now in possession of the latter. We edit the inscription from excellent ink-impressions supplied to us by Mr. Krishna Sastri.

The inscription is on seven copper plates, which measure $10\frac{1}{2}$ in. by $7\frac{1}{2}$ in. All the plates are engraved on both sides, except the first and the last, which are inscribed on one side. The rims of the plates are raised a little. Holes are bored at the top of the plates to let in a ring intended to hold the plates together. The hole measures 6 in. in diameter. The plates are numbered in Telugu-Kannada numerals.

The characters of the inscription are Nandi-Nāgarī, and the language Sanskrit, and the whole is in verse, excepting *Śrī Gaṇādhīpatayē namaḥ*, and the signature at the bottom *Śrī Virūpākṣa*, which is, as usual, written in large Kannada characters. The metres used are the usual Anuṣṭubh, etc. The inscription is practically free from mistakes, and there are only a few orthographical peculiarities worth noticing. Stops are not supplied in their proper places. Mistakes of this kind have been corrected in the text. In the latter portion of the inscription long *i* is represented only by a loop over the consonants. A case of redundant *anuvāra* is found in *kaṁnyā* in l. 105, and various instances where *anuvāra* and *visarga* have been omitted are noted in the footnotes to the text. We find a needless reduplication of a consonant after *r*, as in *sūnur=Dēvaṇa* in l. 161. There is confusion in these plates also, as in other plates of the Vijayanagara kings, though not to so great an extent, between the sibilants *śa* and *ṣa*, e.g. *ṇāṇiyasiva* in l. 73 f. for *ṇāṇiyasiva*; *ṇīlasitām* in l. 76 in the place of *ṇīlasitām* and *vēsmānaḥ* in l. 126 instead of *vēśmanaḥ*. In one instance long *i* is represented by a vertical stroke and an *i*-loop over short *i*, as if the latter were a consonant, e.g. l. 301. A conjunct consonant is, as usual, expressed by combining the full form of the first consonant and the secondary form of the second consonant. The vernacular sound *r* is represented by an *r* sign over the consonant *r*. Instances of these are: *mūrru* in l. 80 and *Aravūri* in l. 104. The forms *tāmra-sāsana* in l. 309, *vōshadhi* in l. 78, and *Vōbāmbikā* in ll. 24-25 are due to vernacular pronunciation.

The inscription records the grant of the village of Bēvinahalli, otherwise known as Rāmasamudram, with a small hamlet by name Ponnāpuri to learned Brahmans of various *Gōtras* and *Sūtras*. The grant was made by Rāma-Rāja, the Kāpāta minister and brother-in-law of Sadāsiva-Rāja, at the request of a subordinate Muhammadan chieftain Ainana Malukka, who seems to have been a great patron of Brahmans. The village granted is styled '*gana-bhōgyam*,' to be enjoyed by Brahmans and subordinate ministers of the king, a very small portion being allotted to the gods Hari and Hara. It is given in perpetuity as *sarva-mānya* to be enjoyed by the donees and their successors. The boundaries of the village, the details regarding the donees, their *Gōtras*, *Sūtras* and the number of shares that fell to each are likewise clearly set forth in the grant.

The inscription gives in detail the genealogy of the family to which Rāma-Rāja belonged. It is, however, somewhat different from others, in that in the place of Śrīrāṅga-Rāja, the third in the line and the father of Rāma-Rāja, we find Śrī Rāma-Rāja. This probably is a mistake on the part of the engraver.

The genealogy of Rāma-Rāja.

Āraṇṇi Bukka m. Ballāmbikā.

Rāma-Rāja m. Lakkāmbikā.

Śri Rāma-Rāja.

Rāma-Rāja.

The year in which the grant was made is given in numerical words *Guṇ-āśva-vēda-śītāṃsu*, i.e. 1473. The date of the grant is thus Śaka 1473; Virōdhikṛit; Āshāḍha; bright Dvādaśi; Monday. Thus all the details regarding the date are given. We have to add here that the date as given in Appendix A to *Epigr. Rep.*, 1914-1915, p. 8, 'Śaka 1473, Virōdhikṛit; Āshāḍha *su. di. 11*' is not correct, as the week day is there omitted and the *tithi* is given as Ēkādaśi instead of Dvādaśi.¹

As regards the names of persons occurring in the grant, Sadāsiva-Rāya had a large number of ministers and subordinate chieftains under him. The most powerful of these was Rāma-Rāja, the Karṇāṭa minister and brother-in-law of the king; Rāma-Rāja was the *de facto* sovereign in the reign of Sadāsiva until his death, which took place at the battle of Tālikōṭa, 23rd Jan. 1565. His place in the Vijayanagara court was taken by his brother Tirumala, whom we know as a great author and who set up the third Vijayanagara dynasty. Rāma-Rāja is seen to bear various *birudas* (vv. 55-58), of which *Antembavaragaṇḍa* and *Aibiruda-rāya rāhuta-vēśy-aika-bhujāṅga* are the most important.

We are told in the record that it was as a result of the request of Ainana Malukka to Rāma-Rāja that the village was granted by Sadāsiva. Ainana Malukka was evidently therefore a Muhammadan subordinate chieftain under Sadāsiva-Rāya. About Ainana Malukka Rao Sahib H. Krishna Śastri has inserted in his report² the following note from Mr. Henry Consens' *Guide to Bijapur* :—

"About 2 miles away to the east of Bijapur is the tomb of Ain-ul-Mulk." "It is a square, massive-looking building, surrounded by a very elegantly shaped dome. Within upon the walls are some very pretty stucco work in the shape of great pendants hanging down upon the face of each. This is the burial place of Ain-ul-Mulk, one of the officers of Ibrahim I, who rebelled against him and was killed near Bijapur in 1556. Beside the tomb is the mosque." "The Muhammadan chief Ainana Malukka must evidently be identical with Ain-ul-Mulk, whose sympathy for the Brāhmanas deserves to be noticed. In Vol. III, p. 381, of Briggs' *Ferishta* we find mention made of Mullik Ein-ool-Mulk Geelany, who was a friend of Rāmarāj and was treated by him as a brother on account of his bravery. Geelany is perhaps the chief Ainana Malukka referred to in the inscription." Since both the father and the son are known by the same name in our inscription, it is difficult to find out to which of these exactly the references will apply.

The village granted is divided into 135 *vrittis* and allotted to various Brahmanas and ministers of the king, leaving a very small portion to the gods. The total number of *vrittis* distributed among the donees comes to only 133², while according to the grant there ought to be 135. There is thus a mistake here that cannot be accounted for. The names of the Brahmanas, their fathers' names, their *Gōtras*, *Sūtras* and the number of shares allotted to each are appended below in the form of a table :—

¹ [According to Mr. L. D. Swamikannu Pillai's *Epāsmery* the date regularly corresponds to Monday, June 15, A.D. 1551.—H. K. S.]

² *Epigraphical Report*, 1914-1915, p. 112.

Name.	Father's Name.	Gotra.	Sakha.	Number of Shares.	Remarks.
(1) & (3) Hari and Hara	.....	.....	.....	1+1	
(2) Mahā-Mahādeva-Bhatta	Rāmachandra	Kāśyapa	Bahv-ricba	4	
(4) Mahā-Ganapati	Mahā-Rāmachandra	Do. . . .	Do. . . .	4	Sūri.
(5) Mahā-Vishnu-Bhatta	Mahā-Mudgala-Bhatta	Do. . . .	Do. . . .	4	
(6) Mahā-Krishna-Bhatta	Ditto	Do. . . .	Do. . . .	1½	
(7) Mahā-Gopāla-Bhatta	Mahā-Rāmachandrārya	Do. . . .	Do. . . .	2	
(8) Dattam-Bhatta	Raghunātha-Sudhi	Parāśara	Do. . . .	2	
(9) Narāyaṇa-Bhatta	Ākūti-Vishnu-Bhatta	Kaundinya	Yejus	2	
(10) Kaundya-Bhatta	Ananta-Bhatta	Gautama	Bahv-ricba	2	
(11) Sarvā-Bhattā	Ditto	Bharadvāja	Yejus	2	Satām varāḥ.
(12) Nāgā-Adhvarin	Nṛsiṃha-Bhatta	Gārgya	Do. . . .	2	Viprēndra.
(13) Yallam-Bhatta	Puruṣōttama-Bhatta	Do. . . .	Do. . . .	2	
(14) Sāha-Bhatta	Ananta-Bhatta	Bharadvāja	Do. . . .	2	
(15) Phapi-Bhatta	Narasimha-Sudhi	Gārgya	Do. . . .	2	
(16) Gaṅgana-Bhatta	Ananta-Bhatta	Srīvatsa	Do. . . .	2	
(17) Nāgā-Bhatta	Ditto	Gautama	Bahv-ricba	2	Satām varāḥ.
(18) Timma-Bhatta	Puruṣōttama-Bhatta	Gārgya	Yejus	2	Gopi and Dhīmān.
(19) Krishna-Bhatta	Ananta-Bhatta	Bharadvāja	Do. . . .	2	
(20) Srinat-Timma-Bhatta	Narasimha-Sudhi	Gārgya	Do. . . .	2	
(21) Ananta-Bhatta	Nāmanā-Bhatta	Kāśyapa	Do. . . .	2	
(22) Kāmanā-Bhatta	Kāmanā-Bhatta	Do. . . .	Do. . . .	2	Sudhi.
(23) Sōmanātha-Bhatta	Puruṣōttama-Bhatta	Gārgya	Do. . . .	2	

(24) Timmāṣv-Adhvarin	Lingana-Bhaṭṭa	Ātrēya	Do.	2	Sudhī.
(25) Timmaṣa-Bhaṭṭa	Dēvaṇa-Bhaṭṭa	Gārgya	Bahv-riṣha	2	Dhīmān.
(26) Janni-Bhaṭṭa	Dharmā-Bhaṭṭa	Bhāradvāja	Do.	2	
(27) Kāmā-Bhaṭṭa	Tippaṇa-Bhaṭṭa	Kāśyapa	Yajus	2	
(28) Bacchi-Bhaṭṭa	Buṣṭi-Bhaṭṭa	Parāśara	Do.	2	Sūri-varya.
(29) Śrīmat-Timmaṇa-Bhaṭṭa	Nāmaṇa-Bhaṭṭa	Kauṇḍinya	Bahv-riṣha	2	Sudhī.
(30) Kṛitū Hiraṇya	Dharmā-Bhaṭṭa	Bhāradvāja	Do.	2	
(31) Kṛishṇa-Bhaṭṭa	Tippaṇa-Bhaṭṭa	Kāśyapa	Yajus	2	
(32) Śrī Kāmāvara	Timmaṇa-Bhaṭṭa	Bhāradvāja	Do.	2	
(33) Ananta-Bhaṭṭa	Sarva-Bhaṭṭa	Do.	Do.	2	
(34) Timmaṇa-Bhaṭṭa	Tippaṇa-Bhaṭṭa	Kāśyapa	Do.	2	Dhīmān.
(35) Bhairava	Bhairava-Bhaṭṭa	Kauṇḍinya	Do.	2	
(36) Gōpāla-Paṇḍita	Śaśha Māḷopanta	Parāśara	Bahv-riṣha	2	
(37) Hari-Bhaṭṭa	Lakṣmidhara Maṇishin	Kauṇḍinya	Do.	2	
(38) Antam (Annām)-Bhaṭṭa	Yallam-Bhaṭṭa	Vasishṭha	Do.	2	Dhīmān.
(39) Gaṇapati	Bhōṇḍu-Bhaṭṭa	Jāmadagnya	Do.	2	Sudhī.
(40) Soma-Bhaṭṭa	Ēchi-Bhaṭṭa	Kauṇḍinya	Yajus	2	Guṇa and Dvijōtama.
(41) Peddi-Bhaṭṭa	Yallam-Bhaṭṭa	Bhāradvāja	Bahv-riṣha	2	
(42) Nāga-Bhaṭṭa	Koṇḍu-Bhaṭṭa	Gautama	Do.	2	
(43) Śrīdhara Sudhī	Śrī Rāmāvara-Bhaṭṭa	Kausika	Yajus	1½	
(44) Nāga-Bhaṭṭa	Giri-Bhaṭṭa	Do.	Do.	1½	
(45) Paruṣhōtama-Bhaṭṭa	Rāmāvara Maṇishin	Kapi	Do.	1½	
(46) Timmaṇa-Bhaṭṭa	Giri-Bhaṭṭa	Kausika	Do.	1½	
(47) Nāga-Bhaṭṭa	Rāmāvara-Bhaṭṭa	Kapi	Do.	1½	
(48) Vāmāra-Bhaṭṭa	Kasava-Bhaṭṭa	Bhāradvāja	Do.	1½	

Name.	Father's Name.	Gōtra.	Śakhā.	Number of Shares.	REMARKS.
(49) Tippaṇa-Bhaṭṭa	Māyī-Bhaṭṭa	Bhāradvāja	Yajus	1½	Dhimān.
(50) Nārasinha Sudhī	Rāmesvara-Bhaṭṭa	Kāśyapa	Do. . . .	1½	
(51) Brahma-Bhaṭṭa	Nāmaṇa-Bhaṭṭa	Kauṇḍinya	Bahv-ṛicha	1½	Sudhī.
(52) Vēnmaṇa-Bhaṭṭa	Liṅgaṇa-Bhaṭṭa	Kāśyapa	Yajus	1½	Do.
(53) Dharma-Bhaṭṭa	Nārasinha Sudhī	Kaṇva	Do. . . .	1½	Do.
(54) Koṇḍu-Bhaṭṭa	Ananta-Bhaṭṭa	Bhāradvāja	Do. . . .	1½	
(55) Kōṇēri-Bhaṭṭa	Busī-Bhaṭṭa	Parāśara	Do. . . .	1½	
(56) Mudgala-Bhaṭṭa	Rāmesvara-Bhaṭṭa	Harita	Bahv-ṛicha	1½	
(57) Rāghava	Kasavā-Bhaṭṭa	Gārgya	Yajus	1½	Dhimān.
(58) Śīngari Sudhī	Auhaja-Bhaṭṭa	Do. . . .	Do. . . .	1½	
(59) Timmaṇa Sudhī	Nārāyaṇa-Bhaṭṭa	Kauṇḍinya	Do. . . .	1½	
(60) Kṛitīn Hiranya-Bhaṭṭa	Mudgala-Bhaṭṭa	Kāṇva Śyāvāśva . . . .	.....	1	
(61) Parvata-Bhaṭṭa	Lakṣmaṇa Maṇishin	Ātrēya	Yajus	1	
(62) Namaṇa-Bhaṭṭa	Kasavā-Bhaṭṭa	Bhāradvāja	Do. . . .	1	Dhimān.
(63) Kṛishṇa-Bhaṭṭa	Dharma-Bhaṭṭa	Kāśyapa	Do. . . .	1	
(64) Visvaṇātha-Bhaṭṭa	Nārāyaṇa-Bhaṭṭa	Kauṇḍinya	Do. . . .	1	
(65) Mallī-Bhaṭṭa	Nāmaṇa-Bhaṭṭa	Do. . . .	Bahv-ṛicha	1	
(66) Kōṇēri-Bhaṭṭa	Ditto	Kausika	Yajus	1	Guṇin.
(67) Maṇishin Giri-Bhaṭṭa	Vināyaka-Bhaṭṭa	Harita	Do. . . .	1	
(68) Timmaṇa Sudhī	Kōṇēri-Bhaṭṭa . . . .	.....	Bahv-ṛicha	1	The (adopted) son of another Kōṇēri-Bhaṭṭa.
(69) Yallam-Bhaṭṭa	Ditto	Gautama	Do. . . .	1	Dhimatām varah.
(70) Bhāṇa-Bhaṭṭa	Gaṅgaṇa-Bhaṭṭa	Śrīvata . . . .	.....	½	

(71) Timmarasa	Lakshmarasa	Harita	Yajus	1
(72) Hamparasa	Virupparasa	Kaundinya	Bahv-riccha	1
(73) Rāyasa Venkaṭādrī	Timmayy-āmātya	Harita	Yajus	1
(74) Virapp-āmātya	Basav-āmātya	Do.	Bahv-riccha	1
(75) Timmarasa	Virumarasa	Bhāradvāja	Do.	1
(76) Timmapp-āmātya	Chenḍikē Basav-āmātya	Kaundinya	Do.	1
(77) Venkaṭādrī	Kāmarasa Timm-āmātya	Bhāradvāja	Do.	1
(78) Timmapp-āmātya	Nāṇḍay-āmātya	Kāśyapa	Do.	1
(79) Bhūmarasa	Vennarasa	Agastya	Do.	1
(80) Gaṇapati Amātya	Muluvāgilla Kōṇēri Dōva	Harita	Do.	1
(81) Kāṇva Basav-āmātya Sēkhara	Dēchirāja Basava-rāja	Kaundinya . . . . .	.....	1
(82) Basavappa	Mailāpura Mādarasa	Bhāradvāja	Yajus	1

Dhimān.

Among the names specially interesting to us are Rāyasa Venkaṭādri, the son of Timmayy-āmātya, who may certainly be identified with Rāyasam Venkaṭādri, son of Mosalimaḍugu Timmarāja, who is mentioned in the Ūnamāñjēri plates and the Tiruppukkuḷi stone inscription (No. C. 175 of 1916, Madras) as a subordinate of Sadāśiva Rāya. It is clear from our plates, however, that there are two Venkaṭādris, both sons of ministers of Achyuta by name Timma. The other Venkaṭādri is the son of Kāmarasa Timm-āmātya. The Rāja seems to have provided for some other sons of ministers as well, as indicated by the names 74, 76, 78, 80 and 81.

The names of donees are derived from Sanskrit or from colloquial Kannaḍa corruptions of Sanskrit names. In a few cases only do they seem to be connected with territory. The most interesting of the latter is Mailāpura Mādarasa, which seems to suggest the modern names Mylapore and Madras. The etymology of the word Madras is uncertain, and we may well suggest for Madrasa-patnam of the East India Company's records the origin from some Mādarasa in the 16th century or earlier. In any case our inscription is nearly a century before the foundation of Fort St. George and is probably the oldest record suggestive of a derivation for the word 'Madras.' That Mailapur is one of the very oldest parts of Madras is clear from the Syrian Christian traditions regarding the visit of St. Thomas to that place. [We cannot also ignore the fact that Mailāpura is mentioned as suburb of Bēvinahalli in l. 278 f.—H. K. S.]

It is clear from the above table that of the 80 Brahmins among whom the land was divided 46 were students of the *Yajur-vēda*; 31 of the *R̥ig-vēda*; and of the remaining 3 it is not stated to which *Śākhā* they belonged. This is interesting on account of the non-mention of the *Sāma-vēda* and of the *Sūtras* to which the *Sāma-vēdin* Brāhmaṇas belonged. Among the *gōtras* rare in South India at the present day are Kapi *gōtra* of Nos. 45 and 47; Vasishṭha *gōtra* (No. 38); and Agastya *gōtra* (No. 79). It is possible that Kapi *gōtra* is a contraction of Kapila *gōtra*. These *gōtras* were not unknown in South India in earlier times. We find two names of donees of the Kapi *gōtra* in the Taṇḍantōṭṭam plates¹ of Pallava Vijaya-Nandivikrama-varman. One of them belongs to the Āpastamba-*sūtra* and the other to the Prāvachana-*sūtra*. In the same plates we have four donees of the Vasishṭha *gōtra*, all of whom are of the Āpastamba-*sūtra*.

After the names of the donees, etc., have thus been given, there appear in the grant the surrounding villages, the neighbouring locality and certain other marks for identifying the places granted. These are recorded in the Kannaḍa dialect, the *Dēśa-bhāṣā*, as it is called in our grant.

The edict was composed by Sabhāpati Svayambhu at the order of the king. The engraver of the grant is Viranāchārya, son of Virana.

TEXT.²

[Metres: vv. 1-4, 6-8, 13, 19-20, 37-41, 43-53, 60-152, 155-9, *Anushtubh*; v. 9, *Harinī*; v. 36, *Dōdhaka*; v. 160, *Śālinī*; vv. 5, 21, 25, 29-30, 32-3, 35, 42, *Śārdūlavikrīḍita*; vv. 5, 8, 19, 11, 22-3, 34, *Sragdharā*; vv. 14, 54, 59, *Indravajrā*; vv. 24, 26, *Mālinī*; vv. 27-28, 31, *Upendravajrā*; vv. 55-8, *Vasantatilakā*.]

First plate.

1 श्रीगणाधिपतये नमः । नमस्तुंगशिरशुंबिचंद्रचामरचार-

2 वे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।[१*] हरेर्लीलावराहस्य दं-

¹ *South-Indian Inscriptions*, Vol. II, Pt. V, p. 534.

² From the ink-impressions.

³ Another reading is °वराहस्य, as we find in "Conjeeveram plates of Krishṇadēva-Rāya" published by us (*Ep. Ind.*, Vol. XIII, pp. 123 ff.). [But the plate has there °वराहस्य, perhaps an error for °वराहस्य.—H. K. S.]

3 द्वादशः स पातु वः । हेमाद्रिकलशा यत्र धात्री कृत्रयिं दधौ ।[२*]

कल्याणा-

4 यास्तु तद्धाम प्रत्यूहतिमिरापहं । यद्गजोप्यगजोद्धृतं हरिणापि च पू-
5 ज्यते ।[३*] अस्ति क्षीरमयाद्देवैर्मथ्यमानान्महाबुधैः । नवनीतमिवोद्धू-
6 तमपनीततमो महः ।[४*] तस्यासीत्तनयस्तपोभिरतुलैरन्वर्थनामा बु-
7 धः पुण्यैरस्य पुरुरवा भुजबलैरायुर्दिषा^१ निघ्नतः । तस्यायुर्नहुषोस्य
8 तस्य परुषो युडे ययाति[:*] क्षितौ (i) ख्यातस्तस्य तु तुर्वसुर्वसुनिभः श्रीदे-
9 वयानीपतेः ।[५*] तदंशे देवकीजानिर्दिदोपे तिमभूपतिः । यशस्वी तुलुवे-^२
10 द्रेषु यदोः कृष्ण इवान्वये ।[६*] ततोभूदुक्कमाजानिरोश्वरक्षितिपा-
लकः । अ-

11 वासमगुणभ्रंशं मौलिरत्नं महीभुजां ।[७*] सरसादुदभूतस्मात्तरसाव-
12 निपालकः । देवकीनन्दनात्कामो देवकीनन्दनादिव ।[८*] विविधसुकृतोद्वा-
13 मे रामेश्वरप्रमुखे सुहृद्मदितद्वदय[:*] स्थाने स्थाने व्यधत्त यथाविधि । बु-
14 धपरिवृतो नानादानानि यो भुवि षोडश विभुवनजनोद्गीतं स्फुटं
15 यशः पुनरुक्तयन् ।[९*] कावेरीमाशु बध्वा बहलजलरयां तां विलंघ्यैव
16 शत्रुं जीवग्राहं गृहीत्वा समिति भुजबलात्तंचराज्यं तदीयं । कृत्वा
श्रीरं-

17 गपूर्वं तदपि निजवसे^३ पट्टणं यो बभासे ।^४ कीर्त्तिस्तंभं निखाय त्रिभुव-
18 नभवनस्तूयमानापदानः ।[१०*] चेरं चोलं च पाण्ड्यं तमपि च मधुरावल्लभं
19 मानभूषं वीर्योदयं तुरुष्कं गजपतिनृपतिं चापि जित्वा तदन्यान् ।
20 आगंगातीरलंकाप्रथमचरमभूत्तटांतं नितान्तं ख्यातः क्षीणोपतो-
21 नां स्रजमिव शिरसां शासनं यो व्यतानीत् ।[११*] तिप्पाजोनागलादेव्यैः^५
की-

22 सत्याश्रीसुमित्तयोः । देव्योरिव नृसिंहेंद्रात्तस्मात्पंक्तिरथादिव ।[१२*] वीरो
23 विनयिनो रामलक्ष्मणाविव नन्दनौ ।[*] जातौ वीरनृसिंहेंद्रकृष्णरायभ-
24 होपतौ ।[१३*] रंगक्षितीन्द्राच्युतदेवरायौ रक्षाधुरोणाविव रामकृष्णौ । वो^६-
25 बांक्षिकायां नरसक्षितीन्द्रादुभावभूतान्मुरगेंद्र^७सारी ।[१४*] वीरश्रीनार-

^१ Read °रायुर्दिषां.

^२ Read प्र.

^३ Read व्यो;

^४ Read वें.

^५ Omit stop.

^६ Read श्री.

^७ The same reading is found in the Kṛṣṇāpurāṇa plates of Sadāsiva-Rāya (*Ep. Ind.*, Vol. IX). The British Museum plates have भूतान्मुरगेंद्र. Prof. Kielhorn corrects this into भूतां नरकेंद्र, while Dr. Sten Konow proposes नरसुरगेंद्र. The last seems to be the best reading.

- 26 श्रीनार¹सिंहः स विजयनगरे रत्नसिंहासनस्थः कीर्त्या नीत्या निरख-
 27 ब्रगनलनहुषानप्यवन्यामथान्यान् । आसेतोरासुमेरोरवनिमुर-
 28 नुतः खैरमाचोदयाद्रेरापाञ्चात्याचलांतादखिलहृदयमाषण्यं राज्यं
 29 शशास ।[। १५*] नानादानान्यकार्पाक्कनक्कसदसि यः श्रीविरूपाक्ष-
 देवस्थाने
 30 श्रीकालहस्तीशितुरपि नगरे वैकटाद्री च कांच्यां । श्रीशैले शोणशैले

Plate II.

- 31 महति हरिहरेहोबले संगमे च (i) श्रीरंगे कुंभघोणे इततम-
 32 सि महानंदितोर्थे निवृत्तौ ।[। १६*] गोकर्णे रामसेतौ जगति तदितरेष्व-
 33 प्यशेषेषु पुण्यस्थानेष्वारम्भनानाविधबहुलमहादानवारिप्रवाहैः ।
 34 यस्थोदंचतुरंगः(ः)प्रकरखुररज(i)शुष्यदंभोधिमग्न(i) क्ष्माभृत्यक्षकिदो-
 35 द्यत्तरत्कुलिशधरोत्कठिता कुंठिताभूत् ।[। १७*] ब्रह्मांडं विश्वचक्रं घटमुदि-
 36 तमहाभूतकं रत्नधेनुं (i) सप्तांबोधोश्च कल्पचितिरुहलतिके कांचनीं
 37 कांमधेनुं । स्वर्णक्ष्मां योहिरण्याश्वरथमपि तुलापूरुषं गोसहस्रं । हेमा-
 38 श्वं हेमगर्भं कनककरिरथं पंचलांगल्यतानीत् ।[। १८*] प्राज्यं प्रशास्य
 निर्वि-
 39 घ्नं राज्यं द्यामिव शासितुं । तस्मिन् गुणेन विख्याते क्षितेरिंद्रे दिवं
 गते ।[। १९*] ततोप्य-
 40 वार्यवोर्य[*] श्रीकृष्णरायमहोपतिः । बिभर्त्ति मणिकेयूरनिर्विशेषं महौ सु-
 41 जे ।[। २०*] कीर्त्या यस्य समंततः प्रसृतया विश्वं रुचैक्यं व्रजे-
 दित्याशंक्य पुरा पुरा-
 42 रिरभवद्गलिचणः प्रायशः । पद्माक्षोपि चतुर्भुजोजनि चतुर्वक्त्रोद्भवपद्म-
 43 भूः (i) कालो खड्गमधाद्रमा च कमलं वीणां च वाणी करे ।[। २१*]
 शत्रूणां वासमेते द-
 44 दत इति रुपा किं नु सप्तांबुराश्रीमानासेनात्तुरंगदुटितवसुमतीधूलिका-
 45 पालिकाभिः । संशोथ खैरमेतत्प्रतिनिधिजलधिश्चेणिका यो विधत्ते (i) ब्रह्मां-
 46 ङ्खर्णमेरुप्रमुखनिजमहादानतोयैरमेयैः ।[। २२*] स्तुत्यौदार्यं सुधीभिस्त वि-
 47 जयनगरे रत्नसिंहासनस्थः क्ष्मापालान्कृष्णरायक्षितिपतिरधरोक्त्य
 48 नीत्या नृगादीन् । आ पूर्वाद्रेरधास्तक्षितिधरकटकादा च हेमाचलांता-

¹ Omit one श्रीनार.² Read "द्यत्तरत्कुलिश".³ Read क्षा.⁴ Read "वक्त्रोद्भव".⁵ Read नु.

- 49 दा सेतोरर्षिसार्धश्रियमिह बहूलोक्य कीर्त्या बभासे ।[२३*] कृतवति
सुरलो-
50 कं कृष्णराये निजांशं^१ तदनु तदनुजन्मा पुण्यकर्माच्युतेन्द्रः । अखिलम-
51 वनिलोकं स्वांशमेत्यारिजेता विलसति हरिचेता विद्वदिष्टप्रदाता ।
[२४*] अं-
52 भीदेन निपीयमानसलिलोमस्येन पीतोकि^२तस्तप्तो राघवसायकाम्नि-
53 शिखया संतप्यमानः सदा । अंतस्त्रैर्वडवामुखानलशिखाजालैर्विभुष्को
54 ध्रुवं यद्दानांबुरंबुधि^३रयं पूर्णः समुद्योतते ।[२५*] समजनि नरपालः
सत्यध-
55 र्मप्रतिष्ठो^४ विजयनगरराजद्रुसिंहासनस्थः ।[*] कृमनलमडुपादीकोच-
56 यद्वाजनीत्या निरुपमभुजवीर्यो^५दार्यभूरच्युतेन्द्रः ।[२६*] क्षितिप्रतिष्ठा^६पित-
कीर्त्ति-
57 देहे प्राप्ते पदं वैष्णवमत्युतेन्द्र^७ । अख्यास्य भद्रासनमस्थ सूनुरीरो बभौ वं-
58 कटदेवरायः ।[२७*] प्रयास्य राज्यं प्रयावा^८स्त्ररूपे विद्वन्निधी वेकटराय-
भूपे । अ-
59 भागधेयादचिराज्जानामाखंडलावासमधाधिरूढे ।[२८*] तिमांवावर-
गर्भमौ-

Plate II; side ii.

- 60 क्लिकमणी रंगक्षितींद्रात्मजः चबालंकरणेन पालितमहाकर्ण-
61 टराज्यश्रिया । शौर्यो^९दार्यदयावता स्वभगिनोभक्ता^{१०} जगत्त्रायिना^{११} (i) राम-
62 क्षापतिनायमात्यतिलकैः क^{१०}साभिषेकक्रमः ।[२९*] श्रीविद्यानगरो-
ललामनि
63 महासा^{११}म्राज्यसिंहासने संतानद्रुवि स्फुरन्सुरगिरौ संदृत्य विद्वेषिणः ।
64 आ सेतोरपि चा हिमाद्रि रचयवाग्नी निजाज्ञाकरान्सर्वा^{१२} पाजयते सदाशि-
65 वमहारायश्चिराय क्षमां ।[३०*] विख्यातविक्रांतिनयस्य यस्य पद्मा-
भिषेके निय-
66 तं प्रजानां । आनंदबाप्यैरभिषिच्यमाना देवोपदं दर्शयते अरित्री ।
[३१*] गोत्रो-

^१ The reading elsewhere is निताकं.

^२ Read किम्.

^३ Read वनांबुरंबुधि.

^४ Read ही.

^५ Read हा.

^६ Read ०च्युतेन्द्र.

^७ Read प्रसवा^०.

^८ Read ०भर्ता.

^९ Read जननाभिषा.

^{१०} Read क्षमा^०. The reading here may be justified by the rule रजयोरभेदः

^{११} Read सा.

- 67 हारविशारदं कुवलयपीडापहारोदुर (i) सत्यायत्तमतिं समस्तसुम-
 68 नस्तोभावनैकायनं [1*] संजातसृतिभूचिं सविजयं संनंदकञ्चीभरं (i)
 69 यं शंसन्ति यशोदयांचितगुणं कृष्णावतारं बुधाः ।[३२*] विख्यातं
 बहुभोगशृ-
 70 गविभवैरुद्दामदानोदुरं (i) धर्मेण सृतिमात्रतोपि भुवने दत्तं प्रजारक्ष-
 71 णे । प्राप्तां यस्य भुजं भुजंगमहिभृद्दित्कूर्मोपमं पातिब्रत्यपताकि-
 72 ति धरणी^१ जानन्तु सर्वे जनाः ।[३३*] यत्सेनाधूलिपाली शकम-
 शकसमुच्चाटने
 73 धूमरेखा रोमाली कीर्तिवध्वा इव भुवनमिदं सर्वमंतर्वहत्याः । वेणी ना-
 74 णीयशीव^२ प्रकटितविह्वतेर्वीरलक्ष्म्या रणाग्रे (i) शान्ते जीमूतपङ्क्ति^३
 किल सक-
 75 लखलस्तोमदावानलानां ।[३४*] तुंगामेव दयां पदांबुजयुगं शोणं च
 कृष्णां तनुं
 76 रक्तानीलशितां^४ त्रिवेणिममघां श्लोक्षा^५ गिरं नर्मदां [1*] तीर्थानीति समा-
 षहत्य-
 77 वयवैः शेषाद्रिवासी विभुः प्रायो यस्य विशेषभक्तिसुदितः पट्टाभिषेक-
 त्रिये ।
 78 [1३५*] वो^६षधिपत्युपमायितगंडस्तोषणरूपजितासमकांडः [1*] भाषेगेतप्यवरा-
 79 यरगंडः पोषणनिर्भरभूनवखंडः ।[३६*] राजाधिराजविहदो राज-
 राजसमां-
 80 इतिः । स्वाराजराजमानः(ः)श्रीः[1*] श्रीराजपरमेश्वरः ।[३७*] मूर्धराय-
 रगंडांकी मेह-
 81 लंघियशीभरः । शरणागतमंदारः पररायमयंकरः ।[३८*] करदाखि-
 लभूपा-
 82 लः परदारसहोदरः । हिंदुरायसुरदाय इंदुवंशशिखामणिः ।[३९*]
 यजी-
 83 घगंडभेडंडी^७ हरिभक्तिसुधामिधिः । वर्धमानापदानश्रीरर्चनारीज-
 84 टेन्नरः ।[४०*] इत्यादि विहदैर्वदित्या नित्यमभिष्टुतः । कांभीज-
 भीजका-

^१ Read शी.^२ Read श्री.^३ Read 'यशीव.^४ Read शान्ते...पङ्क्तिः^५ Read 'श्लोक्षा.^६ Read वीणा.^७ Read श्री.^८ This reading seems to be better than that in the Kṛishṇa plates, which read "हरिमण्डभेडंडी",^९ Read कांभीज.

- 85 लिंगकरहाटादिपार्थिवैः स¹विदत्तपदं प्राप्तेः संदर्शितनृपोपदः ।[४१*]
 86 सीयं नीतिविशारदः सुरतरुस्फडा²ल³विश्राणनः सर्वोर्वीशनतः स-
 87 दाशिवमहारायक्षमानायकः । बाह्यावंगदनिर्विशेषमखिलां स-
 88 वंसहामुहहन्विहत्ताणपरायणो विजयते वीरप्रतापोन्नतः ।[४२*] गु-
 89 णाश्ववेदशीतांशुगणिते शकवत्सरे । वर्षे विरोधिकृन्नान्नि मा-

Third plate ; side i.

- 90 सि चाषाढनामनि ।[४३*] पक्षे वलक्षेपु[पु]र्ण[क्षे*] द्वादश्यामिन्दुवासरे ।
 91 तुंगभद्रानदीतीरे विट्टलेश्वरसंनिधौ ।[४४*] नानाशाखाभिधागो-
 92 त्सूत्रेभ्यश्चास्त्रवित्तया । विख्यातेभ्यो द्विजातिभ्यो वेदविद्भ्यो विशे-
 93 षतः । ।[४५*] वक्तिते हस्तिनावत्याश्वीकेऋवडिनाडुके । रौडकु⁴दीयसी-
 94 मायामपि विख्यातिमाश्रितं ।[४६*] ग्रामाहुडूकनाम्नोपि प्राच्यं सीमन-
 95 हकृतं⁵ । जालोहक्यभिधाद्वामाहक्षिणस्यां दिशि स्थितं ।[४७*]
 जालोह-
 96 क्लीकारटिकग्रामयोरुभयोरपि । सीमांतात्संयुतादाशं पश्चि[मां*]-
 97 समुपाश्रितं ।[४८*] ग्रामात्कारिकाभिख्यादुत्तरां दिशमाश्रितं । श्रीम-
 98 द्रामसमुद्राख्यामपरां समुपाश्रितं ।[४९*] पौनापुराभिधानेन ग्राम-
 99 केष समन्वितं । ग्रामं बेविनहक्याख्यं सर्वसस्योपशोभितं ।[५०*] स⁶-
 100 मान्यं चतुस्त्रीमासंयुतं च समंततः । निधिनिक्षेपपाषाणसिद्धसा-
 101 द्यज[ला*]न्वितं ।[५१*] अक्षिण्यागामिसंयुक्तं⁷ गणभोग्यं सभूरुहं । वापीकूप-
 102 तटाकैश्च कश्चा⁸रामैश्च⁹ संयुतं ।[५२*] पुत्रपौत्रादिभिर्भोग्यं क्रमादाचंद्रता-
 103 रकं । दानाधमनविक्रीतियोग्यं विनिमयोचितं ।[५३*] भूकल्प-
 शास्त्री
 104 प्रथितार्वीटिबुक्कक्षमापोजनि पुण्यशीलः । यक्षाविका तस्य
 105 बभूव पत्नी पुरंदरस्थेव पुलोमकन्या¹⁰ ।[५४*] अस्मादशेषभुवना-
 106 वन[वारिजाक्षा]¹¹शृंगारराजवदजायत रामराजः । लक्ष्मीस-
 107 मानचरिता ललनामतस्त्री लक्षाविका रतिरिवाजनि तस्य
 108 देवी ।[५५*] तस्याधिकैस्समभवत्तनयस्तपोभिश्चश्रीरामराजनृप-
 109 तिश्चशिवंशदीपः । यस्यात्वलम्बुजमहांसि यथा तथासन्नेत्रा-

¹ Read सी.

⁴ Read तः.

⁷ Read °कन्या.

² Read स्पडांलु.

⁶ Read क्षं.

⁸ The bracketed letters appear to have been written over an erasure.

³ Read पु

⁹ Read °कारामैश्च.

- 110 णि वैरिसदृशां¹ च निरंजनानि ।[। ५६*] खैरोपकंठविहृतिसदृशां वि-
 111 शालस्वालीकदूरिततमास्तनयस्तदीयः । अत्रासवृत्तिरव-
 112 दातगुणानुवर्त्ती श्रीरामराजनरपालमणिसमिधे ।[। ५७*] यस्मि-
 113 न्प्रशासति महीं जगदेकवीरे भंगो नदीषु² च पक्षपातः । वल्लीपु
 114 पल्लवरुचिर्वनितारतेषु नीवीविमोचनमभून्नियतं प्रजानां ।[। ५८*]
 115 इन्दुर्यशोविन्दुरपि प्रतापतेजस्कुलिंगस्स परं पतंगः । कंतु-
 116 शिश्नयो यस्य तु चाटुकारः कर्णोधमर्णः करदानकेल्याः ।[। ५९*]
 सुमतेरस्य
 117 धीरस्य सुतामसमतेजसः । सोमवंशावतंसस्य सुकृतस्य मनी-

Third plate; side vi.

- 118 पिणां ।[। ६०*] आत्रेयगोत्रालंकारमणेर्मनुनयस्थितेः । अंतैववर-
 119 गंडस्य हरिभक्तिसुधानिधिः³ ।[। ६१*] नहुषोपमस्य नानावर्णश्री-
 120 मंडलोकगंडस्य । ऐविरु[द]रायराहुतवेश्यैकभुजंगवि-
 121 रुदभरितस्य ।[। ६२*] विख्यातविरुदमनियविभाळलीलस्य विजयशो-
 122 लस्य । विश्वंभराभृतिस्फुटविश्रुतधरणीवराहविरुदस्य ।[। ६३*] क-
 123 न्यार्नकुलरत्नेन काश्यपीकल्पशाखिना । प्रौडै(टै)ननमलुकेंद्रपू-
 124 र्वपुष्पफलात्मना ।[। ६४*] वीरेननमलुकेंद्रविजितारातिभूभुजा⁴ ॥
 125 विहितांजलिबंधेन र्यांचितस्य यशोनिधेः ।[। ६५*] विनयीदार्य-
 126 गांभीर्यविक्रमावासवेस्मनः⁵ । वीरस्य रामराजस्य विन्न-
 127 तिमनुपालयन् ।[। ६६*] परीतः प्रयतैः स्निग्धैः पुरोहितपुरोग-
 128 मैः । विविधैर्विवुधैश्चोतपथिकैरधिकैर्गिरा ।[। ६७*] मदाशिव-
 129 महारायो माननीयो मनस्विनां । सहिरण्यपयोधारापूर्व-
 130 कं दत्तवान्मुदा ॥[। ६८*] पंचविंश[द्यु]तं वृत्तिशतं ग्रामेन मन्त्रिते ।
 वृत्ति-
 131 मन्तो विलिख्यन्ते विप्रा केदांतपारगाः ।[। ६९*] कृतसंनिधये गामे क-
 132 पाकूपारचक्षुषे । अर्पिता वृत्तिरेकाद सुधाहाराय शंभवे ।[। ७०*]
 विष्णु-

- 133 वे ग्रामदेवाय विश्वरक्षाविधायिने । विधातुं प्रत्यहं पूजां ह-

¹ Read °सुदृशां.

² Read सु.

³ Read भंगो नदीषु पक्षगेषु.

⁴ Read सुवा°.

⁵ Read °निधेः.

⁶ Read जा. [This correction is unnecessary. A more desirable correction would be °मलुकेंद्र for °मलुकेंद्र.—
 H. K. S.]

⁷ Read या. The preceding *akshara* is confused.

⁸ Read °स्मनः.

⁹ Read या.

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- 134 तिरेकाव कक्षिता ।[७१*] महामहादेवभट्टश्रीमहारामचंद्रजः । च-
 135 'तुवत्तोरि[हा]प्रोति बह्वचः^२[*] काश्यपान्वयः ।[७२*] महागणपतिस्सू-
 रिश्यो
 136 महारामचंद्रजः । काश्यपान्वयजो वत्तोखतसोत्रैहि^३ बह्वचः^२ ।[७३*]
 137 श्रीमहाविष्णुभट्टोत्र महामुत्तलभट्टजः । चतस्रो बह्वचोभ्येति
 138 वत्तोः काश्यपगोत्रजः ।[७४*] श्रीमहाकृष्णभट्टोत्र महामुत्तलभट्ट-
 जः । सार्द्धे-
 139 कवृत्तिमाप्रोति बह्वचः काश्यपान्वयः ।[७५*] श्रीमहारामचंद्रार्यसूनुः
 काश्य-
 140 पगीत्रजः । महागोपालभट्टोत्र वत्तो द्वे बह्वचोभ्युते ।[७६*] रघुनाथसुधीसूनु-
 141 श्श्रीपराशरगोत्रजः । वृत्तिद्वयमवाप्रोति दत्तभट्टोत्र बह्वचः ।[७७*] आकूति-
 142 विष्णुभट्टस्य सूनुः कौडिन्यगोत्रजः । श्रीनारायणभट्टाख्यो या-
 143 जुषोत्र द्विवृत्तिकः ।[७८*] नंदनीनंतभट्टस्य गौतमान्वयसंभवः ।
 144 वृत्तिद्वयमवाप्रोति कौडुभट्टोत्र बह्वचः ।[७९*] भारद्वाजान्व-
 145 योद्भूतो याजुषीनंतभट्टजः । वृत्तिद्वयमिहाप्रोति सर्वाभट्टस्यतां [वरः] ।[८०*]

Plate IV; side i.

- 146 सूनुर्नृसिंहभट्टस्य याजुषो गार्ग्यगोत्रजः । नागावधानो विप्रं-
 147 द्रो वृत्तिद्वयमिहाश्रुते ।[८१*] पुरुषोत्तमभट्टस्य नंदनो गार्ग्यगोत्रजः ।
 वृत्तिद्व-
 148 यमवाप्रोति यत्तभट्टोत्र याजुषः ।[८२*] नंदनीनंतभट्टस्य भारद्वाजान्वयो-
 द्भवः ।
 149 याजुषश्शेषभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[८३*] गार्ग्यगोत्रसमुद्भूतो नरसिंह-
 150 सुधीसुतः । वृत्तिद्वयमवाप्रोति फणिभट्टोत्र याजुषः ।[८४*] याजुषीनंत-
 भट्ट-
 151 स्य सूनुः श्रीवल्लभगोत्रजः । अत्र गंगणभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[८५*]
 नंदनो-
 152 नत्तभट्टस्य नागाभट्टस्यतां वरः । अत्र द्विवृत्तिमाप्रोति बह्वचो गौतमान्व-
 153 यः ।[८६*] पुरुषोत्तमभट्टस्य नंदनो गार्ग्यगोत्रजः । गुणो 'द्विवृत्ति-
 को धीमांस्त्रि-

^१ Read °तुवत्तो°.

^२ Read बह्वचः.

^३ Read °वैति.

- 154 माभट्टोत्र याजुषः ।[। ८७*] नंदनीनंतभट्टस्य भारद्वाजान्वयोद्भवः ।
याजुषः कृष्णभ-
- 155 द्वाख्यो वृत्तिद्वयमिहाश्रुते ।[। ८८*] नरसिंहसुधोसूनु'याजुषो गार्ग्य-
गोत्रजः श्री-
- 156 मत्तिमणभट्टाख्यसुधीरत्र द्विवृत्तिकः ।[। ८९*] सूनुर्नामणभट्टस्य काश्यपान्वय-
- 157 संभवः । याजुषोनंतभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[। ९०*] श्रीम[त्का]मण-
भट्टाख्यसु-
- 158 धीः कामणभट्टजः । वृत्तिद्वयमिहाप्रोति याजुषः काश्यपान्वयः ।[। ९१*]
श्रीसोमना-
- 159 [य]भट्टाख्यः पुरुषोत्तमभट्टजः । कृती द्विवृत्तिमानत्र याजुषो गार्ग्यगोत्र-
- 160 जः ।[। ९२*] सूनुर्लिमणभट्टस्य सुधोरात्रेयगोत्रजः । तिस्रमाव-
धानी द्वे वृत्ती या-
- 161 जुषोत्र समश्रुते ।[। ९३*] सूनुर्देवणभट्टस्य बह्वृचो गार्ग्यगोत्रजः
धीमांस्तिम-
- 162 णभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[। ९४*] भारद्वाजान्वयोद्भूतो धर्मा-
भट्टतनू-
- 163 ङ्गवः । बह्वृचो जंनिभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[। ९५*] सूनुस्ति-
प्पणभट्ट
- 164 स्य याजुषः काश्यपान्वयः । वृत्तिद्वयमिहाप्रोपि कामाभट्टो महा-
- 165 मतिः ।[। ९६*] पराशरान्वयोद्भूतो बुधिमणभट्टस्य नंदनः । याजुषो बह्वि-
- 166 भट्टोत्र सूरिवर्यो द्विवृत्तिकः ।[। ९७*] सूनुर्नामणभट्टस्य सुधीः कौडि-
- 167 न्यगोत्रजः । श्रीमत्तिमणभट्टाख्यो बह्वृचोत्र द्विवृत्तिकः ।[। ९८*]
धर्मा-
- 168 भट्टतनूजश्रीभारद्वाजान्वयोद्भवः । कृती हिरण्यभट्टाख्यो ब-
- 169 ह्वृचोत्र द्विवृत्तिकः ।[। ९९*] सूनुस्तिप्पणभट्टस्य काश्यपान्वय-
संभवः । या-
- 170 जुषः कृष्णभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[। १००*] सूनुर्लिमणभट्टस्य
भारद्वा-
- 171 जान्वयोद्भवः । श्रीरामेश्वरभट्टाख्यो याजुषोत्र द्विवृत्तिकः ।[। १०१*] भार-
द्वाजा-
- 172 न्वयोद्भूतस्सर्वाभट्टतनूद्भवः । याजुषोनंतभट्टाख्यो वृत्तिद्वयमिहाश्रु-

- 173 ते ।[१०२*] श्रीमत्तिमणभट्टाख्यो धीमांस्तिष्ठणभट्टजः । काश्यपा-
न्वयसंभूतो या-

Plate IV; side ii.

- 174 जुषोव द्वित्तिकः ।[१०३*] याजुषो भैरवाभिख्यसुधीर्भैरवभट्ट-
175 जः । द्वित्तियमिहाप्रोति कौडिन्यान्वयसंभवः ।[१०४*] गोपालपंडि-
176 तश्रेष्ठमालीपंततनूद्वयः । बह्वचोवैति द्विती द्वे श्रीपराशरगो-
177 व्रजः ।[१०५*] कौडिन्यगोत्रसंभूतो लक्ष्मीधरमनीषिजः । बह्वचो
हरि-
178 भट्टाख्यो द्वित्तियमिहाश्रुते ।[१०६*] यज्ञभट्टोजो^१ धोमान्वसिष्ठान्वयसंभ-
179 वः ।^२अंतंभट्टाद्वयो द्वित्तियमवैति बह्वचः ।[१०७*] नंदनो भीडु-
भट्टस्य जा-
180 मदय्यान्वयोद्वयः^३ । बह्वचोवाश्रुते द्वित्तियं गणपतिस्सुधोः ।[१०८*] कौडि-
181 न्यगोत्रजस्सूनुरेचिभट्टस्य याजुषः । गुणो द्वित्तिमानत्र सोम-
182 भट्टो द्विजोत्तमः ।[१०९*] भारद्वाजान्वयोद्भूतो यज्ञभट्टस्य नंदनः ।
बह्वचो
183 पेदिभट्टाख्यो द्वित्तियमिहाश्रुते ।[११०*] नंदनः कौडुभट्टस्य नागा-
184 भट्टस्सतां वरः । द्वित्तियमिहाप्रोति बह्वचो गौतमान्वयः ।[१११*]
श्रोरा-
185 मिश्वरभट्टस्य सूनुः कौशिकगोत्रजः । याजुषश्श्रीधरसुधीरत्र
186 सार्द्धैकद्वित्तिकः ।[११२*] नंदनो गिरिभट्टस्य नागाभट्टस्सतां वरः ।
सार्द्धैक-
187 द्वित्तिमानत्र याजुषः कौशिकान्वयः ।[११३*] पुरुषोत्तमभट्ट[*] श्रोतस्मि-
188 श्वरमनीषिजः । सार्द्धैकद्वित्तिमानत्र याजुषः कपिगोत्रजः ।[११४*]
धीमां-
189 स्तिमणभट्टाख्यो गिरिभट्टात्मसंभवः । कौशिकान्वयजो द्वित्तिं सा-
190 र्द्धैकां याजुषोश्रुते ।[११५*] श्रोतामेश्वरभट्टस्य नंदनः कपिगोत्रजः ।
[ना]
191 गाभट्टोत्र सार्द्धैकद्वित्तिमाप्रोति याजुषः ।[११६*] भारद्वाजान्वयोद्भूतः क-
192 सवाभट्टनंदनः । याजुषो वामनसुधीरत्र सार्द्धैकद्वित्तिकः ।[११७*]
193 भारद्वाजान्वयस्सूनुर्मायिभट्टस्य याजुषः । धीमांस्तिष्ठ-

^१ Read यज्ञभट्टात्मजी.

^२ Read अंतं, the name *Anantabhatta* being more common than *Anam*°.

^३ Read जामदग्न्यान्वयो°.

- 194 णभट्टोत्त साहेकाहत्तिमश्रुते ।[११८*] श्रीरामेश्वरभट्टस्य नंद-
 195 नः काश्यपान्वयः । याजुषो नारसिंहाख्यसुधोस्माहे-
 196 कवृत्तिकः ।[११९*] सूनूर्नामणभट्टस्य सुधीः कौडिन्यगोत्रजः । ब्र-
 197 ह्माभट्टोत्त साहेकवृत्तिमानत्र बह्वृचः ।[१२०*] सूनूर्निगण-
 198 भट्टस्य याजुषः काश्यपान्वयः । सुधीः पौन्यभट्टोत्त सा-
 199 हेकां वृत्तिमश्रुते ।[१२१*] नारसिंहसुधीसूनुः याजुषः कण्वगोत्रजः ।
 200 धर्माभट्टो भवत्यत्र सुधोस्माहेकवृत्तिकः ।[१२२*] नंदनीनंतभट्ट-
 201 स्य भारद्वाजान्वयोद्भवः । साहेकवृत्तिमात्राति कौडुभ-
 202 ट्टोत्त याजुषः ।[१२३*] नंदनीबुद्धिभट्टस्य ओपराशरगोत्रजः ।

Plate V ; side i.

- 203 कोनेरिभट्टस्माहेकवृत्तिमानत्र याजु-
 204 षः ।[१२४*] श्रीरामेश्वरभट्टस्य नंदनी हरितान्वयः । वृत्तिं
 205 मुद्गलभट्टोत्त साहेकां बह्वृचोश्रुते ।[१२५*] धामावाप्रवभट्टाख्यः
 206 कसवाभट्टनंदनः । साहेकवृत्तिमानत्र याजुषो गार्ग्य-
 207 गोत्रजः ।[१२६*] सूनुरौभक्तभट्टस्य गार्ग्यगोत्रसमुद्भवः । याजु-
 208 षः शिंगरिसुधोरत्र साहेकवृत्तिकः ।[१२७*] श्रीनारायणभट्ट-
 209 स्य सूनुः कौडिन्यगोत्रजः । याजुषस्तिमणसुधोरत्र साहे-
 210 कवृत्तिकः ।[१२८*] सूनूर्मुद्गलभट्टस्य काण्वश्यावाश्वगोत्रजः ।
 211 कृती हरिष्यभट्टोत्त वृत्तिमेकां समश्रुते ।[१२९*] सुधीः पर्वतभ-
 212 ट्टाख्यो लक्ष्मणाख्यमनीषिजः । याजुषोत्तश्रुते वृत्तिमेका-
 213 मात्रेयगोत्रजः ।[१३०*] भारद्वाजान्वयोद्भवः कसवाभट्टनंद-
 214 नः । धीमानमणभट्टाख्यो याजुषोत्तैकवृत्तिकः ।[१३१*] काश्य-
 215 पान्वयसंभूतो धर्माभट्टतनूद्भवः । याजुषः कृष्णभट्टोत्त
 216 वृत्तिमेकां समश्रुते ।[१३२*] श्रीनारायणभट्टस्य सूनुः कौडि-
 217 न्यगोत्रजः । श्रीविश्वनाथभट्टाख्यो याजुषोत्तैकवृत्ति-
 218 कः ।[१३३*] सूनूर्नामणभट्टस्य कौडिन्यान्वयसंभवः । मन्निभ-
 219 ट्टो भवत्येकवृत्तिमानत्र बह्वृचः ।[१३४*] सूनूर्नामणभट्टस्य
 220 याजुषः कौशिकान्वयः । गुणी कोनेरिभट्टाख्यो वृत्तिमे-
 221 कामिहश्रुते ।[१३५*] मनीषो गिरिभट्टाख्यश्रीविनायकभट्ट-
 222 जः । वृत्तिमेकामिहश्रुति याजुषो हरितान्वयः ।[१३६*] सूनुः

- 223 कोनिरिभट्टस्य सुधीः कोनिरिभट्टजः । बह्वचस्तिमण-
 224 सुधीरत्नैकां वृत्तिमश्रुते ।[१३७*] गीतमान्वयसंभूतो बह्वचो
 225 धीमतां वरः । यत्नंभट्टोश्रुतेत्नैकां वृत्तिं कोनिरिभट्ट-
 226 जः ।[१३८*] सूनुर्गणभट्टस्य श्रीवत्सान्वयसंभवः । भानुभट्टो
 227 भवत्यङ्गवृत्तिमानत्र याजुषः ।[१३९*] हरितान्वयसंभूतः श्री-
 228 मल्लक्ष्मरसात्मजः । याजुषश्श्रीतिमरसस्त्रिपाद्वृत्तिमिहा-

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- 229 श्रुते ।[१४०*] कौडिन्यगोत्रसंभूतश्श्रीविरुप्परसात्मजः ।
 230 बह्वचोत्र त्रिपाद्वृत्तिमेति हंपरससुधीः ।[१४१*] याजुषस्ति-
 231 मयामाल्यनंदनो हरितान्वयः । रायसश्चिवंकटाद्रिर-
 232 त्नैकां वृत्तिमश्रुते ।[१४२*] हरितान्वयजश्श्रीमद्भसवामाल्यनं-
 233 दनः । बह्वचो वीरपामाल्यो वृत्तिमेकामिहाश्रुते ।[१४३*] भारद्वा-
 234 जान्वयोद्भूतश्श्रीवीरमरसात्मजः । बह्वचः श्रीतिमरसो
 235 धीमानत्नैकवृत्तिमान् ।[१४४*] चंडिकेवसवामाल्यसूनुः कौडि-
 236 न्यगोत्रजः । बह्वचस्तिमपामाल्यो वृत्तिमेकामिहाश्रुते ।[१४५*]
 237 वंकटाद्रिः कामरसतिमयामाल्यनंदनः । बह्वचो वृत्ति-
 238 मत्नैकां भारद्वाजान्वयोश्रुते ।[१४६*] बह्वचस्तिमयामाल्यो नंज-
 239 यामाल्यनंदनः । वृत्तिमेकामिहाप्रोति काश्यपान्वयसं-
 240 भवः ।[१४७*] बह्वचः श्रीवेनरसनंदनोगस्त्यगोत्रजः । अत्नैका-
 241 मश्रुते वृत्तिं श्रीमद्भूमरससुधीः ।[१४८*] मुकुवागिलकोनेरि-
 242 देवजो हरितान्वयः । गणपत्याह्वयोमाल्यो बह्वचोत्नैकवृ-
 243 त्तिकः ।[१४९*] कौडिन्यगोत्रजः काण्वो वसवामाल्यशेखरः

श्रीदे-

- 244 चिराजवसवराजजोत्नैकवृत्तिकः ।[१५०*] भारद्वाजान्वयो मै-
 245 लापुरमादरसात्मजः । याजुषो वसवप्पोत्र वृत्तिमेकां
 246 समश्रुते ।[१५१*] ग्रामस्यास्यैव सीमानो दिक्षु प्राच्यादिषु क्रमा-
 247 त् । तत्र चिह्नसमायुक्ता लिख्यन्ते देशभाषया ।[१५२*] पौनापुर-
 248 वेंच ग्रामग्रामसहितवाद बेविनहक्किगे प्रतिनामवा-
 249 द रामसमुद्रवेंच सर्वमान्याग्रहारद वक्केयद विवर
 250 मूडक्किगे रघुडकुंदीदारि आ दारिगे दक्षिण कोडिहक्कुद व-
 251 क्कि सीकुक्कल्लिन बक्किय वामनमुद्रे । अदक्के दक्षिण चंद्रम-
 252 हक्कियिंद बंद दारि बक्किय वामनमुद्रे । अदक्के पडुवणु

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- 253 चंद्रनहक्कीदारि आ मुंदे वेक्कमर आ मुंदे कारडिकेसीमे होदि-
 254 द हक्कद बकिय वामनमुद्रे । अक्षिंदं मुंदे कोत्तिकवागि दक्षि-
 255 ण होक्क कारडिकेयल्लु तिंमरसमान्यद बकिय वामन-
 256 मुद्रे । अदके पश्चिम कारडिकेयिंद बंद दारि बकिय वाम-
 257 नमुद्रे । अदके पश्चिम कारडिकेवेविनहक्किपोंनापुरहोल
 258 कूडिद मुग्गुडे बकिय वामनमुद्रे । अक्षिंदं दक्षिण कारडि-
 259 केयिंद वेविनहक्किगे बंददारि बकिय वामनमुद्रे । अद-
 260 के दक्षिण मंग्योडीवेन्ने बकिय वामनमुद्रे । अक्षिंदं दक्षिण
 261 कारडिकेयिंदलु नविलिगे होद दारीबकियण काल्वेक-
 262 डेमेल्लण बकिय वामनमुद्रे । अक्षिंदं मुंदे पश्चिम कार-
 263 टिकेचेकूरवेविनहक्किमुग्गुडे लोक्कीवेन्नेयोक्कण वाम-
 264 नमुद्रे लिंगमुद्रे । अक्षिंदं पश्चिमवेकियहुहुगुडुबकि-
 265 य वानमुद्रे¹ । अक्षिंदं मुंदे ग्रामके दक्षिण पट्टणद मार्ग [1*] अ.
 266 क्षिंदं मुंदे पश्चिमदल्लु चेकूर मौडनमान्यद बकिय नवि-
 267 लिमार्गदोक्कण वामनमुद्रे । अदके पश्चिम ग्रामके नैर्-
 268 त्य हुणिसेगुडुबकिय सोमनहक्कीचेकूरवेविनहक्कीसुम्भ-
 269 डेबकिय वामनमुद्रे करसगट्टु अदके उत्तर सोमनहक्किंदं
 270 वेवि[न]हक्कि(गे) बंद मार्गद बकिय वामनमुद्रे । अक्षिंदं मुंदे
 271 उत्तर उप्पारर होलद बकिय वामनमुद्रे । अदके उत्त-
 272 र जडगोडवसवन होलद बकिय वामनमुद्रे । अदके
 273 उत्तर हुट्टगुड्डिन बकिय वामनमुद्रे । अदके उत्तर ग्रा-
 274 मके पश्चिम सोमनहक्किवेन्ने बकिय [वा]मनमुद्रे । अक्षिं-
 275 दं पश्चिम कोतलवागिगुडूरसोमनहक्किवेविनहक्कि-
 276 मुग्गुडे बकिय वामनमुद्रे लिंगमुद्रे । अक्षिंदं उत्तर त-
 277 कवारर होलद बकिय वेकियगुडि[न] मेले पश्चिमदक्षि

Plate VI; side ii.

- 278 वामनमुद्रे¹ । अक्षिंदं सुत्तर मैलापुरगुडूरहोलद मेर्य ब-
 279 कि अरयमेल्लण वामनमुद्रे । अक्षिंदं उत्तर मैलापुरविंद-
 280 लु वेविनहक्किगे बंद दारियोक्कण वामनमुद्रे । अदके

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- 281 उत्तर गाणद पर्वतन होलन होदिद मैलापुरद सैनबोव
 282 मङ्गरसन होलद बकिय वामनमुद्रे [1*] अदके उत्तर रेखिडय*]लप
 283 चिकरामयलपन होलन होदिद बकिय वामनमुद्रे । अलिंद
 284 उत्तर मैलापुरदिंद बंद हकुद बकिय वामनमुद्रे । अलिंद उत्त-
 285 र हकुद आचयलि ग्रामके वाय[व्य] मैलापुरजालीहकुीवेविन-
 286 हकुीमुगुडेदारीबकिय वामनमुद्रे । अलिंद मूडलु जालीहकुि-
 287 यलु रामयदेवर मान्यद बकिय वामनमुद्रे । अदके मूडलु ह-
 288 कुद नाल[न] बकिय वामनमुद्रे । अदके मूडलु जालीहकुीयलु वि-
 289 रूपाक्षदेवरिगी सलुव मान्यद बकिय वामनमुद्रे [1*] अलिं-
 290 दं दक्षिण कोत्तकवागि होक आ विरूपाक्षदेवर मान्यद
 291 बकिय वामनमुद्रे । अलिंद मूडलु ग्रामके उत्तर जालीह-
 292 कुीयिंद बंद मार्गद बकिय वामनमुद्रे । अदके मूडलु जाली-
 293 हकुीयिंद कारटिके होद मार्गदलि वामनमुद्रे । अलिंद
 294 मू[ड]लु जालीहकुी नम मेरेयलि वामनमुद्रेगिले यरड, [1*] अ-
 295 लिंद दक्षिणवागि होक जालीहकुीवेविनहकुीपीनापुर-
 296 मुगुडेयलि वामनमुद्रे नकुगिले । अलिंद, मूडलु गड-
 297 दोडियर होलद बकिय वामनमुद्रे । अदके मूडलु पीना-
 298 पुरदलि सैनबोव तिंमरसहंजरसर मान्यद बकिय
 299 वामनमुद्रे ॥ । अदके मूडलु जालीहकुीयिंद कोतनूरिगे
 300 होद दारि बकिय वामनमुद्रे । अलिंद मूडलु पीनापुर-
 301 दलु रामयदेवमान्यद बकिय ग्रामके ईशान्यदलु
 302 पीनापुरजालीहकुीमुगुडे बकिय वामनमुद्रे । अलिं-

Plate VII.

- 303 दं दक्षिण रामयदेवर होलद बकिय 'समकीहकुीहो-
 304 लद बकिय वामनमुद्रे । अलिंद दक्षिण हुडुबिकिय-
 305 गुडु करियगुडु । अलिंद दक्षिण वडविनकुद्रे हसुत-
 306 यीकुद्रे बकिय वामनमुद्रे । अलिंद दक्षिण ग्रामके
 307 मूडलु रवुडकुंदीदारिय कूडितु ॥
 308 सरससदाशिवरायचितिपतिवर्यस्य कोर्त्ति*धुर्यस्य । शासनमिदं
 309 शरासनदाशरथेरमितहेमदानरते: । [1 १५३*] मृदुपदमिति तांभंशासना-
 310 शासनार्थमहितसदाशिवरायशासनेन । अभणदनुगुणं वचोम-

- 311 हिम्ना सरसतरेण सभापतिः स्वयंभूः ।[१५४*] सदाशिवमहारायशास-
नाद्वीरणा-
- 312 तजः । त्वष्टा श्रीवीरणाचार्यो व्यलिखतामशासनं ।[१५५*] दान-
पालनयोर्मध्ये दा-
- 313 नाच्छेयोनुपालनं । दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं ।[१५६*]
स्वदताद्दिगुणं^१
- 314 पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निःस्कलं भवेत् ।[१५७*]
स्वदत्तां
- 315 परदत्तां वा यो हरेत वसुंधरां । षष्टिं ष(व)र्षसहस्राणि विष्टायां चायते
क्रिमिः ।[१५८*]
- 316 एकैव भगिनी लोके सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता
- 317 वसुंधरा ।[१५९*] सामान्योऽयं धर्मसेतुर्नृपाणां काशे काले पाल-
नीयो भवद्भिः ।
- 318 सर्वानेताग्भाविनः पथिवेन्द्राभूयो भूयो याचते रामचंद्रः ॥ श्री ।[१६०*]
श्रीविरूपाक्ष^२

ABSTRACT OF CONTENTS.

- (Verses 1-3) Invocation to Śambhu, the Varāha *avatāra* of Viṣṇu, and Gaṇeśa.
- (Vv. 4-8) The genealogy as far as Narasa.
- (Vv. 9-11) Praises of Narasa ; his generosity and exploits.
- (Vv. 12 and 13) Mention of Vira-Nṛsiṃha and Kṛishṇa-Rāya as the sons of Narasa by Tippāji and Nāgalā.
- (V. 14) Mention of Raṅga and Achyutadēva-Rāya as the two other sons of Narasa by Ōbāmbikā.
- (Vv. 15-19) The conquests of Vira-Nṛsiṃha ; his gifts at the various places of pilgrimage and death.
- (V. 20) Kṛishṇa-Rāya ascends the throne.
- (Vv. 21-23) Praises of Kṛishṇa-Rāya, etc.
- (V. 24) Achyuta, Kṛishṇa-Rāya's brother, succeeds him.
- (Vv. 25 and 26) Praises of Achyuta-Rāya.
- (V. 27) Veṅkaṭadēva-Rāya succeeds his father Achyuta.
- (Vv. 28-30) At the death of Veṅkaṭa Sadāśiva, the son of Raṅga, the lord of earth, by Timmāmbā, was installed on the throne of Śrī Vidyānagarī by king Rāma of Kārṇāṭa, a brother-in-law of Sadāśiva.
- (Vv. 31-35) Praises of Sadāśiva.
- (Vv. 36-40) The titles of the king.
- (Vv. 41 and 42) Praises continued.

^१ Read च।

^२ Read च।

^३ Read स्वदाहिगुणं.

^४ In Kārṇāṭa characters.

(Vv. 43 and 45) In the Śaka year *Guṇ-āśva-vēda-sītāmsu* (i.e., 1473), according to the Śālivahana reckoning in the year *Virōdhikṛit*, in the month of *Āshāḍha*, on the *Dvādaśī* day of the bright fortnight, on Monday (is made the gift) on the banks of the *Tuṅgabhadrā*, in the vicinity of *Viṭṭhalēśvara*, to Brahmans of various *gōtras*, *sātras*, etc., who are well-versed in the *Vēdas*.

(Vv. 46-50) The object of the grant is the village of *Bēvinahalli*, otherwise known as *Rāma-samudra*, with the hamlet of *Ponnāpura*. It was situated in *Raṇḍakundi simā*, in *Kēlavadi nāḍu*, in the *valita* of *Hastināvati* (*Anegondi*) to the east of *Guḍūru* and *Somanahalli*, to the south of *Jālihalli*, to the west of the borderland between the villages of *Jālihalli* and *Kāraṭika* and to the north of *Kāraṭika*.

(Vv. 51 and 53) The terms of the grant, as commonly seen in all *Vijayanagara* grants.

(Vv. 54-57) The genealogy of the *Āraṇṇi* family down to *Rāma-Rāja*.

(Vv. 58-63) Praises of *Rāma-Rāja*, his titles, etc.

(Vv. 64-68) Mention that the grant was made at the request of *Ainana Malukka*, the son of the chief *Ainana Malukka* of the *Kanyārna* race.

(V. 69) The village was split up into 135 *vrittis*.

(Vv. 70 and 71) Grant to *Śambhū* and *Vishṇu*, the village deities.

(Vv. 72-151) The names of the donees, etc., the shares ranging from 4 to $\frac{1}{2}$ of a share.

(V. 152) The boundaries and certain marks of identification of the places granted are described in the language of the country (*dēśa-bhāṣā*).

(Lines 247-307) Written in the *Kannāḍa* language.

(Vv. 153 and 154) The edict was composed by *Sabhāpati Svayambhu*.

(V. 155) The engraver of the grant *Virāṇa*, son of *Virāṇa*.

(Vv. 156-160) The usual admonitory verses. *Śrī-Virūpāksha*.

NO. 17.—THE KUDIYANTANDAL GRANT OF VIRA-NRISIMHA : SAKA 1429.

By PROFESSOR S. V. VENKATESWARA, M.A., AND S. V. VISWANATHAN, M.A., KUMBakonam.

The grant is engraved on three copper-plates, bored at the top and secured by a ring. They were discovered by us in the *maṭha* of the *Śaṅkarāchārya* of the *Kāmakōṭi pīṭha* of *Conjeeveram*, who was kind enough to lend them to us for examination and publication in the *Epigraphia Indica*.

The plates measure 7·9 in. by 6·8 in., except in the middle, where they are longer, 10·3 in., on account of the arch at the top. The ring has a diameter of 2·5 in. The holes through which the ring passes have a diameter of ·6 in. The plates were apparently secured by a seal in the *Vijayanagara* fashion; but the seal was missing in them as handed over to us. All the plates have raised rims. The writing runs throughout across their entire breadth. It is quite legible, except in a few places. The first and third plates are engraved only on one side, the second on both sides. The inscription contains 85 lines in all, excluding the signature at the bottom. The height of each line is ·3 in. on the first plate and ·2 in. on the others. In the signature the letters are larger than elsewhere.

The language is *Sanskrit*, and the whole inscription is in verse, except the opening invocation to *Gaṇādhīpati*. The metres used are those which are generally found in the *Vijayanagara* plates—the *Śārdūlavikṛīḍita*, *Anuṣṭubh*, *Sragdharā*, etc. The poetry is of a very low order. The characters are *Nandi-nāgarī*, except the signature, which is in *Kannāḍa* characters, engraved at the bottom of the last plate.

The inscription abounds in orthographical irregularities. Stops are often omitted at the end of a verse, though the half verses are always marked off by a single vertical stroke. The omissions have been marked and supplied in the text below. There are innumerable instances of confusion between the use of the long and the short *i* and *u*. Noteworthy among these are *mūla-stambhāya* for *mūla-stambhāya* in line 2; *navanitam* for *navanitam* in line 9; *Pururavā*¹ for *Pururavā*^o in line 12; *Tippāji* for *Tippāji* in line 34; *Śivarupinē* for *Śivarūpinē* in line 72. These mistakes could hardly be due to the ignorance of the engraver, and are partly accounted for by the fact that both long and short vowels are represented by similar kinds of marks over or under letters. The letters *ya*, *va*, *pa*, *ta* and *na* assume forms which are capable of passing into one another. In a few instances the terminations for the Imperfect and the Pluperfect third person singular are left out, e.g., *vyatāni* for *vyatānit* in line 33. As in other plates of the Vijayanagara dynasty, a conjunct consonant is expressed by combining the full form of the first with the secondary form of the second consonant; e.g., *rya*. The confusion of consonants to be compounded is seen in line 41 (*shra* for *rsha*), l. 77 (*vra* for *rva*), l. 84 (*mradyē* for *rmadyē*). The influence of the Dravidian languages in the pronunciation of Sanskrit words is clear from *irāja* (for *rāja*) in l. 55, *yidam*^o (for *idam*^o) in l. 80, *Mallanāsāri* and *Vīraṇāsāri* (for *Mallanāchārya* and *Vīraṇāchārya*¹) in ll. 82, 83, and in *Achchuta* (for *Achyuta*) in l. 85.

The inscription is very important, as the first copper-plate record that we have of *Vīra-Nṛsiṃha* of the second Vijayanagara dynasty. It makes the king the son of *Narasa Avani-pālaka* by *Tippāji*. This *Narasa*, better known as *Narasa-Nāyaka*, is supposed to be the founder of the Tuluva dynasty. But the plates before us have the genealogy thus:—*Timma Bhūpati*, *Īśvara Kshitipālaka*, and *Narasa Avani-pālaka*.

The titles seem to imply that the nearest ancestors of 'Narasa Nāyaka' were ruling kings and not merely local chieftains. The king *Vīra-Nṛsiṃhendra*, *alias* *Vīra Śrī Nārasimha*, assumes the titles *Rājādhiprāja*, *Vīra-pratāpa*, etc. It is interesting that *Kṛishṇa-Rāja* is referred to as *mahīpati*, while his brother was yet ruling. This circumstance lends weight to the view that the brothers were ever friendly, and that *Kṛishṇa-Rāja* succeeded to the throne only after the demise of his elder brother *Narasiṃha*. Cf. *Taṁmīn gaṇēna vikhyātē kshītēr indrē divaṁ gatē tatōpyavārya-vīrya-śrīḥ Kṛishṇa-rāja-Mahīpatīḥ* in the *Udayambākam* grant of *Kṛishṇa-dēva-Rāja* (Pl. II, Side 1, ll. 8, 9). At the same time this passage enhances the credibility of the tradition embodied in the *Kṛishṇarājaviṣayamu* of *Kumāra-Dhūrjati*, a Telugu poet who lived later in the same century. He states that *Kṛishṇa-Rāja* succeeded his father directly. It is quite possible that *Narasa* left the throne to his sons, who were both apparently crowned in his lifetime.

The village granted is *Kuḍiyāntaṇḍal* in the Chingleput district. The boundaries of the village are not clearly engraved on the grant. The village is situated in the *Varakkātaraṁ simā*, *Kālyūr-kōshṭha*, *Kānchi nāḍu*. *Paḍaviḍu rājya*, in *Jaya(mkoṇḍa)-Chōla maṇḍala*. It was bounded on the north by *Kalakāṭṭāru*, on the east by *Śurīṭṭīlāru*, on the south by *Sittelep-pākkam*, and on the west by *Kunantāgal*.

The donee is *Mahādēva Sarasvatī*, the disciple of *Sadāsīva Sarasvatī*, a teacher undoubtedly belonging to the *maṭha* of *Śaṅkarāchārya*. This point has to be made out here at some length. Remarking on the plates of *Kṛishṇadēva-Rāja* lent for examination by Mr. Venkateswara, the Epigraphist to the Madras Government states as follows: " . . . it looks suspicious why the name *Śaṅkarāchārya* is not mentioned even incidentally in any one of the copper-plates under reference." (Enclosure to G. O. No. 1260-Public, dated 25th August 1915, page 117.) Elsewhere in the same report he remarks on the grant of *Vijaya-Gaṇḍa-gopāla* as follows: " Mr. Venkateswara Ayyar is editing in the *Ep. Ind.* an earlier copper-

¹ As we find in other Vijayanagara copper-plates.

plate grant, which belongs to the same *maṭha*, but is not included in Appendix A. . . . It is not clearly stated in the record if the *maṭha* presided over by the Śāṅkarārya herein referred to was identical with the Śāṅkarāchārya *maṭha* at Conjeeveram."

In the first place, the Āchāryas of the *maṭha* have each a proper name like Mahādēva, Sadāśiva and Chandrasēkhara, while all of them are styled Śāṅkarāchārya by the people. This will be clear from the *Guru-paramparā* of the *maṭha*, extracts from which we reproduce below, and which must be at least three centuries old. Secondly, the attributes of the great Śāṅkara such as *parama-hansa parivrājakāchārya*, etc., are found in these copper-plates. Thirdly, the plates make it clear that the donee was a great teacher of Advaitism : cf. line 68 *śītōshnādi-dvandva-duḥkha-vyatitāya mahātmanē*. Also, *nigamānta-rahasyārtham śiṣhyēbhyaḥ suvivṛiṇvatē* in the grant of Vijaya-Gaṇḍagopāla. The teacher is styled *tapasvin* in the present grant, and *Śiva-chētas* and *Yati-rāja* in the plates of Kṛishṇadēva-Rāya, and also an exponent of the *māyā-vāda*. Fourthly, the Āchārya has his seat in Kāñchi-puram, and the plate of Vijaya-Gaṇḍagopāla locates the *maṭha* as situated to the west of the temple of Hastiśaila-nātha. Unless the critic could prove the existence of another *maṭha* at Conjeeveram to which the above attributes can be applied, there seems to be no point in calling in question the identification of the *maṭha* to which the grants were made with the *maṭha* of Śāṅkarāchārya at Conjeeveram. As a matter of fact the *maṭha* owns, even at the present time, lands in Ambikāpuram and various other villages granted in these copper-plates.

The date of the grant is Śaka 1429, Śukla, Māgha, on the occasion of the *Mahōdaya*, which is considered a very auspicious conjunction of constellations. The week-day is not mentioned, nor is the *tithi*. But the mention of the cyclic year is important. It shows that Vira-Nṛisimhendra must have ascended the throne at the latest by 1506 A.D.

The chief interest of the grant, however, is that, taken together with the copper-plates of Kṛishṇadēva-Rāya and Vijaya-Gaṇḍagopāla, it enables us to determine approximately the date of the great Śāṅkarāchārya. The *Gurus* of the Śāṅkarāchārya *maṭha* named in the plates are—(1) Śrī Śāṅkara-yōgin, 1291 A.D., (2) Sadāśiva, Mahādēva and Chandrachūḍa, and Sadāśiva, contemporaneous with the Vijayanagara kings Vira-Nṛisimhendra and Kṛishṇa-Rāya (1506 to 1527 A.D.). Fortunately for us, we find these names in the old list of the Āchāryas preserved in the *maṭha*. One of the teachers, the third in apostolic descent from Sadāśiva (1527 A.D.), composed a *Guru-rāja-ratna-mālā-stava*, of which the following are the closing stanzas :—

* * * * *

निजोद्ददप्रहेतिखेदं त्यज नेपालनृपालपूज्यपादः ।

स पुरो मम साधु सन्निधत्तां विपुलानन्दसदाशिवो ऽप्रमत्तः ॥

बहुधाहितं सुखभाष्यशान्तिः बहुलामोदवहस्रमग्रशान्तिः ।

शमलं समुदस्य शं ममालं स महादेवगुरुर्दिशेत्सलीलम् ॥

सतताहितचन्द्रमौलिसेवः श्रितकाञ्चीपुर एव शुद्धभावः ।

सृजतान्मम चन्द्रचूडमौनी स जयं सर्वत एव साधुमानो ॥

अथ मे स सदाशिवः कषोष्ठः प्रथमं बोधपदेन तच्चदेष्टा ।

कुशलं कुशलायणीः प्रकामं प्रशमो ऽप्युज्ज्वलमूर्तिरासकामः ॥

हृदये स पदं सदा विधत्तां सदयो मे प्रणुदन् प्रमादवत्ताम ।

निगमान्तगुरुः परश्शिवात्मा सुगमस्साधुततेयमी महात्मा ॥

यदुदोक्षणलेशतो जनानां विदुरद्वैतमतिं द्वितां धुनानाम् ।
 तमहं परमाच्चितं शिवेन्द्रं शमवन्तं शरणं अये यमीन्द्रम् ॥
 इति नाथनया ऽत्मबोधनाम्नी यतिराजस्य सदाशिवेन्द्रभूम्ना ।
 कलिता जयताद्वसन्तमालाषडशीत्या गुरुराजरत्नमाला ॥
 इति श्रीमत्परमहंसपरिव्राजकाचार्यवर्यश्रीसदाशिवब्रह्मेन्द्रकृतिषु गुरुराजरत्नमालास्तवः
 संपूर्णः ।

The fact that the *gurus* after the 16th century are not mentioned in this *stōtra* may be taken as indicating that there has been no addition to it since the author's lifetime. The author cannot be regarded as an authority regarding the generations of *gurus* remote from his time; but the tradition embodied by him in relation to that epoch may be treated with some consideration. The *guru-paramparā* of the *maṭha*, as gathered from this work, may be thus arranged:—

- | | |
|----------------------|------------------------|
| 1. Śaṅkara. | 28. Bōdha. |
| 2. Surēśvara. | 29. Sacchidānandaghana |
| 3. Sarvajña. | 30. Chandrasēkhara |
| 4. Satyabōdha. | 31. Chitsukhēndra |
| 5. Jñānānanda. | 32. Vidyāghana |
| 6. Śuddhānanda. | 33. Śrī Śaṅkara |
| 7. Ānandajñāna Yōgin | 34. Sacchidvilāsa |
| 8. Kaivalya Yōgin | 35. Mahādēva |
| 9. Kṛpāśaṅkara. | 36. Gaṅgādharma |
| 10. Mahēśvara. | 37. Pāṇabōdha |
| 11. Chiddhana. | 38. Brahmānandaghana |
| 12. Chandrachūḍa | 39. Ānandaghana |
| 13. Sacchidghana | 40. Paraśiva. |
| 14. Vidyāghana. | 41. Bōdha. |
| 15. Gaṅgādharma | 42. Chandrachūḍa |
| 16. Sadāśiva. | 43. Chidvilāsa. |
| 17. Surēndra. | 44. Mahādēva. |
| 18. Vidyāghana. | 45. Chandrasēkhara |
| 19. Śaṅkarēndra. | 46. Vidyātīrtha. |
| 20. Chandrachūḍa. | 47. Śiva Yōgin. |
| 21. Paripūrṇabōdha. | 48. Śaṅkarānanda |
| 22. Sacchitsukha. | 49. Sadāśiva. |
| 23. Chitsukha. | 50. Mahādēva. |
| 24. Chidānandaghana | 51. Chandrachūḍa. |
| 25. Prajñāghana. | 52. Sadāśiva. |
| 26. Chidvilāsa. | 53. Paraśiva. |
| 27. Mahādēva. | 54. Ātmabōdha. |
| | 55. Śivēndra. |

It will be clear from the above genealogy that, though some names occur more than once, it is only at wide intervals. The Āchāryas mentioned in the copper-plate grants of Virā-Nṛisimha and Kṛishṇa-dēva-Rāya are the 49th to 52nd in the list. The identification is confirmed by the mention of the Nepalese king in the *stōtra* referred to above. Bühler has noted¹ that a certain *Swāmin* of South India went to Nepal about 1503 and that he was named Sōmaśekharaṇanda. Our copper-plates show that Chandrasēkhara Sarasvatī was also named Chandrachūḍa. 'Sōmaśekhara' may be another variant, as it has the same meaning. It is more than merely possible that the Sadāśiva of the *stōtra* may have sent one of his disciples, Chandrachūḍa, *alias* Sōmaśekhara, to Nepal at the request of its king. The date of our grant of Nṛisimha is 1506, and then the *Swāmin* was Mahādēva, a disciple of Sadāśiva. It follows therefore that Sadāśiva may have lived till 1506. If so, his sending a *śishya* to Nepal in 1503 may be accepted as a fact.

It remains to consider who was the *guru* in the genealogical list corresponding to Śrī Śaṅkarārya *guru alias* Śaṅkara Yōgin mentioned in the copper-plate grant of Vijaya-Gaṇḍa-gōpāla. There are in the list only two such names which could be thought of, viz. No. 19 Śaṅkarēndra and No. 33 Śrī Śaṅkara. The date of the plate being 1291, it could hardly be of the time of No. 19, as in that case there would be 30 generations from him to Sadāśiva of 1503 A.D., covering a period of only two centuries. So the Śaṅkara of the plate should be identified with No. 33. We then get 16 generations for a period of 215 years, i.e. on the average $13\frac{1}{2}$ years for a generation. This should not be regarded as a low figure,² as in most cases a man becomes the head of the *maṭha* only when advanced in years, and is generally succeeded by the oldest among his disciples. Counting back at the same rate of $13\frac{1}{2}$ years, we get the 9th century A.D. for the great Śaṅkarāchārya. It has been shown elsewhere³ that this date agrees with all known or inferable data, external and internal, in relation to the date of Śaṅkarāchārya.

The engraver of the grant is Virapāchāri, son of Mallapāchāri. Elsewhere they are styled Virapāchārya and Mallapāchārya. But *āchāri* or more properly *āsāri* is a Dravidian word which means 'artisan' even now. It may therefore be assumed that the engraver was of the *āsāri* or artisan caste. This caste had a practical monopoly of work on metals, wood or stone.

As regards the descendants of Mallapa we know that Virapa, his son, surnamed *trashṭra*, the engraver of the present grant, was engraver to Kṛishṇadēva-Rāya and Achyuta-Rāya; and that he had a son, also named Virapa, who was the engraver to Sadāśiva-Rāya.

Of the localities mentioned the following may be identified with villages of modern times in Chingleput and North Arcot districts:—

Varakāṭaru is probably the same as Velkūru in Chittoor *tāluk*.

Kaḷakāṭṭaru is the same as the village of the same name in Palmanūr *tāluk*, N. Arcot district.

Suriṭṭiluru is perhaps the same as Suruṭṭal in Arcot.

Śittileppākkam is the same as Śittileppākkam in Arcot.

Kudiyāntaṇḍala is known to-day by the name Kuṇḍiyāntaṇḍala in N. Arcot district.

¹ *Inscriptions from Nepal*, p. 40.

² Compare the Jaina *Guru-paramparā* of the Tupā Gachchha (cited by Mr. Venkateswara) in *J. R. A. S.*, Jan. 1917, p. 127, which gives 376 or 386 years for 23 generations of *sthaviras*.

³ See Mr. S. V. Venkateswara Ayyar's paper on the date of Śaṅkarāchārya in the *J. R. A. S.* for January 1916. See also his note on the contemporaneity of Sarvajātman, the *pratiśhya* of Śaṅkara, and the Chōja king Aditya I, 880-907, (*Ind. Ant.* for 1914, p. 238).

TEXT.¹

[Metres : vv. 1-4, 6-8, 12, 13, 18-20, 22-31, 33 and 34, *Anuṣṭubh* ; v. 5, *Śārdūlavikrīḍita* ; v. 9, *Harinī* ; vv. 10, 11, 14-17, *Brāhmarī* ; vv. 21, 32, *Mālinī*.

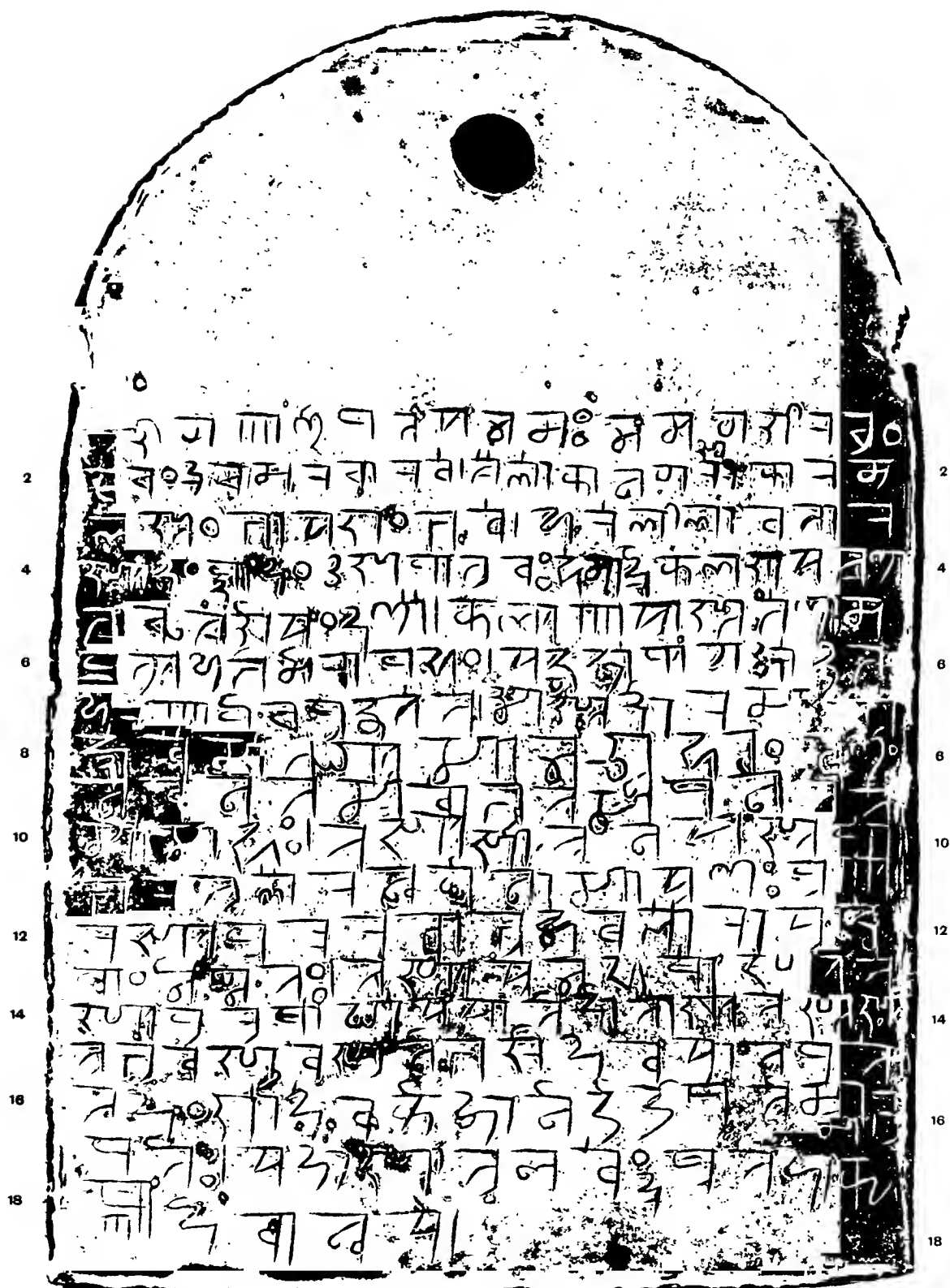
Plate I.

- 1 श्री गणाधिपतय^{1a} नमः [॥*] नमस्तुगशोरचुं²-
- 2 विचंद्रचामरचारवे । त्रैलोक्यानगराकारमु-
- 3 लस्तंभाय शंभवे ।[1*] हरेलीलावतार-
- 4 स्य दंष्ट्रादंडस⁴ पातु वः [1*] हेमाद्रिकलशा यत्र धा-
- 5 त्री कलत्राय दधौ ।[2*] कल्याणायस्त⁶ ते धाम
- 6 प्रत्यु⁷हतिमिरापहं । दध्नोप्यगजोदू⁸तं
- 7 हरिणापि च पु⁹न्यते ।[3*] अस्ति चि¹⁰रमया-
- 8 देवैर्मत्तम्यमानम्वहांवधिः⁹ ।
- 9 नवनितमीवोमुत¹⁰मपनीतत-
- 10 मो मङ्गः ।[4*] तस्यासीत्तनयस्तपो-
- 11 भिरतुलैरन्वर्थनामा पु¹¹नः पुण्यै-
- 12 रस्य पु¹²नरवा भुजबलैरायुर्हि-
- 13 षा निघ्नतः । तस्यायु¹³नहुषोस्य त-
- 14 स्य पु¹⁴नो [यु]ष्टे र्य¹⁵थाति[.] चितौ स्यात्तस्तस्य
- 15 तु भुवभुव¹⁶सुनिभ[.] श्रीदेवयान¹⁶पतेः ।[5*]
- 16 तदंशे देवकिजानि दि¹⁷दीपे तिन्मसु¹⁸-
- 17 पतिः । यशस्वी तुळ्वेद्रेषु तदा¹⁹ क्ल-
- 18 ण्य इवान्वये ।[6*]

Plate II, side i.

- 19 ततोभूद्वक्त्रराजानामि²⁰श्वरचितिपासकः । अता²¹पमगुणभंश मौ-

¹ From the plates.^{1a} Read वे.² Read ०सुगशिरचुं.³ Read वै लोचन....म् The usual reading in what follows is नगरारंभ³, the verse being quoted from Bhag's *Harsha-Charita* (Benedictory stanza).⁴ Read लो.^{4a} Read लु.⁵ Read सु.⁶ Read ल.⁷ Read ०व.⁸ Read प.⁹ Read लो.^{9a} Read ०मैत्र्यमानम्वहांवधिः.¹⁰ Read नवनितमिवोदूत.¹¹ Read लु.¹² Read व.^{12a} Read न.¹³ Read पशुषी . . . व.^{13a} Read तुल्वेद्रेषु.¹⁴ Read लो.¹⁵ Read देवकीजानिर्दि.^{15a} Read लु.¹⁶ Read सदी.^{16a} Read दतोभूद्वक्त्रराजानिरी.¹⁷ Read अतापमगुणभंश.



21

- 20 लिरदं महीभुजां ।। 7*] सचखादुदभुत्तत्मात् नरसोवनिपालक¹ ।। 7*]
 21 देवकि²नंदनाकामो³ देवकिनंदनादिभिः⁴ ।। 8*] विविधसुक्तै स्था
 22 ने⁵ रे⁶मेश्वरप्रमुखे सुहुर्मदितद्वय स्थाने स्थान त्वध-⁷
 23 त्त यथाविधिः⁸ । बंधपरिवृतो नानादनोनि¹⁰ यो भुवि षाड-^{10a}
 24 श चिभवनजनोद्गीत¹¹ सौवर्णवानुस¹² यधावि-
 25 धिः⁹ ।। 9*] कावेरीमाय बर्धा बहलजलभरां यो विलंघ्ये-
 26 व अतु¹³ जीवधाहं गृहीत्वा प्रथितभुजबलात्तं-
 27 चराज्य प्रदीद्य¹⁴ ।। कृत्वा श्रीरंगपूर्वं तदपि निजवशे
 28 पट्टं यो व(ब)भासे कीर्त्ति¹⁵स्तंभं निखातं तिभुवनभ-
 29 वनं^{14b}सूयमानापदानः ।। 10*] चेरं चा¹⁵लं च पा¹⁶द्य तद
 30 पि च मधुरावन्नं मानभुषा¹⁷ वि¹⁸र्योदयं तुष्कं
 31 गजपति¹⁹पतिं चापि जित्वा दन्या²⁰ ।। आगंगाति²¹रभूमि
 32 षधमचरमदयतटात्तं²² निता²³ ख्यातः क्षोणी-
 33 पतीनां भुजमिव²⁴ शिरसा ग्रामनं यो व्यतानि²⁴ ।। 11*]
 34 ती²⁵प्याजीनागलादेव्यो²⁶ कौसेव्या²⁶श्रीसुमित्रयोः । दे-
 35 व्यरिव²⁷ नृसिंहेद्राक्षत्तत्माप्यक्त²⁸रधादि²⁹ ।। 12*] विरी³⁰ निजधनौ³¹ राम-
 36 लक्ष्मणाविव नंदनौ ।। 13*] जातो विरनसिंहेद्र³²क्षरायम-
 37 क्षीपती ।। 13*] विरसीहः³³ स विजयनगरे राज्यसिंहासन-
 38 स्थः कीर्त्त्या नीत्वा निरस्य³⁴ नृगनसनहुषानघवन्धाः³⁵ प्र-
 39 दाता³⁶ । आ सेतीरा सुमेरीरप³⁷निसुरनुत[:*] खैरमाचो-

¹ Read सरसादुदभुत्तत्मात् . . . पालकः

² & ³ Read देवकी . . . नात्मा⁰.

⁴ Read देवकीनंदनादिभिः.

⁵ Read विविधसुक्तैहामि.

⁶ Read रा.

⁷ Read स्थाने व्यध.

⁸ Omit *visarga*.

⁹ Read तु.

¹⁰ Read °दानानि.

^{10a} Read षोड.

¹¹ Read त्रिमु. . . . तं.

¹² The reading in other Vijayanagara plates, e.g. Krishna-Rāya plates, is स्वीतं वधः पुनर्वन्नवन्. This seems to be the better.

¹³ Read अतु.

¹⁴ The reading in other plates is तदीयं.

^{14b} Read त्ति.

¹⁵ Read न.

¹⁶ Read षोडं च.

¹⁷ Read पांशं तमपि.

¹⁸ Read वन्नं मानभूषं.

¹⁹ Read वी.

²⁰ Read न.

²¹ Read तदन्तान्.

²² Read ती.

²³ & ²⁴ Read प्रधमचरमभुजतटात्तं नितातं.

²⁵ Read लज्जमिव शिरसा

²⁶ Read व्यतानीत्.

²⁷ Read ति.

²⁸ Read वीः.

²⁹ Read कौसल्या.

³⁰ Read देव्यरिव.

³¹ Read तद्वि.

³² Read °रधादि

³³ & ³⁴ The reading in the other grants of the kings of Vijayanagara is वीरी विनविनी. The meaning of the reading in the present plate would be "who are wealth to themselves" or something like that. The reading विनविनी is to be preferred.

³⁵ Read वीर्यं.

³⁶ Read वीरयोगारसिंहः.

³⁷ Read निरस्य.

³⁸ & ³⁹ Read °द्वानाम्नाम्यन्.

³⁹ Read रतः.

- 40 दयाद्रेरापास्य¹ चक्षांतादखिलहृदयमावर्ज्य
 41 राज्ञं शशास ।[14*] ननादानन्यकाशीत्² कनकसी³ वी-
 42 रुपाक्ष⁴ देवस्तने अ⁵कालहस्तोशितुरपि नगरे वे-⁶
 43 कटाद्री च काचं⁷ [1*] अशैले⁸ शोणशैले मह⁹ हरि-
 44 हरे त्वीभ¹⁰ लाख्ये गिरौ¹¹ च श्रीरंगे कुंभकोणे ह-
 45 ततमसी¹² महानंदितोर्थे निव्रतौ¹³ ।[15*]

Plate II, side ii.

- 46 गोकर्णे रामसे[तौ] जगति तरेष्वप्यशेष¹⁴ पुण्यग्रामिष्वा-
 47 रम्भनानाविधबहलमहादानवारिप्रवाहे¹⁵ । यस्योदं-
 48 च¹⁶ तुरंगप्रकरसुर¹⁷ शृण्वदंभोधिवांतः¹⁸ स्त्रा-
 49 भत¹⁹ पक्षचिदौत्तर²⁰ कुलिशधरोत्कुठिता कं²¹ ठिता-
 50 सीत् ।[16*] ब्रह्मांडं विश्वचक्रं घटमुदितमहाद्भु²² त-
 51 कं रत्नधेनुः²³ सप्ता²⁴ भोधीन् हिरण्याश्वरथमपि तुल-
 52 पुषं²⁵ गोसहस्रं । चेमाश्वं हेमगभं²⁶ कनककरि-
 53 रथं पंचलांगव्यतानी²⁷ धर्मैकस्वातन्त्र्यसिः²⁸
 54 प्रतिन²⁹ पतिशिरैरन्नकि[त्ति]³⁰ प्रतापः ।[17*] राजाधिराज
 55 [इ]राज³⁰ इत्युक्तः यो राजपरमेश्वरः । मूरारायल-
 56 गंडस पररायभयंकरः³¹ ।[18*] इ³² दुरायसुरदा-
 57 यो दुष्टशार्दु³³ लमर्दनः । वि³⁴ रप्रताप इत्यादिविशेषै-
 58 रुचितैयातः³⁵ ।[19*] वि³⁶ र देव महाराय जय जीवेति
 59 वादिभिः [1*] अंगवंगकलिंगाद्यै राजभिस्सेव्य-

¹ Read °पाशाया.

⁴ Read विरुपाक्ष . . . स्त्राणे.

⁷ Read कांक्षा.

¹⁰ Read °होवले.

¹³ Read सि.

¹⁵ Read हेः.

¹⁸ Read मग.

²¹ Read रत्नठिता कुंठितासीत्.

²⁴ Read हा.

²⁷ Read गीत्.

²⁹ Read शिरीरन्नकोषि.

³² Read इ.

³⁵ Read °कुतः.

² Read नानादानान्यकाशीत्.

⁶ Read श्री.

⁸ Read श्रीशैले.

¹¹ Read संजरी. [Notes 10 and 11 are not quite necessary.—H. K. S.]

¹² Read निव्रतौ.

¹⁶ Omit *asmesvāra*.

¹⁹ Read भृत्.

²² Read भू.

²³ Read तुषापूर्व.

²⁶ Read °स्वातन्त्र्यसिः.

³⁰ Omit इराज.

³¹ Read इ.

³⁶ Read वीर.

³ Read कनकसदसिधःश्रीः.

⁶ Read वे.

⁹ Read महति.

¹⁴ Read तद्विषयेष्वप्यशेष.

¹⁷ Insert रज after सुर.

²⁰ Read °चिदौत्तर.

²³ Read रत्नधेनु.

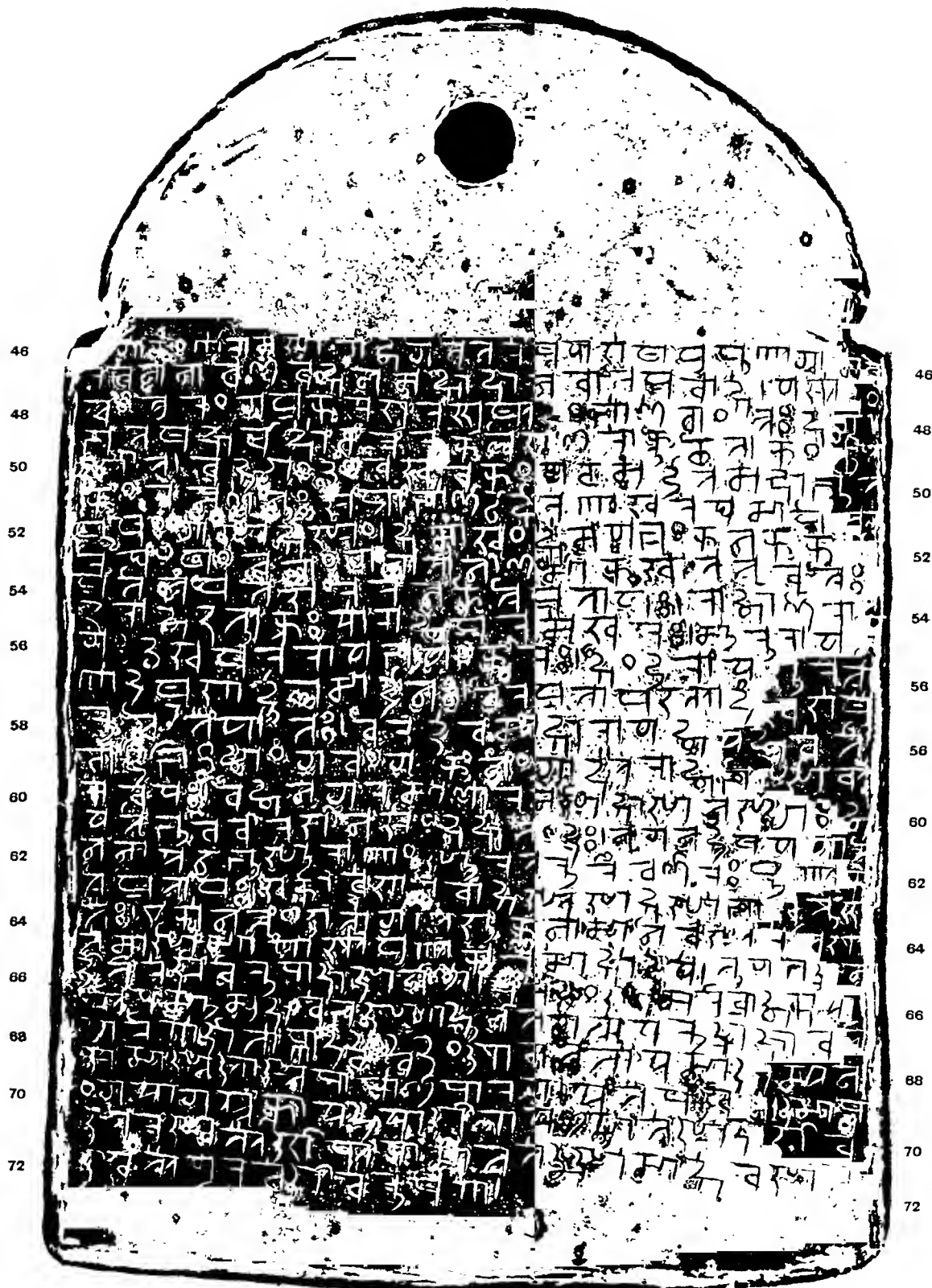
²⁶ Read भं.

²⁹ Read इ.

³¹ Read °करः.

³⁴ Read वी.

ii.



74	74
76	76
78	78
80	80
82	82
84	84

0200 21

- 60 ते च यः ।[20*] विज¹नगरमध्ये रत्नसि²हासनस्थः ज-
 61 यति[स*]भुवि वीर³शीतीसिंहचित्ति⁴ । नृगनहुषययाती-
 62 नत्ययन् भु⁵सुराणां सुरतरुविव धीरः पुण्यकि⁶-
 63 तिप्रतापः ।[21*] शकाब्दे शालिवाहस्य सहस्रेभ्यस्तुश-
 64 तैः । एकोनचतुशता^{6a} गण्ये शुक्लनामनि वस्तरे⁷ ।[22*] विख्या-
 65 ते मासि माघाख्ये पुण्यकाले महोदये तु⁸गभद्रन-
 66 दीतिरे⁹ श्रिवि¹⁰पाक्षसन्नीधे¹¹ ।[23*] परह¹²सपरिव्राजकाचा-
 67 र्याय सुसुद्धवे । भस्मोद्भुलितगवाय¹³ रुद्राक्षावलि-
 68 धारिणे ।[24*] शितोष्णदादिद्वंद्वंखाव्यतिताय¹⁴ महात्मने [1*]
 69 समस्तशास्त्रपाधोर्थ¹⁵पारगाय तपस्विने ।[25*] अष्टा-
 70 गयोगयुक्ताय दयाशीलाय ध¹⁶मते [1*] सदाशीव¹⁷-
 71 सरस्वत्यैशीष्यायामिततेजसे¹⁸ ।[26*] महे¹⁹वसर-
 72 स्वये गुरवे शीवर²⁰पिणे ।

Plate III.

- 73 मंडले जयचोलस्य पडवीडुसुराज्यके ।[27*] काञ्ची²¹नाडुसमा-
 74 युक्तंवलकारु²²सीमनि । [कृष्णवंशपत्तु²³नागुक्तं] कालीयुक्कोष्टसन्नित²⁴ ।[28*]
 75 कलकाट्टकसुग्रामाद²⁵क्षीणस्यां दिशि स्थितं । श्रुतिद्विलुक्तम-
 76 हाग्रामाप्र²⁶तीच्यां दिशमाश्रितं ।[29*] शित्तिलेपाकसुग्रामादुत्तरस्या²⁷ दि-
 77 शि स्थितं [1*] कुनंतागल्यग्रामा पुत्रस्या²⁸ दिशिसुपाश्रितं ।[30*] नालिकेरा-
 78 ²⁹ब्रपनशतालहिंतालशोभितं । सर्वस्यामृद्ध्या³⁰ च राजमानं
 79 शुभान्वितं । कुडियांतंडलाख्यातं ग्रामरत्नं प्रदत्तवा-
 80 न् ।[31*] यि³¹दमधित नृपाणा मौलिराज्यकिट³²स्फुरितमणिगणानां
 81 कान्तिनीराजितावे³³ । असत³⁴मनघपद्यशासनं नम्रपाद³⁵

¹ Read °विजय.

⁵ Read भू.

⁷ Read वस्तरे.

¹¹ Read °सन्नीधौ.

metre.—H. K. S.]

¹⁴ Read °क्षीतोष्णादिद्वंद्वः च व्यतीताय.
intended.—H. K. S.]

¹⁷ & ¹⁸ Read सदाशिवसरस्वत्याश्रित्याया°.

²⁰ Read शिवर.

²² The writing here is confused so much that it is difficult to decipher exactly what it is.

²⁴ Read °समन्वितं.

²⁷ Read क्षी.

²⁹ Read सर्वसंस्तुतम्.

³¹ Read तावः.

³⁵ Read तावपदे.

² Read सिं.

⁶ Read क्षी.

⁸ & ⁹ Read तुंगभद्रानदीतीरे.

¹² Read परमहं. [This correction is wrong. It offends against the

¹³ Read भस्मोद्भुलितगवाय.

¹⁵ We should suggest °क्षीशायं. [पायोधि is evidently what was

¹⁶ Read क्षी.

³ & ⁴ Read श्रीशंसंह चित्तीन्द्रः.

^{6a} Read त्रिशता

¹⁰ Read रु.

¹⁸ Read महादे.

²² Read °युक्तवरकाटक.

²⁶ Read तृतीया.

²⁸ Read स.

³² Read राजकिशोरे.

³⁴ Read लिखित ? . The context is ungrammatical.

- 82 जयतु भुवनसीमि त्रिनृसिंहचित्तिद्रः¹ ।। 32*] मङ्गलागारिपुत्रेण²
 83 विरणागारि³संज्ञिना । लिखितं लाक्षविदतिनृतं⁴ तदिदं ताम्रशा-
 84 सनं ।। 33*] दानपालनयोर्मध्ये⁵ दानाश्रेयोनुपालनं । दानास्त्रय⁶-
 85 मवाप्नोति पालनादक्षु⁷तं पदं ।। 34*]

— श्रीविरूपाक्ष —

ABSTRACT OF CONTENTS.

- V. 1. Invocation to Śambhu.
 V. 2. To the boar incarnation of Viṣṇu.
 V. 3. To Gaṇeśa.
 Vv. 4 & 5. Descent of the family from the moon through Buddha, Purāṇavas, Āyus; Nahusha, Yayāti and Turvasu.
 Vv. 6, 7 & 8. Genealogy as far as Narasa, who was born of the son of Dēvaki (Bukka) as Kāma was from the son of Dēvaki (Kṛishṇa).
 V. 9. The munificent gifts of Narasa in holy places.
 Vv. 10 & 11. His exploits and victory over his enemies such as the Chēras, Chōlas, Pāṇdyas, etc.
 Vv. 12 & 13. To that king were born of Tippāji and Nāgalā Dēvi, the sons Vira-Nṛsiṃh-hēndra and Kṛishṇa-Rāya, who were brave yet well-behaved, as Rāma and Lakshmaṇa were born to Paṅktiratha (Daśaratha) of Kausalyā and Sumitrā.
 V. 14. The brave Vira-Nārasimha, seated on his jewelled throne at Vijayanagara, eclipsed in fame and policy other kings of the world like Nṛiga, Nala and Nahusha. He ruled the kingdom between the eastern and western mountains, drawing to him the hearts of all people.
 Vv. 15 & 16. His gifts at holy places such as Chidambaram, Kālabasti, Tirupati, Śrī-raṅgam, Kumbhakōṇam, Conjeeveram, Ahōbalam, Gokarna, Rāmasētn, etc.
 V. 17. His praises.
 V. 18. His *birudas*.
 Vv. 19-21. Praises of the king.
 Vv. 22-27. In the Śaka year 1429 according to the Śālivāha reckoning, in the year, Śukla, in the famous month Māgha, in the holy Mahōdaya, on the bank of the Tuṅgabhadra, in the vicinity of Śrī Virūpāksha (the gift was made) to the Guru. Mahādēva Sarasvatī, the disciple of Sadāśiva Sarasvatī, etc.
 Vv. 27-31. Name of the village granted with its boundaries, etc.
 V. 32. Praises of the king Vira-Nṛsiṃha for the grant.
 V. 33. The engraver of the grant was Virapāsāri, son of Mahapāsāri.
 V. 34. The merits of charity.
 Signature in Kannaḍa, Śrī Virūpāksha.

¹ Read श्रीनृसिंहचित्तिद्रः.

² [Read लक्षविद्ये न?—F. W. T.]

³ Read लक्ष.

⁴ Read चार्य.

⁵ Read लक्ष.

⁶ Read लक्ष.

⁷ Read लक्ष.

⁸ Read लक्ष.

No. 18.—THE TRUE LONGITUDE OF THE SUN IN HINDU ASTRONOMY.

THE SIDDHĀNTA-ŚIRŌMAṆI.

By ROBERT SEWELL (I.C.S., RETIRED).

(Continued from *Epig. Ind.* XIV. p. 66.)

257. In my last article I have given Tables for finding the longitude of the sun, both mean and true, at any time of any year according to two of the great Indian astronomical authorities, the *First Ārya-Siddhānta* or *Āryabhaṭīya* of Āryabhaṭa (A.D. 499) and the *Present Sūrya-Siddhānta* (exact date unknown, introduced about A.D. 1100). The present Table affords similar information for the *Siddhānta-Śirōmaṇi* (12th century).

As soon as I obtain definite assurance as to the value assigned by Brahmagupta to each of the twenty-four base-sines of angles, I shall be able to provide a similar Table for his *Brahma-Siddhānta* (A.D. 628). For the present this is not possible. We know that the sine-values given in detail in the *Sūrya-Siddhānta* (ii, 15-22) were the same as those used by Āryabhaṭa six centuries earlier (see *Ārya-Siddhānta, gitikī-pāṭa*, v 10, and the Hindi Commentary by Udayanārāyaṇ Singh—*Mozaffarpur, 1906*—with list of differences between the sines); but according to the printed Benares edition of the *Brahma-Siddhānta*, with which one MS. copy in the India Office agrees (see II, *Spashṭa-adhikāra*, vv. 2-5), Brahmagupta used a totally different set of sine-values, and these actually erroneous ones, while the values used a century before his time and 500 years later were as nearly as possible mathematically correct.¹

Seeing no reason why Brahmagupta should have made his calculations by a set of sines that may be condemned as positively wrong, in opposition to the correct set in use before his day, I have instituted enquiries in order to ascertain whether perhaps the Benares edition of his *Siddhānta* may have followed a MS. which by some mischance contained a copyist's error, equally the source of error in the MS. in the India Office. Unfortunately two other MSS. in the India Office and one in the Bibliothèque Nationale in Paris are wanting in the passage which contains the sine-values.

Oxford possesses no copy. I have sought for information from India, but this is not yet to hand.

I hope to be allowed hereafter to publish a Table for work by the *Siddhānta-Śirōmaṇi* assimilated to Table I of the *Indian Calendar*, which will enable us to ascertain the tithi, yoga, nakshatra and solar month according to that authority as easily as we have been enabled to do according to the *Ārya-* and *Sūrya-Siddhāntas*; and this will, I hope, be followed by similar Tables for work by the *Ārya* and possibly by the *Brahma-Siddhānta*.

Epigraphists will then be in a better position than heretofore to judge of the authenticity of inscription dates.

In case my Tables should be considered over-minute in detail, running as the entries do to several decimal points, I would ask readers to remember that they are designed as standard Tables for the settlement of the closest possible cases. Such a case as is mentioned in my former paper (*above*, Vol. XIII, 2, §§ 206, 207, on the cycle of Jupiter) proves that permanent reference Tables can hardly be too accurate. I have found other cases somewhat similar in

¹ Sin. 90° = radius. With π (ratio of diam. to circumf.) = 3.14159 the radius = 3437.74967. The *Sūrya-Siddhānta* and *Ārya-Siddhānta* radius is 3438'. The *Brahma-Siddhānta* value of Sin. 90° or radius is 3270', which implies a ratio $\pi = 3.303$. The ratio according to Archimedes (B. C. 250) was 3.14286. If the ratio 1 : $\sqrt{10}$ mentioned in the *Sūrya-Siddhānta* should be adopted, we should have the ratio 3.16223. Brahmagupta's implied ratio, 3.303, is quite different from any of these.

calculating the intercalated and snppressed lnnar months by the *Siddhānta-Śirōmaṇi*. In ordinary cases it will always suffice to work with merely the whole numbers.

Elements of the Siddhānta-Śirōmaṇi.

258. The *Siddhānta-Śirōmaṇi* by Bhāskarārādhārya dates, it is believed, from about A.D. 1150, though Dr. Bhau Dāji (J. R. A. S. n. s. I. 392) placed it in about 1105. It was used in some tracts and for some periods—we have yet to learn which—for the preparation of local almanacks. My future Tables will embrace the period A.D. 1100 to 1750. The earlier date will suffice for safety, and it is not necessary to work for years later than 1750.

According to this authority the length of the year from mean Mēsha-saṁkrānti to mean Mēsha-saṁkrānti is $365^d\ 6^h\ 12^m\ 9^s$ or $365^d.258437500$.

Its sine-values of angles are the same as in the *Ārya-* and *Sūrya-Siddhāntas*, with radius taken as equal to 3438'.

For the sun's mean motion in days, hours, etc., see Table XLIII (*above*, Vol. XIV).

The twenty-four base equations are given in col. 9 of Table XLVII of the same article with the differences per minute of anomaly angle (*col. 10*), and in fuller detail in Table XLVII, A, cols. 9-10.

¹The epicycle of the sun not being considered as contracted at any part of the orbit, as it is in the *Sūrya-Siddhānta*, and the circumference of the epicycle being given as $13^\circ\ 40'$ or $820'$, the equation (α being the sun's mean anomaly, or the angular distance of the mean sun from the perigee-point of his orbit) is $\frac{13^\circ\ 40'}{360^\circ} \sin. \alpha$, or $\frac{820'}{21600} \sin. \alpha$, or finally $\frac{41}{1080} \sin. \alpha$.

This Siddhānta postulates a constant forward shift in the line of apsides of the sun's orbit. This shift is more rapid than the *Sūrya-Siddhānta's* shift and amounts to $0''.0174$ or $1''.044$ per annum, and to $11' 18''.6$ or $11' 31''$ in the 650 years succeeding A.D. 1100.¹

According to the *Siddhānta-Śirōmaṇi* the Kaliyuga began, or in other words K. Y. 0 began, with a conjunction at celestial longitude 0° or 360° of mean sun, mean moon and other planets at the moment of mean sunrise or 6 A.M. on Friday 18th February B.C. 3102 or 18th February $0^h\ 0^m\ 0^s$ Laṅka time. This was the moment of mean Mēsha-saṁkrānti in that year. True Mēsha-saṁkrānti, the moment when the true or apparent sun touched long. 0° , occurred by the same authority on Tuesday 15th Feb. in that year at $19^h\ 52^m\ 21\frac{1}{2}^s$ after mean sunrise.

The interval between these two occurrences, which we call the *śodhya*, and which is the time occupied by the sun in travelling over the arc of the equation-angle, was $2^d.171971$ or $2^d\ 4^h\ 7^m\ 38\frac{1}{2}^s$ according to Dr. Schram's calculation (see "*Indian Chronography*," Table, p. 16).²

259. In the matter of the sun's equation and true longitude it should be noted that every entry in cols. 6 to 9 of Table XLVIII C has been separately calculated from the value of his mean anomaly at each twenty-four hour period measured from the moment of true Mēsha-saṁkrānti, by use of the *Siddhānta-Śirōmaṇi* equation Table.

¹ The shift according to the *Ārya-Siddhānta* is nil.

" " *Brahma-Siddhānta* $0''.144$ per ann.

" " *Sūrya-Siddhānta* $0''.1161$ "

" " *Siddhānta-Śirōmaṇi* $1''.044$ "

" " *2nd Ārya-Siddhānta* $0''.1383$ "

(Jacobi, *Epig. Ind. I. 441*.)

² For explanation of technical matters see *above*, Vol. XIV, §§ 249-255.

260. The forward shift of the sun's apsis, while leaving the sun's mean longitude unaffected, causes a slight change every year in the sun's mean anomaly (his mean distance from the perigee-point), this becoming each year proportionally less as the perigee-point moves forward. And since the shift induces a corresponding, though very minute, change in the velocity of the sun (considered as a planet) at all times of the year, the sun's equation and true longitude are each year a little different from what they were in the year previous.

The change in mean anomaly is stated in Table LI below.

The change caused by the shift of the apsis in the equation and true longitude of the sun at true Mēsha-samkrānti amounts to only 2" (actually 1".9675) in the 300 years on either side of K. Y. 4500, which is the base-year of my main Table XLVIII C,—the annual change being at the rate of about 0".0066 per annum.¹

The corresponding time-difference, or change in the *śodhya*-value, is about 0^s.16 per annum (actually 0^s.15975) by which amount the *śodhya*-value at true Mēsha-samkrānti increases every year. In 300 years this amounts to 47^s.925 or about 48^s. (For particulars see Table LII.)

261. The length of the solar year from mean Mēsha-samkrānti to mean Mēsha-samkrānti according to this Siddhānta being 365^d 6^h 12^m 9^s, it differs from that of the *Ārya-Siddhānta* year of 365^d 6^h 12^m 30^s by 21^s every year since K. Y. 0. The difference-Table given in *Indian Chronography*, p. 61, is here reprinted for ready reference (Table LIII). The difference is cumulative from K. Y. 0. In A.D. 1120, which is the very earliest date possible for the *Siddhānta-Śirōmaṇi* to have come into use (it was probably 30 years later), the moment of mean Mēsha-samkrānti by that authority was already 1^d 0^h 37^m 21^s earlier than the same according to the *Ārya-Siddhānta*, and the difference between them increased with every subsequent year. Consequently both mean and true Mēsha-samkrānti by the *Siddhānta-Śirōmaṇi* always fell respectively on the day previous to their occurrence by *Ārya-Siddhānta* reckoning, the time of which is given in the "*Indian Calendar*," Table I, cols. 13 to 17.

When therefore we are examining a date and have worked in the ordinary way for settlement of details by the *Ārya-Siddhānta*, using the *Indian Calendar* process for finding the values *a*, *b*, *c*, *s* and *n*, if we desire to find roughly the value of *s* according to the *Siddhānta-Śirōmaṇi* by use of the new Table XLVIII C below for determination of the nakshatra by that authority, we must take the Table value of *s* (cols. 8-9) not for the Day-number given in the Table, but for the day next following. *E.g.*, if we suppose that preliminary examination of a date by the *Indian Calendar* process proves the record-date to be Day 120 (as measured from 1st Jan.) and that Table I, cols. 13-17, shews that by the *Ārya-Siddhānta* true Mēsha-samkrānti took place on Day 85, then in order to ascertain the equation and longitude of the sun by the *Siddhānta-Śirōmaṇi* we must take the details given in Table XLVIII C not as given for (120—85) Day 35, but for Day 36, that number of days having elapsed since true Mēsha-samkrānti by the latter authority. For accuracy the difference between the times of true Mēsha-samkrānti by the two authorities must be allowed for.

262. Since the Table-entries are for each twenty-four hour period from true Mēsha-samkrānti in any year it is necessary to know the number of hours and minutes since sunrise of the occurrence of true Mēsha-samkrānti in the year in question, and deduct the sun's movement during those hours and minutes, in order to arrive at his true longitude at mean sunrise of the given day. For this purpose we may use Tables XLIX and L (in Vol. XIV above).³ The

¹ Minus for years earlier, plus for years later, than the base-year.

² These stand exact for the *Ārya-Siddhānta*, but are close enough for general use. For absolute exactness see my last article (above, Vol. XIV, § 243).

method for finding these hours and minutes is detailed in *Indian Chronography*, pp. 27, 28, 61, 62; but to save reference it is repeated here, with the accompanying Table.

To find time of true *Mēsha-samkrānti* by the *Siddhānta-Śirōmaṇi*; (i) *The longer rule.* Take the moment of true *Mēsha-samkrānti* by the *Ārya-Siddhānta* from Table I of the *Indian Calendar*, cols. 13 to 17, adding 39^s in odd A.D. years, none in even (*Hint 20*, p. 79, *Indian Chronography*). Add the *śōḍhya* by that authority—always 2^d 3^d 32^m 30^s. This gives time of mean *Mēsha-samkrānti*. Deduct for every year of the Kaliyuga expired at the given date the amount obtained from Table LIII below. This gives time of mean *Mēsha-samkrānti* by the *Siddhānta-Śirōmaṇi*. Deduct the amount of *śōḍhya* noted in Table LII below for the given year; for great exactness it may be found from col. 3, difference for the year in minutes and seconds being calculated from the entry for the beginning of each century: for close approximation take, without further calculation, the century entry in col. 4. The result is the required time of true *Mēsha-samkrānti* by the *Siddhānta-Śirōmaṇi*.

(ii) *The shorter rule.* Take the *Ārya-Siddhānta* time of true *Mēsha-samkrānti*—the first process in (i). Add together the amounts gathered from Table LIII—the third process in (i)—and the number of minutes for the century in col. 5 of Table LII. Deduct the total from the *Ārya-Siddhānta* time of true *Mēsha-samkrānti*. The result gives the required time of true *Mēsha-samkrānti* by the *Siddhānta-Śirōmaṇi* with sufficient exactness for ordinary purposes. Examples are given in *Indian Chronography*, p. 27, and need not be repeated.

My future Tables will entirely do away with the necessity of finding the moment of true *Mēsha-samkrānti* by the *Siddhānta-Śirōmaṇi*, the correct time being given for each year.

263. Calculation for the correct tithi-index by the *Siddhānta-Śirōmaṇi* may for the present be considered as sufficiently carried out by work according to the *Ārya-Siddhānta*; there will often be a difference between the two. Correction of the equation (see above, Vol. XIV, § 247, ii, the tithi) may cause a difference of one unit in the tithi-index, and there may be a slight difference in consequence of a different mean anomaly value requiring the equation to be calculated from a different base-angle.

Construction of the Main-Table XLVIII C.

264. In order to conform to my similar Tables for the *Ārya-* and *Sārya-Siddhāntas* (above, Vol. XIV, Tables XLVIII A and B), I have worked for the year K. Y. 4500, expired, A.D. 1399-1400. The first thing was to fix the exact value of the sun's mean anomaly in that year at the moment of true *Mēsha-samkrānti*.

From Dr. Schram's fixture of the sun's equation of the centre by the *Siddhānta-Śirōmaṇi* at that moment in K. Y. 4000 as $2^{\circ} 8' 52''.761328955$ and in K. Y. 5000 as $2^{\circ} 8' 52''.319753357$ we find the equation in K. Y. 4500 to be $2^{\circ} 8' 56''.040541156$, or, in 10,000ths of the circle, 59·691670842.

From Prof. Jacobi's determination of the position of the sun's apsis (I take perigee, not apogee) at that moment as $258^{\circ} 55' 12''$ in K. Y. 4000 and $259^{\circ} 12' 36''$ in K. Y. 5000 we find the perigee-point in K. Y. 4500 to be $259^{\circ} 3' 54''$, or, in 10,000ths of the circle, 7196·250 (exact).

The sun's mean anomaly at any moment is 360° minus the longitude of perigee and the equation of the centre. This, using the above figures, gives us his mean anomaly at that moment in K. Y. 4500 as $98^{\circ} 47' 9''.959459844$ or, in decimals of a minute for purposes of calculation, $98^{\circ} 47' 165990981$; or, in 10,000ths of the circle, 2744·058329158.

Tested by the sine-and-equation-Table (Vol. XIV, Tables XLVII and XLVIII A) with use of the most accurate possible details (for method see text § 256, above, Vol. XIV) I find

that the result of calculation from that amount of mean anomaly gives the sun's true longitude as exactly 360° down to four decimals of a second. The figures, then, are accurate for the moment of true Mēsha-samkrānti in K. Y. 4500.

The sun's mean longitude at any moment is his true longitude less the equation of the centre, here $360^\circ - 2^\circ 8' 56''.040541156$ or $357^\circ 51' 3'' 959458844$, or, in 10,000ths, 9940·308329158.

These figures are given for the moment of true Mēsha-samkrānti at the head of the main Table.

Example.

265. An inscription is found dated "Śaka 1571 Virōdhin, 15 kṛishṇa of Mārgaśīra, Sunday, (*nakshatra*) Pūrva-Āshāḍhā, 24 Dhanus."

We work first by the Tables of the *Indian Calendar* in order to obtain a close approximation according to the *Ārya-Siddhānta*.

The year was K. Y. 4750 expired, or A.D. 1649-50. Its samvatsara-name was Virōdhin. In that year the lunar month Āshāḍha was intercalated.

Calculation for the lunar tithi proceeds as usual—

		<i>d.</i>	<i>w-d.</i>	<i>a.</i>	<i>b.</i>	<i>c.</i>
(Beginning of lunar year)	63	1	29	415 212
(Table IV. Intervening days)	294	0	9558	670 805
			357	1	9587	85 17
(Eqn. b, Table VI)			211	
(Eqn. c, Table VII)			54	
					—	—
						(Tithi-index) $t=9852$

The day, 357, was (Table IX) 23 Dec. 1649 A.D. The week-day was 1 Sunday. The value of t shows that at mean sunrise of that day the tithi was 15 kṛishṇa (Table VIII).

For the nakshatra, as by the rough rule—

($c \times 10$)	...	...	...	...	170
(Constant)	...	...	...	...	7207
					7377
(Less eqn. c)	...	...	...	...	-54
(Sun's true longitude)	...	...	...	...	$s=7323^1$
(Tithi-index (above))	...	...	...	...	$t=+9852$
(Nakshatra-index)	...	...	...	...	$n=7175$

This nakshatra-index shews (Table VIII) that by the equal-space system of nakshatras the moon stood, at mean sunrise of the day in question, in Pūrva-Āshāḍhā.

¹ Calculation by Tables XLVIII and B shews that this value of s at mean sunrise of the Sunday in question is correct according to the *Ārya-Siddhānta*, the actual value being 7322·8775. By the *Sūrya-Siddhānta* it was 7320·7094.

For the solar month and date—

Table I, cols. 13-17, shews that true Mēsha-samkrānti in the given year took place on day 87 (measured from 1 Jan.), Wednesday, at 14^h 2^m after mean sunrise. The interval to Dhanus-samkrānti (*Indian Chronography*, Table XVIII) was 246^d 7^h 18^m.

d.	w-d.	h.	m.
87	4	14	2
246	1	7	18
333	5	21	20

The Dhanus-samkrānti took place late in the day on day 333 and by all rules the civil day called "1 Dhanus" was day 334, (6) Friday. The given day (above) being 357 there are 23 intervening days to be added to 1 Dhanus.

d.	w-d.
1 Dhanus=334	6
23	2
24 Dhanus=357	1 (Sunday).

The day of the date was therefore in solar reckoning Sunday 24 Dhanus. Thus all the details of the date are proved correct by the *Ārya-Siddhānta*.

What would be the correct description of the date if it had been calculated by the *Siddhānta-Śirōmaṇi*? i.e. how would Sunday 23 Dec. 1649 A.D. have been described?

Since true Mēsha-samkrānti always took place by that authority a day earlier than by the *Ārya-Siddhānta*, the Sunday would have been 25, not 24, Dhanus.

The details of the tithi may, for present purposes, be taken as the same by both authorities, or almost the same.

To find the sun's true longitude, *s*, by the *Siddhānta-Śirōmaṇi*, we must first ascertain the moment of occurrence of true Mēsha-samkrānti in the given year by that authority. Future Tables will state this in the same way that Table I, *Indian Calendar*, does for the *Ārya-Siddhānta* (cols. 13-17). For the present it must be sought for. The rule is given above.

The given year was K. Y. 4750. Table LIII gives us the difference between the times of Mēsha-samkrānti according to the *Ārya-Siddhānta* and *Siddhānta-Śirōmaṇi* due to the difference in their year-lengths.

		h.	m.	s.
Diff. in 4000 years	...	23	20	0
700 „	...	4	5	0
50 „	...		17	30
		27	42	30

or 1^d 3^h 42^m 30^s. Add to this the difference due to shift of apsis—here, shortly, 48^m (col. 5). Total difference 1^d 4^h 30^m 30^s.

	d.	h.	m.	s.
(Table I) True Mēsha-samk. by <i>Ārya-Siddh.</i>	87	14	2	30
Less	— 1	4	30	30
True Mēsha-samk. by <i>Siddh.-Śirōmaṇi</i>	...	86	9	32 0

True Mēsha-samkrānti by the *Siddhānta-Śirōmaṇi* took place in the given year on day 86 (measured from 1 Jan.) or Saturday 22 Dec. A.D. 1649.

The day of the inscription (measured from 1 Jan.) was 357. $357 - 86 = 271$, i.e. the inscription-day was 271 periods of 24 hours each after the moment of true Mēsha-samkrānti, and that moment was $9^h 32^m$ after mean sunrise.

Table XLVIII below shews that at $9^h 32^m$ after mean sunrise on Day 271 (measured from true Mēsha-samk.) the sun's true long., in 10,000ths of the circle, was 7365·9104. We deduct the sun's true motion for 9^h (on Day 271, Table XLIX) 10·6500 and for 32^m (Table L) 0·6084. Total 11·2584. $7365·9104 - 11·2584 = 7354·6520$. This is the exact sun's true long. at mean sunrise on the given day, Sunday 23 Dec. 1649. $s =$ (say) 7355 (the *Ārya-Siddhānta* gave this as = 7323, as we have seen above). Add the tithi-index, 9852, and we find n , the nakshatra-index, = 7207 by the *Siddhānta-Śirōmaṇi*.

Table VIII shews that the moon was by the equal-space system in Pūrva-Āshādhā. But it is almost certain that in the matter of nakshatras the *Siddhānta-Śirōmaṇi* followed the *Brahma-Siddhānta*, and, if so, the moon at mean sunrise would have been in Uttara-Āshādhā and this would have given its name to the day.

Thus the details 24 Dhanus and Pūrva-Āshādhā were correct according to the *Ārya-Siddhānta* for mean sunrise of 23 Dec. A.D. 1649 (they were also correct by *Sūrya-Siddhānta* calculation); but the correct details for the same date, if originally calculated by the *Siddhānta-Śirōmaṇi*, would have been "25 Dhanus" and "Uttara-Āshādhā."

266. This being so, the necessity for Tables for correct calculation by the *Siddhānta-Śirōmaṇi* and *Brahma-Siddhānta* is at once apparent; for, as matters stand, most chronologists, finding in a record-date the description of the solar month and nakshatra seemingly wrong by one place each, would class the date as irregular in two respects; and in using it for fixing the accession-date of a king, would give it scant attention. Whereas it was in fact perfectly correct and regular in all respects, but was calculated by a different standard authority from that followed by the modern verifier.

Prof. Jacobi's special Tables (*above*, Vol. I), no doubt, enable these problems to be worked out; but they are rather troublesome to handle, and do not yield the time-result so easily as does calculation by the a, b, c method which he first introduced to us. His later Tables (Vol. XI, p. 158 ff.) can be made available; but before using them the day of the solar month has to be accurately determined; and, like the *Indian Calendar* method, they are wanting in sufficiently close fixture of the sun's true longitude at the given moment.

NOTE.

The figures in the following Table are correct for K. Y. 4500, A.D. 1399-1400. In ordinary work for computation of the sun's true longitude ("s" in the *Indian Calendar* system) they may be taken as applicable to all years during which the *Siddhānta-Sirōmaṇi* was in use.

But for very great accuracy in other calculations the figures are subject to the following alterations :—

(Cols. 2, 3, 4, 5).—Sun's mean anomaly and mean longitude. For every 100 years earlier than A. D. 1400 add (cols. 2, 4) $1' 45''\cdot0558$, or (cols. 3, 5) $0\cdot8106$. For every 100 years later deduct the same.

(Cols. 6, 7).—Sun's equation of the centre. For every 100 years earlier than A.D. 1400 deduct (column 6) $0''\cdot6558$, or (col. 7) $0\cdot0051$. For every 100 years later add the same.

TABLE XLVIII-C.

ELEMENTS OF THE SUN'S LONGITUDE FOR THE HINDU SOLAR YEAR,

according to the Siddhānta-Śirōmaṇi,

in periods of 24 hours each from the moment of the true Mēsha-saṁkrānti,
the astronomical beginning of the solar year.

(Exact for K. Y. 4500, A.D. 1399-1400. See Text §§ 260, 264.)

Siddhānta-Śirōmaṇi.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perige- point) (“C”).		Sun's mean longitude.		Sun's equation of the centre. +		Sun's true longitude (“S”).	
	2	3	4	5	6	7	8	9
1	10,000ths of circle.		10,000ths of circle.		10,000ths of circle.		10,000ths of circle.	
	°	'	°	'	°	'	°	'
(The sun's equation is +, plus, till his mean anomaly reaches 180°.)								
At true Mēsha-saṁkrānti	98 47' 16599	2744' 0588	357' 51 3' 96	9940' 3083	3 8 56' 04	59' 69' 17	860 0 0' 0	0 0
1	99 46' 30220	2771' 4362	358 50 12' 13	9957' 6862	2 3 34' 01	59' 52' 17	0 58 46' 14	27' 20' 79
2	100 45' 42841	2798' 8141	359 49 20' 30	9995' 0641	2 8 12' 13	59' 35' 59	1 57 32' 44	54' 41' 70
3	101 44' 57462	2826' 1920	0 48 28' 48	22' 44' 20	2 7 45' 29	59' 14' 57	2 56 13' 77	81' 58' 77
4	102 43' 71083	2853' 5698	1 47 38' 65	49' 81' 98	2 7 14' 54	58' 9' 85	3 54 51' 19	108' 7' 283
5	103 42' 84705	2880' 9477	2 46 44' 82	77' 19' 77	2 6 43' 79	58' 67' 12	4 53 28' 61	185' 8' 889
6	104 41' 98326	2908' 3256	3 45 53' 09	104' 57' 66	2 6 13' 04	58' 43' 39	5 52 6' 03	163' 0' 095
7	105 41' 11947	2935' 7035	4 45 1' 17	131' 95' 35	2 5 37' 36	58' 15' 87	6 50 38' 53	190' 11' 21
8	106 40' 25568	2963' 0813	5 44 9' 34	159' 33' 13	2 4 58' 33	57' 8' 57	7 47 7' 67	217' 18' 88
9	107 39' 39189	2990' 4592	6 43 17' 51	186' 7' 02	2 4 19' 30	57' 55' 63	8 47 86' 81	244' 26' 55
10	108 38' 52810	3017' 8371	7 42 25' 69	214' 08' 71	2 3 40' 27	57' 25' 52	9 46 5' 96	271' 3' 428
11	109 37' 66431	3045' 2150	8 41 33' 86	241' 46' 50	2 2 54' 31	56' 9' 003	10 44 28' 17	298' 36' 55
12	110 36' 80052	3072' 5928	9 40 42' 03	268' 84' 28	2 2 7' 00	56' 53' 55	11 42 49' 04	325' 37' 84
13	111 35' 98673	3099' 9707	10 39 50' 20	296' 22' 07	2 1 19' 70	56' 17' 05	12 41 9' 90	352' 39' 12
14	112 35' 07294	3127' 3486	11 38 58' 38	323' 59' 86	2 0 31' 73	55' 8' 004	13 39 80' 11	379' 39' 60
15	113 34' 20915	3154' 7265	12 38 6' 55	350' 97' 65	1 59 86' 14	55' 37' 15	14 37 42' 69	406' 34' 79

TABLE XLVIII-C—Contd.

Siddhanta Siromani.

24-hour periods from true Maha-sankranti.	Sun's mean anomaly (or mean sun's distance from perige- point) ($^{\circ}$ $0'$ $3''$).		Sun's mean longitude.		Sun's equation of the centre. +		Sun's true longitude ($^{\circ}$ $8'$ $11''$).	
	2	3	4	5	6	7	8	9
	$^{\circ}$	10,000ths of circle.	$^{\circ}$ $'$ $''$	10,000ths of circle.	$^{\circ}$ $'$ $''$	10,000ths of circle.	$^{\circ}$ $'$ $''$	10,000ths of circle.
16	114	33-54387	13 37 14.72	373-3543	1 53 40.56	54-9426	15 35 55.28	483-2989
17	115	32-46166	14 36 22.89	406-7822	1 57 44.97	54-5186	16 34 7.86	460-2458
18	116	31-01779	15 35 31.07	438-1101	1 56 46.89	54-0655	17 33 17.96	487-1766
19	117	30-76400	16 34 39.24	460-4380	1 55 48.61	53-5772	18 30 22.35	514-0652
20	118	29-39031	17 33 47.41	487-8653	1 54 40.33	53-0890	19 28 27.75	540-9543
21	119	28-02642	18 32 55.59	515-2437	1 53 37.06	52-6008	20 26 32.64	567-8445
22	120	26-16268	19 32 3.76	543-6316	1 52 29.43	52-0789	21 24 33.18	594-7005
23	121	24-29884	20 31 11.93	569-9995	1 51 13.46	51-5314	22 22 30.39	621-5803
24	122	22-43505	21 30 20.10	597-3773	1 50 7.50	50-9838	23 20 27.60	648-3611
25	123	20-57126	22 29 28.28	624-7552	1 48 56.54	50-4362	24 18 24.81	675-1915
26	124	24-70747	23 28 36.45	652-1331	1 47 39.36	49-8407	25 16 15.80	701-9733
27	125	23-84369	24 27 44.63	679-5110	1 46 30.70	49-2338	26 14 5.33	728-7448
28	126	22-97990	25 26 52.79	706-8888	1 45 2.05	48-6270	27 11 54.35	755-5153
29	127	22-11611	26 25 0.97	734-2667	1 43 43.40	48-0201	28 9 44.37	782-2868
30	128	21-25232	27 23 9.14	761-6446	1 42 19.46	47-3724	29 7 28.60	809-0170
31	129	20-38853	28 24 17.31	789-0225	1 40 59.71	46-7108	30 5 11.03	835-7332
32	130	19-52474	29 23 25.48	816-4003	1 39 27.97	46-0491	31 3 53.45	862-4495
33	131	18-66095	30 22 33.66	843-7782	1 38 2.34	45-3885	32 0 36.00	889-1687
34	132	17-79716	31 21 41.83	871-1561	1 36 30.09	44-6768	32 58 11.92	915-8327
35	33	16-93337	32 20 50.00	898-5340	1 34 57.84	43-9648	33 55 47.84	942-4988
36	134	16-06958	33 19 58.18	925-9113	1 33 25.59	43-2530	34 53 23.76	969-1643
37	135	15-20579	34 19 6.35	953-2897	1 31 52.04	42-5311	35 50 58.38	995-8209
38	136	14-34201	35 18 14.53	980-6676	1 30 18.37	41-7737	36 48 23.39	1022-4413
39	137	13-47822	36 17 22.69	1008-0455	1 28 35.70	41-0163	37 45 59.40	1049-0617
40	138	12-61443	37 16 30.87	1035-4233	1 26 57.54	40-2586	38 43 28.40	1075-6831

1	2	3	4	5	6	7	8	9				
41	139	11-75064	3866-5512	38 15	39-04	1082-8012	1 25	16-64	39-4803	39 40	55-68	1102-2815
42	140	10-88685	3893-2291	39 14	47-21	1090-1791	1 28	32-58	38-6772	40 38	19-77	1128-8683
43	141	10-02306	3921-8070	40 13	55-38	1117-5570	1 21	48-48	37-8741	41 35	43-87	1155-4311
44	142	8-15927	3948-0848	41 13	3-56	1144-8848	1 20	4-40	37-0710	42 33	7-96	1182-0059
45	143	8-29549	3976-0627	42 12	11-73	1172-3127	1 18	16-54	36-2888	43 30	28-27	1208-8515
46	144	7-43189	4003-4408	43 11	19-90	1199-8908	1 16	27-14	35-3946	44 27	47-04	1235-0852
47	145	6-56790	4080-8185	44 10	28-07	1237-0686	1 14	37-74	34-5604	45 25	5-81	1261-3189
48	146	5-70412	4058-1903	45 9	36-25	1254-4483	1 12	48-34	33-7063	46 22	24-68	1288-1626
49	147	4-84083	4085-0743	46 8	44-42	1281-8243	1 10	54-36	32-8269	47 19	38-78	1314-0511
50	148	3-97854	4112-9521	47 7	52-59	1308-2021	1 9	0-23	31-9432	48 16	52-82	1341-1483
51	149	3-11275	4140-3300	48 7	0-76	1336-5800	1 7	6-10	31-0656	49 14	6-86	1367-0455
52	150	2-24896	4167-7079	49 6	8-94	1363-9579	1 5	10-98	30-1773	50 11	19-92	1394-1352
53	151	1-38517	4196-0857	50 5	17-11	1391-3357	1 3	12-12	29-2802	51 8	29-23	1420-5959
54	152	0-52138	4222-4636	51 4	25-28	1418-7136	1 1	13-26	28-3430	52 5	38-53	1447-0566
55	153	59-65759	4249-8415	52 3	33-46	1446-0915	0 59	14-39	27-4258	53 2	47-84	1473-5173
56	154	58-79880	4277-2194	53 2	41-63	1473-4694	0 57	13-53	26-4933	53 59	55-16	1499-9626
57	155	57-98001	4304-5972	54 1	49-80	1500-8472	0 55	10-53	25-5442	54 57	0-33	1526-3314
58	156	57-06322	4331-9751	55 0	57-97	1528-2251	0 53	7-52	24-6951	55 54	5-50	1552-3302
59	157	56-20244	4359-3530	56 0	6-15	1556-6030	0 51	4-52	23-6430	56 51	10-67	1579-2490
60	158	55-33805	4388-7309	56 59	14-32	1582-9809	0 49	1-56	22-6972	57 43	15-88	1605-3781
61	159	54-47486	4414-1087	57 58	22-49	1610-3587	0 46	56-19	21-7299	58 45	18-68	1632-0886
62	160	53-61107	4441-4966	58 57	30-66	1637-7366	0 44	50-82	20-7625	59 42	21-49	1658-4991
63	161	52-74728	4468-8645	59 56	38-84	1665-1145	0 42	46-45	19-7952	60 39	24-29	1684-9096
64	162	51-98349	4496-2424	60 55	47-01	1692-4924	0 40	36-54	18-8004	61 38	23-55	1711-3928
65	163	51-01970	4523-6202	61 54	55-18	1719-8702	0 38	27-62	17-8057	62 33	22-80	1737-8760
66	164	50-15591	4550-9981	62 54	3-35	1747-2431	0 36	18-70	16-8110	63 30	22-06	1764-0591
67	165	49-29212	4578-3780	63 53	11-53	1774-6260	0 34	9-79	15-8163	64 27	21-31	1790-4422
68	166	48-42833	4605-7539	64 52	19-70	1802-0039	0 31	59-71	14-8126	65 24	19-41	1816-8164
69	167	47-56454	4633-1317	65 51	27-87	1829-3817	0 29	48-43	13-7996	66 21	16-30	1843-1813
70	168	46-70076	4660-5096	66 50	36-05	1856-7596	0 27	37-15	12-7866	67 18	13-19	1869-5462
71	169	45-83697	4687-8876	67 49	44-22	1884-1375	0 25	26-51	11-7786	68 15	10-72	1895-9161
72	170	44-97318	4715-2654	68 48	52-39	1911-5154	0 23	13-46	10-7619	69 12	5-84	1922-2673
73	171	44-10939	4742-6432	69 48	0-56	1938-8932	0 21	0-39	9-7253	70 9	0-96	1948-6185
74	172	43-24560	4770-0211	70 47	8-74	1966-2711	0 18	47-34	8-6986	71 5	56-07	1974-9697
75	173	42-38181	4797-3890	71 46	16-31	1993-6490	0 16	34-62	7-6745	72 2	51-52	2001-3236

1	2	3	4	5	6	7	8	9						
98	195	22-51466	94	26	24-88	2623-3401	0	34	36-30	16-0209	93	51	48-58	2607-3198
99	196	21-65087	95	25	33-05	2650-7180	0	36	45-22	17-0156	94	48	47-83	2633-7024
100	197	20-78708	96	24	41-22	2678-0959	0	38	54-14	18-0103	95	45	47-09	2660-0855
101	198	19-92329	97	23	49-40	2705-4737	0	41	3-06	19-0081	96	42	46-34	2686-4687
102	199	19-06950	98	22	57-57	2732-8516	0	43	9-15	19-4780	97	39	48-42	2712-8786
103	200	18-19572	99	22	5-74	2760-2295	0	45	14-52	20-9454	98	36	51-22	2739-2841
104	201	17-33193	100	21	13-92	2787-8074	0	47	19-89	21-9127	99	33	54-03	2765-6947
105	202	16-46914	101	20	22-09	2814-9852	0	49	25-26	22-8801	100	30	56-83	2792-1052
106	203	15-60435	102	19	30-26	2842-3631	0	51	30-13	23-8486	101	28	0-13	2818-5195
107	204	14-74066	103	18	38-43	2869-7410	0	53	33-14	24-7927	102	25	5-30	2844-9483
108	205	13-87677	104	17	46-61	2897-1189	0	55	36-14	25-7418	103	22	10-47	2871-8770
109	206	13-01298	105	16	54-78	2924-4968	0	57	39-14	26-6909	104	19	15-63	2897-8058
110	207	12-14919	106	16	2-95	2951-8746	0	59	37-09	27-6010	105	16	25-86	2924-2736
111	208	11-28540	107	15	11-12	2979-2525	1	1	35-96	28-5182	106	13	35-17	2950-7843
112	209	10-42161	108	14	19-30	3006-6304	1	3	34-82	29-4363	107	10	44-48	2977-1950
113	210	9-55782	109	13	27-47	3034-0083	1	5	38-95	30-3545	108	7	53-52	3008-6537
114	211	8-69404	110	12	35-64	3061-3861	1	7	28-08	31-2352	109	5	7-56	3030-1509
115	212	7-83025	111	11	43-81	3088-7640	1	9	22-21	32-1188	110	2	21-60	3056-6482
116	213	6-96646	112	10	51-99	3116-1419	1	11	16-35	32-9965	110	59	35-64	3083-1454
117	214	6-10267	113	10	0-16	3143-5198	1	13	9-60	33-8703	111	56	50-56	3109-6494
118	215	5-23888	114	9	8-33	3170-8976	1	14	59-00	34-7145	112	54	9-34	3136-1831
119	216	4-37509	115	8	16-51	3198-2755	1	16	48-40	35-5586	113	51	28-11	3162-7169
120	217	3-51180	116	7	24-68	3225-5534	1	18	37-80	36-4028	114	48	46-88	3189-2506
121	218	2-64751	117	6	32-85	3253-0313	1	20	24-85	37-2288	115	46	8-00	3215-8025
122	219	1-78372	118	5	41-02	3280-4091	1	22	8-93	38-0319	116	43	32-10	3242-3773
123	220	0-91983	119	4	49-20	3307-7870	1	23	53-01	38-8849	117	40	56-19	3268-9521
124	221	0-05614	120	3	57-37	3335-1649	1	25	37-09	39-6380	118	38	20-28	3295-5269
125	221	59-19286	121	3	5-54	3362-6428	1	27	17-08	40-4096	119	35	48-46	3322-1332
126	222	58-32857	122	2	13-71	3389-9206	1	28	55-25	41-1670	120	33	18-47	3348-7536
127	223	57-46478	123	1	21-89	3417-2985	1	30	33-41	41-9245	121	30	48-47	3375-3740
128	224	56-60099	124	0	30-06	3444-5764	1	32	11-58	42-6819	122	28	18-48	3401-9944
129	225	55-73720	124	59	38-23	3472-0543	1	33	44-23	43-3968	123	25	54-00	3428-6574
130	226	54-87841	125	68	46-40	3499-4321	1	35	16-48	44-1086	124	23	29-92	3455-3285
131	227	54-00962	126	57	54-58	3526-8100	1	36	48-73	44-8205	125	21	5-84	3481-9895
132	228	53-14683	127	57	2-15	3554-1879	1	38	19-87	45-5237	126	18	42-88	3508-6642

TABLE XLVIII-C—Contd.

24-hour periods from true Mēṣa-samkrānti.	Sun's mean anomaly (or mean sun's distance from perige- point) (° 6').			Sun's mean longitude.			Sun's equation of the centre.			Sun's true longitude (° 8').		
	1	2	3	4	5	6	7	8	9	10,000ths of circle.	10,000ths of circle.	10,000ths of circle.
133	229	52-28204	6385-3158	128 56 10-32	3581-5658	1 39 45-61	46-1853	127 16 25-31	3535-3805			
134	230	51-41825	6412-6936	129 55 19-10	3608-9436	1 41 11-36	46-8469	128 14 7-73	3562-0937			
135	231	50-55447	6440-0716	130 54 27-27	3636-3215	1 42 37-11	47-5086	129 11 50-16	3588-8130			
136	232	49-69068	6467-4494	131 53 35-44	3663-6954	1 43 59-97	48-1479	130 9 35-47	3615-5515			
137	233	48-82689	6494-8273	132 52 43-61	3691-0773	1 46 18-63	48-7648	131 7 25-00	3642-3225			
138	234	47-96810	6522-2051	133 51 51-79	3718-4551	1 46 37-27	49-3616	132 5 14-52	3669-0985			
139	235	47-09931	6549-5880	134 50 59-96	3745-8380	1 47 55-92	49-9686	133 3 4-04	3695-8645			
140	236	46-23552	6576-9609	135 50 8-13	3773-2109	1 49 9-65	50-5374	134 0 58-43	3722-6735			
141	237	45-37173	6604-3388	136 49 16-30	3800-5888	1 50 20-61	51-0850	134 58 55-69	3749-5038			
142	238	44-50794	6631-7166	137 48 24-48	3827-9666	1 51 31-58	51-6325	135 56 52-90	3776-8341			
143	239	43-64415	6659-0945	138 47 32-65	3855-3445	1 52 42-54	52-1801	136 54 50-11	3803-1644			
144	240	42-78036	6686-4724	139 46 40-83	3882-7224	1 53 49-00	52-6929	137 52 51-42	3830-0295			
145	241	41-91657	6713-8503	140 45 48-99	3910-1003	1 54 52-27	53-1811	138 50 56-72	3856-9191			
146	242	41-05279	6741-2281	141 44 57-17	3937-4781	1 56 55-55	53-6634	139 49 1-62	3883-8088			
147	243	40-19000	6768-6060	142 44 5-34	3964-8560	1 56 58-83	54-1576	140 47 6-51	3910-6984			
148	244	39-32521	6795-9839	143 43 13-51	3992-2339	1 57 55-73	54-5967	141 45 17-78	3937-6872			
149	245	38-46142	6823-3618	144 42 21-69	4019-6118	1 58 51-32	55-0256	142 43 30-36	3964-5862			
150	246	37-59763	6850-7396	145 41 29-86	4046-9896	1 59 40-91	55-4545	143 41 42-95	3991-5351			
151	247	36-73384	6878-1175	146 40 38-03	4074-3675	2 0 41-89	55-8788	144 39 56-14	4018-4888			
152	248	35-87005	6905-4954	147 39 46-20	4101-7454	2 1 29-20	56-2438	145 38 17-01	4045-5016			
153	249	35-00626	6932-8733	148 38 54-38	4129-1233	2 3 16-51	56-6088	146 36 37-87	4072-5144			
154	250	34-14247	6960-2511	149 38 2-55	4156-5011	2 3 38-1	56-9739	147 34 58-73	4099-5273			
155	251	33-27868	6987-6290	150 37 10-72	4183-8790	2 3 48-51	57-3187	148 33 22-21	4126-5603			
156	252	32-41489	7015-0069	151 36 18-89	4211-2569	2 4 27-54	57-6199	149 31 51-36	4153-6370			
157	253	31-55111	7042-3848	152 35 27-07	4238-6348	2 5 6-57	57-9211	150 30 20-50	4180-7137			

Siddhānta-Śirōmaṇi.

1	2	3	4	5	6	7	8	9						
158	254	80-68732	153	34	35-24	4266-0126	2	5	45-60	58-2222	151	28	49-64	4207-7904
159	255	29-82953	154	33	43-41	4293-3905	2	6	20-01	58-4877	152	27	23-40	4234-9028
160	256	28-96974	155	32	51-58	4320-7684	2	6	50-76	58-7250	153	26	0-83	4262-0494
161	257	28-09695	156	31	59-76	4348-1463	2	7	21-51	58-9623	154	24	38-25	4289-1840
162	258	27-23216	157	31	7-98	4376-5241	2	7	52-26	59-1995	155	23	15-67	4316-3246
163	259	26-36887	158	30	16-10	4402-9020	2	8	15-97	59-8825	156	22	0-13	4343-5195
164	260	25-50458	159	29	24-27	4430-2799	2	8	37-85	59-5513	157	20	46-42	4370-7286
165	261	24-64079	160	28	32-45	4457-6573	2	8	59-73	59-7202	158	19	32-71	4397-9376
166	262	23-77700	161	27	40-62	4485-0356	2	9	21-61	59-8990	159	18	19-01	4425-1467
167	263	22-91321	162	26	48-79	4512-4135	2	9	36-59	60-0045	160	17	12-21	4452-4090
168	264	22-04943	163	25	56-97	4539-7914	2	9	49-60	60-1049	161	16	7-37	4479-6865
169	265	21-18564	164	25	5-14	4567-1693	2	10	2-61	60-2053	162	15	2-53	4506-9640
170	266	20-32185	165	24	13-31	4594-5472	2	10	15-43	60-3042	163	13	57-88	4534-2429
171	267	19-45806	166	23	21-48	4621-9250	2	10	19-57	60-3362	164	13	1-92	4561-5889
172	268	18-69427	167	22	29-66	4649-3029	2	10	23-71	60-3681	165	12	5-95	4588-9848
173	269	17-73048	168	21	37-83	4676-6808	2	10	27-85	60-4001	166	11	9-98	4616-2807
174	270	16-86669	169	20	46-00	4704-0587	2	10	29-82	60-4158	167	10	16-18	4643-6484
175	271	16-00290	170	19	54-17	4731-4365	2	10	25-88	60-3838	168	9	28-49	4671-0632
176	272	15-13911	171	19	2-35	4758-8144	2	10	21-64	60-3514	169	8	40-81	4698-4630
177	273	14-27632	172	18	10-52	4786-1923	2	10	17-40	60-3195	170	7	53-12	4725-8728
178	274	13-41153	173	17	18-69	4813-5701	2	10	8-81	60-2531	171	7	9-89	4753-3170
179	275	12-54776	174	16	26-86	4840-9480	2	9	55-80	60-1527	172	6	31-07	4780-7953
180	276	11-68396	175	15	35-04	4868-3259	2	9	42-79	60-0524	173	5	52-25	4808-2736
181	277	10-82017	176	14	43-21	4895-7038	2	9	29-78	59-9520	174	5	13-43	4835-7518
182	278	9-95638	177	13	51-38	4923-0817	2	9	10-16	59-8006	175	4	41-22	4863-2810
183	279	9-09256	178	12	59-56	4950-4595	2	8	48-28	59-6318	176	4	11-28	4890-8277
184	280	8-22380	179	12	7-73	4977-8374	2	8	26-40	59-4630	177	3	41-38	4918-3744
185	281	7-36501	180	11	15-90	5005-2153	2	8	4-52	59-2941	178	3	11-38	4945-9212
186	282	6-50122	181	10	24-07	5032-5932	2	7	33-89	59-0678	179	2	50-19	4973-5354
187	283	5-63743	182	9	32-25	5069-9710	2	7	3-14	58-8206	180	2	29-11	5001-1505
188	284	4-77364	183	8	0-42	5097-3489	2	6	32-38	58-5832	181	2	8-03	5028-7657
189	285	3-90985	184	7	8-59	5124-7268	2	6	1-92	58-3481	182	1	46-67	5056-3786
190	286	3-04607	185	6	56-76	5152-1047	2	6	22-89	58-0470	183	1	33-87	5084-0577
191	287	2-13228	186	6	4-94	5179-4825	2	4	43-66	57-7458	184	1	21-08	5111-7367
192	288	1-31849	187	5	13-11	5196-8604	2	4	4-83	57-4447	185	1	8-28	5139-4157

TABLE XLVIII-C—Contd.

Siddhanta-Sirōmaṇi.

24-hour periods from true Māha-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigee- point) (“ 0 ”).			Sun's mean longitude.			Sun's equation of the centre.			Sun's true longitude (“ 8 ”).		
1	2	3	4	5	6	7	8	9	10	11	12	13
188	289	0 45 470	188	4 21 28	5224 2388	2 3 24 08	57 1308	186	0 57 20	5187 1080		
189	290	59 53090	189	3 29 45	5251 3162	2 2 26 77	56 7652	187	0 52 68	5194 3709		
190	291	58 72712	190	2 37 63	5278 9940	2 1 49 64	56 4002	188	0 48 16	5222 8939		
191	292	57 96333	191	1 45 80	5306 3719	2 1 2 15	56 0851	189	0 43 65	5250 3968		
192	293	56 99954	192	0 53 97	5333 7498	2 0 11 12	55 6414	190	0 42 85	5278 1084		
193	294	56 13575	193	0 2 15	5361 1277	1 59 15 59	55 2124	191	0 46 61	5305 9152		
194	295	55 27196	194	59 10 32	5388 5055	1 58 19 94	54 7835	192	0 50 37	5333 7220		
195	296	54 40817	195	58 18 49	5415 9834	1 57 24 38	54 3546	193	0 54 13	5361 5288		
196	297	53 54439	196	57 26 66	5443 3613	1 56 28 42	53 8844	194	1 3 24	5389 8788		
197	298	53 68060	197	56 34 84	5470 8392	1 55 20 15	53 3962	195	1 14 69	5417 2490		
198	299	51 81681	198	55 43 01	5498 3170	1 54 16 37	52 9080	196	1 26 14	5445 1091		
199	300	50 95302	199	54 51 18	5525 3949	1 53 13 60	52 4197	197	1 37 58	5472 9752		
200	301	50 08923	200	53 59 35	5552 7728	1 52 3 12	51 8759	198	1 56 24	5500 8869		
201	302	49 22544	201	53 7 53	5580 1507	1 50 52 15	51 3283	199	2 15 37	5528 8223		
202	303	48 36165	202	52 15 70	5607 5285	1 49 41 19	50 7808	200	2 34 51	5556 7478		
203	304	47 49786	203	51 23 87	5634 9064	1 48 28 84	50 2326	201	2 55 03	5584 6839		
204	305	46 63407	204	50 32 04	5662 2843	1 47 10 19	49 6157	202	3 21 85	5612 6686		
205	306	45 77028	205	49 40 22	5689 6622	1 46 51 54	49 0088	203	3 48 67	5640 6534		
206	307	44 90649	206	48 48 39	5717 0400	1 44 38 39	48 4019	204	4 15 50	5668 6381		
207	308	44 04271	207	47 56 56	5744 4179	1 43 13 42	47 7887	205	4 43 15	5696 6232		
208	309	43 17892	208	47 4 74	5771 7958	1 41 47 67	47 1271	206	5 17 17	5724 6087		
209	310	42 31513	209	46 12 91	5799 1737	1 40 21 32	46 4654	207	5 50 39	5752 5932		
210	311	41 45134	210	45 21 08	5826 5515	1 38 56 17	45 8038	208	6 24 31	5780 5777		
211	312	40 58755	211	44 29 25	5853 9294	1 37 28 14	45 1245	209	7 1 11	5808 5623		
212	313	39 72376	212	43 37 43	5881 3073	1 35 55 89	44 4127	210	7 41 54	5836 5469		

1	2	3	4	5	6	7	8	9					
218	313	5712.4352	212	42	45.60	1	34	23.63	43.7009	211	8	21.96	5864.9848
219	314	5789.8130	213	41	53.77	1	32	51.38	42.9891	212	9	2.89	5898.0740
220	315	5777.1809	214	41	1.94	1	31	15.64	42.2508	213	9	46.31	5921.1906
221	316	5794.5688	215	40	10.12	1	29	37.47	41.4928	214	10	32.64	5949.3260
222	317	5821.9467	216	39	18.29	1	27	59.31	40.7354	215	11	18.98	5977.4618
223	318	5849.3245	217	38	26.46	1	26	21.14	39.9779	216	12	5.32	6005.5966
224	319	5876.7024	218	37	34.63	1	24	38.05	39.1825	217	12	56.58	6033.7699
225	320	5904.0803	219	36	42.81	1	22	58.97	38.3794	218	13	48.84	6061.9509
226	321	5931.4582	220	35	50.98	1	21	9.89	37.5768	219	14	41.09	6090.1319
227	322	5958.8361	221	34	59.15	1	19	26.38	36.7699	220	15	33.77	6118.3161
228	323	5986.2139	222	33	7.32	1	17	35.98	35.9258	221	16	31.35	6146.5882
229	324	5918.5918	223	33	15.50	1	15	46.58	35.0816	222	17	28.92	6174.7602
230	325	6040.9697	224	32	23.67	1	13	57.17	34.2375	223	18	26.50	6202.9323
231	326	6068.3476	225	31	31.84	1	12	6.18	33.3810	224	19	25.66	6231.1045
232	327	6095.7254	226	30	40.02	1	10	12.05	32.5004	225	20	27.97	6259.2765
233	328	6123.1033	227	29	48.19	1	8	17.91	31.6197	226	21	30.37	6287.4486
234	329	6150.4812	228	28	56.36	1	6	28.78	30.7890	227	22	32.58	6315.6207
235	330	6177.8591	229	28	4.53	1	4	26.91	29.8872	228	23	37.63	6343.7928
236	331	6205.2369	230	27	12.71	1	2	23.04	28.9201	229	24	44.66	6372.9648
237	332	6232.6148	231	26	20.88	1	0	29.18	28.0029	230	25	51.70	6400.9619
238	333	6259.9927	232	25	29.05	0	58	30.32	27.0858	231	26	58.74	6429.1569
239	334	6287.3706	233	24	37.22	0	56	27.92	26.1414	232	28	9.30	6457.4792
240	335	6314.7484	234	23	45.40	0	54	24.92	25.1923	233	29	20.48	6485.8061
241	336	6342.1263	235	22	53.57	0	52	21.92	24.2432	234	30	31.65	6514.1331
242	337	6369.5042	236	22	1.74	0	50	18.91	23.2983	235	31	42.83	6542.4608
243	338	6396.8821	237	21	9.91	0	48	15.02	22.3886	236	32	54.84	6570.7935
244	339	6424.2609	238	20	18.09	0	46	9.71	21.3712	237	34	8.38	6599.1387
245	340	6451.6378	239	19	26.26	0	44	4.34	20.4088	238	35	21.92	6627.4840
246	341	6479.0157	240	18	34.43	0	41	58.97	19.4365	239	36	35.46	6655.8292
247	342	6506.3936	241	17	42.61	0	39	48.74	18.4316	240	37	53.87	6684.2119
248	343	6533.7714	242	16	50.78	0	37	39.82	17.4369	241	39	10.96	6712.5845
249	344	6561.1493	243	15	58.95	0	35	30.90	16.4432	242	40	28.05	6740.9571
250	345	6588.5272	244	15	7.12	0	33	22.32	15.4500	243	41	44.81	6769.3272
251	346	6615.9051	245	14	15.30	0	31	11.03	14.4370	244	43	4.26	6797.7181
252	347	6643.2829	246	13	23.47	0	28	59.75	13.4240	245	44	23.72	6826.1089

1	2	3	4	5	6	7	8	9		
276	10	48-76020	269	52	39-61	7496-6019	270	17	9-54	7507-9440
277	11	47-89643	270	51	47-78	7523-9798	271	18	23-20	7536-3864
278	12	47-03263	271	50	55-96	7551-3577	272	19	48-66	7564-7273
279	13	46-16884	272	50	4-13	7578-7356	273	21	8-11	7593-1182
280	14	45-30805	273	49	12-30	7606-1184	274	22	27-57	7621-5090
281	15	44-44186	274	48	20-48	7633-4913	275	23	44-58	7649-8810
282	16	43-57747	275	47	28-65	7660-8692	276	25	1-67	7678-2586
283	17	42-71368	276	46	36-82	7688-2471	277	26	18-76	7706-6262
284	18	41-84989	277	45	44-93	7715-6250	278	27	35-35	7734-9988
285	19	40-98610	278	44	53-17	7743-0028	279	28	43-80	7763-3395
286	20	40-12331	279	44	1-34	7770-3807	280	30	2-34	7791-5847
287	21	39-25852	280	43	9-51	7797-7586	281	31	15-88	7820-0800
288	22	38-39474	281	42	17-68	7825-1365	282	32	30-42	7848-3829
289	23	37-53095	282	41	25-86	7852-5143	283	33	41-00	7876-7099
290	24	36-66716	283	40	34-03	7879-8922	284	34	52-77	7905-0368
291	25	35-80337	284	39	42-20	7907-2701	285	36	3-95	7938-3638
292	26	34-98968	285	38	50-37	7934-6450	286	37	12-68	7961-6719
293	27	34-07579	286	37	58-55	7963-0258	287	38	19-71	7989-9669
294	28	33-21200	287	37	6-72	7989-4037	288	39	26-75	8018-2619
295	29	32-34821	288	36	14-89	8016-7816	289	40	33-78	8046-5570
296	30	31-48442	289	35	23-07	8044-1595	290	41	39-33	8074-8405
297	31	30-62063	290	34	31-24	8071-5373	291	42	41-64	8103-0990
298	32	29-75684	291	33	39-41	8098-9152	292	43	43-94	8131-3576
299	33	28-89306	292	32	47-58	8126-2931	293	44	45-25	8159-6161
300	34	28-02937	293	31	55-75	8153-6710	294	45	45-32	8187-8543
301	35	27-16548	294	31	3-93	8181-0488	295	46	43-49	8216-0753
302	36	26-30169	295	30	12-10	8208-4267	296	47	41-06	8244-2983
303	37	25-43790	296	29	20-27	8235-8046	297	48	38-64	8272-5204
304	38	24-57411	297	28	28-45	8263-1825	298	49	31-89	8300-7030
305	39	23-71032	298	27	36-62	8290-5603	299	50	24-14	8328-8900
306	40	22-84653	299	26	44-79	8317-9382	300	51	16-39	8357-0709
307	41	21-98274	300	25	53-96	8345-3161	301	52	8-28	8385-2491
308	42	21-11895	301	25	1-14	8372-6940	302	52	54-62	8413-3844
309	43	20-25616	302	24	9-31	8400-0718	303	53	40-96	8441-5197
310	44	19-39186	303	23	17-48	8427-4497	304	54	27-29	8469-6550

TABLE XLVIII.C—Concl'd.

Siddhanta-Sirōmapi.

24-hour periods from true Māhā-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigeo- point) (° E °).		Sun's mean longitude.		Sun's equation of the centre. +		Sun's true longitude (° E °).	
	3	4	5	6	7	8	9	10,000ths of circle.
	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "	° ' "
311	45 18-52759	304 23 25-66	8454-8276	1 33 46-18	42-9489	305 55 11-84	8497-7765	
312	46 17-66890	305 21 33-88	8482-2055	1 34 18-43	43-6608	306 56 52-26	8525-8662	
313	47 16-80001	306 20 42-00	8509-5833	1 35 50-69	44-3726	307 58 32-69	8553-9559	
314	48 15-93222	307 19 50-17	8536-9612	1 37 22-14	45-0844	308 57 13-11	8582-0456	
315	49 15-07243	308 18 58-35	8564-3391	1 38 51-66	45-7690	309 57 50-01	8610-1061	
316	50 14-20864	309 18 6-83	8591-7170	1 40 17-41	46-4306	310 58 23-93	8638-1476	
317	51 13-34495	310 17 14-39	8619-0948	1 41 43-16	47-0922	311 58 57-85	8666-1871	
318	52 12-48106	311 16 22-86	8646-4727	1 43 8-90	47-7539	312 59 31-77	8694-2266	
319	53 11-61727	312 15 31-04	8673-8506	1 44 29-13	48-3729	313 0 0-17	8722-2235	
320	54 10-75349	313 14 39-21	8701-2285	1 45 47-78	48-9798	314 0 26-99	8750-2083	
321	55 9-89970	314 13 47-38	8728-6063	1 47 6-43	49-5867	315 0 53-81	8778-1930	
322	56 9-02591	315 12 55-55	8755-9842	1 48 25-08	50-1935	317 1 20-64	8806-1778	
323	57 8-16312	316 12 3-78	8783-3621	1 49 36-96	50-7404	318 1 39-69	8834-1625	
324	58 7-29823	317 11 11-90	8810-7400	1 50 46-92	51-2880	319 1 58-82	8862-0380	
325	59 6-43454	318 10 20-07	8838-1178	1 51 57-99	51-8355	320 2 17-96	8889-9634	
326	60 5-57075	319 9 28-25	8865-4957	1 53 9-18	52-3857	321 2 37-43	8917-8814	
327	61 4-70696	320 8 36-43	8892-8736	1 54 12-46	52-9789	322 2 48-88	8945-7475	
328	62 3-84317	321 7 44-59	8920-2515	1 55 15-73	53-5621	323 3 0-32	8973-6136	
329	63 2-97938	322 6 52-76	8947-6293	1 56 19-01	54-1504	324 3 11-77	9001-4797	
330	64 2-11559	323 6 0-94	8975-0072	1 57 20-76	54-7368	325 3 21-69	9029-3340	
331	65 1-25181	324 5 9-11	9002-3851	1 58 16-34	55-3257	326 3 25-45	9057-1408	
332	66 0-38802	325 4 17-28	9029-7630	1 59 11-93	55-9147	327 3 29-21	9084-9476	
333	67 59-52423	326 3 25-45	9057-1408	2 0 7-53	56-5136	328 3 32-97	9112-7644	
334	68 58-68044	327 2 33-63	9084-5187	2 0 59-43	57-0141	329 3 38-05	9140-5328	
335	69 57-79685	328 1 41-30	9111-8966	2 1 46-74	57-5791	330 3 28-64	9168-2757	

1	2	3	4	5	6	7	8	9							
336	69	56-93286	1943-0245	329	0	49-97	9139-2745	2	2	34-05	56-7442	331	3	24-02	9196-0187
337	70	56-06907	1970-4023	329	59	58-14	9166-6523	2	3	21-36	57-1092	332	3	19-50	9223-7616
338	71	55-20528	1997-7802	330	59	6-32	9194-6802	2	4	2-98	57-4304	333	3	9-30	9251-4606
339	72	54-34149	2025-1581	331	58	14-49	9221-4081	2	4	42-01	57-7316	334	2	56-50	9279-1397
340	73	53-47770	2062-5360	332	57	22-66	9248-7860	2	5	21-04	58-0327	335	2	43-70	9306-8187
341	74	52-61391	2079-9138	333	56	30-83	9276-1638	2	6	0-07	58-3339	336	2	30-90	9334-4977
342	75	51-75013	2107-2917	334	55	39-01	9303-5417	2	6	31-41	58-5757	337	2	10-42	9362-1174
343	76	50-88634	2134-6696	335	54	47-18	9330-9196	2	7	2-16	58-8130	338	1	49-34	9389-7826
344	77	50-02255	2162-0475	336	53	55-35	9358-2975	2	7	32-91	59-0502	339	1	28-26	9417-3477
345	78	49-15876	2189-4254	337	53	3-53	9385-6754	2	8	2-21	59-2763	340	1	5-73	9444-9616
346	79	48-29497	2216-8032	338	52	11-70	9413-0532	2	8	24-09	59-4451	341	0	35-78	9472-4983
347	80	47-43118	2244-1811	339	51	19-87	9440-4311	2	8	45-97	59-6139	342	0	5-84	9500-0450
348	81	46-56739	2271-5590	340	50	28-04	9467-8090	2	9	7-85	59-7828	343	59	35-82	9527-5917
349	82	45-70880	2298-9869	341	49	36-23	9495-1869	2	9	28-40	59-9414	343	59	4-62	9555-1282
350	83	44-83981	2326-3147	342	48	44-39	9522-5647	2	9	41-41	60-0417	344	58	25-81	9582-6065
351	84	43-97802	2353-6826	343	47	52-56	9549-9426	2	9	54-42	60-1421	345	57	46-98	9610-0847
352	85	43-11223	2381-0705	344	47	0-73	9577-3205	2	10	7-43	60-2425	346	57	8-16	9637-5630
353	86	42-24345	2408-4484	345	46	8-91	9604-0984	2	10	16-96	60-3161	347	56	25-87	9665-0144
354	87	41-88466	2435-8262	346	45	17-08	9632-0762	2	10	21-10	60-3480	348	55	38-18	9692-4242
355	88	40-52087	2463-2041	347	44	25-25	9659-4541	2	10	25-24	60-3800	349	54	50-49	9719-8341
356	89	39-65708	2490-5820	348	43	33-42	9686-8320	2	10	29-38	60-4119	350	54	2-81	9747-2439
357	90	38-79329	2517-9599	349	42	41-60	9714-2099	2	10	28-28	60-4034	351	53	9-88	9774-6133
358	91	37-92350	2545-3377	350	41	49-77	9741-5877	2	10	24-14	60-3715	352	52	13-91	9801-9592
359	92	37-06571	2572-7156	351	40	57-94	9768-9656	2	10	20-01	60-3395	353	51	17-95	9829-3051
360	93	36-20192	2600-0935	352	40	6-12	9796-3435	2	10	15-87	60-3076	354	50	21-98	9856-6511
361	94	35-33813	2627-4714	353	39	14-29	9823-7214	2	10	3-98	60-2159	355	49	18-27	9883-9873
362	95	34-47434	2654-8462	354	38	22-46	9851-0992	2	9	50-97	60-1155	356	48	13-43	9911-2148
363	96	33-61055	2682-2271	355	37	30-63	9878-4771	2	9	37-96	60-0151	357	47	8-69	9938-4922
364	97	32-74677	2709-6050	356	36	38-81	9905-8550	2	9	23-98	59-9039	358	46	2-78	9965-7618
365	98	31-88298	2736-9829	357	35	46-98	9933-2329	2	9	2-05	59-7380	359	44	47-03	9992-9709

TABLE LI.

THE CHANGE IN THE VALUE OF THE SUN'S MEAN ANOMALY FROM THE VALUE GIVEN TABLE XLVIII-C, COLS. 2, 3, FOR THE BASE-YEAR OF THAT TABLE, caused by the annual shift of the apsis of the sun's orbit postulated by the Siddhānta-Sirōmani.

[Add for years earlier, deduct for years later, than K. Y. 4500, A.D. 1899-1400.]

Years.	CHANGE.		Years.	CHANGE.		Years.	CHANGE.	
	Minutes and seconds.	10,000ths of circle.		Minutes and seconds.	10,000ths of circle.		Minutes and seconds.	10,000ths of circle.
1	0° 0174, or 1° 044	0·00805	10	0° 174, or 10° 44	0·0805	100	1° 74, or 1° 44° 4	0·805
2	0° 0348, or 2° 088	0·0161	20	0° 348, or 20° 88	0·161	200	3° 48, or 3° 28° 8	1·61
3	0° 0522, or 3° 132	0·02416	30	0° 522, or 31° 22	0·2416	300	5° 22, or 5° 13° 2	2·416
4	0° 0696, or 4° 176	0·032	40	0° 696, or 41° 76	0·32			
5	0° 0870, or 5° 220	0·04027	50	0° 870, or 52° 20	0·4027			
6	0° 1044, or 6° 264	0·0483	60	1° 044, or 1° 2° 64	0·483			
7	0° 1218, or 7° 308	0·05638	70	1° 218, or 1° 13° 08	0·5638			
8	0° 1392, or 8° 352	0·064	80	1° 392, or 1° 23° 52	0·64			
9	0° 1566, or 9° 396	0·07249	90	1° 566, or 1° 33° 96	0·7249			

TABLE LII.

VALUE OF ŚODHYA BY THE SIDDHĀNTA-ŚIRŌMAṆI,
as fixed by Dr. Schram for seven centuries, and Table of difference between that authority and
the *First Ārya-Siddhānta*.

In the year K. Y. expired	In A.D.	Exact value of śodhya.				Value to be used in calcu- lation by the longer rule.			Diff. between <i>Ārya- Siddh.</i> and <i>Siddh. Śirōmaṇi</i> values of śodhya; for use by the shorter rule.
1	2	3				4			5
		d.	h.	m.	s.	d.	h.	m.	Minutes.
4200	1099-1100	2	4	18	49.0	2	4	19	46
4300	1199-1200	2	4	19	4.975	2	4	19	47
4400	1299-1300	2	4	19	20.95	2	4	19	47
4500	1399-1400	2	4	19	36.925	2	4	20	47
4600	1499-1500	2	4	19	52.9	2	4	20	47
4700	1599-1600	2	4	20	8.875	2	4	20	48
4800	1699-1700	2	4	20	24.85	2	4	20	48

The śodhya increases annually in amount by about 0.16, actually 0.15975.

TABLE LIII.

DIFFERENCE BETWEEN THE MOMENTS OF MEAN MĒSHA-SAMKRĀNTI AS CALCULATED BY (i) THE FIRST ĀRYA-SIDDHĀNTA, (ii) THE SIDDHĀNTA-ŚĪRŌMAṆI, the two having been together at K. Y. 0 or B.C. 3102.

[The moment of mean Mēsha-samkrānti by the Ārya-Siddhānta having been found, deduct from this the time-difference for the K. Y. year of the given date. Result is moment of mean Mēsha-samkrānti by the Siddhānta-Śīrōmaṇi.]

Diff. in years.	Time Difference.	Diff. in years.	Time Difference.	Diff. in years.	Time Difference.	Diff. in years.	Time Difference.
1	2	1	2	1	2	1	2
	h. m. s.		h. m. s.		h. m. s.		h. m. s.
1	0 0 21	10	0 3 30	100	0 35 0	1000	5 50 0
2	0 0 42	20	0 7 0	200	1 10 0	2000	11 40 0
3	0 1 3	30	0 10 30	300	1 45 0	3000	17 30 0
4	0 1 24	40	0 14 0	400	2 20 0	4000	23 20 0
5	0 1 45	50	0 17 30	500	2 55 0		
6	0 2 6	60	0 21 0	600	3 30 0		
7	0 2 27	70	0 24 30	700	4 5 0		
8	0 2 48	80	0 28 0	800	4 40 0		
9	0 3 9	90	0 31 30	900	5 15 0		

No. 19.—TWO INSCRIPTIONS FROM KURGOD.

BY LIONEL D. BARNETT.

Kurgōḍ is a village in the Bellary *tāluka* of the Bellary District, Madras: it is shown in the Indian Atlas sheet 58 (1827) as "Koorgode," in lat. 15° 21', long. 76° 54', about fourteen miles north-north-west from Bellary. The records now published give the name in the full form of **Kuṛugōḍu**; and the first of them puts the place in the **Ballakundā vishaya** (l. 17) or **Ballakunde nāḍ** (ll. 19, 47),—known from other sources as a three-hundred district,—which, again, it puts in the **Kuntala** country (ll. 14, 17). The name **Kuṛugōḍu** seems to mean "(the hill) having a small or low top," from *kuru* and *kōḍu*, with reference to one or another of the hills which lie on the north and west of the place. The inscriptions place here a hill-fort (see A, vv. 12, 13, and B, l. 9). They speak of it in bombastic terms; but it seems to have been in ancient times really a fortress of strength and repute, as it is mentioned in the list of strongholds which were reduced by the Hoysala king Vishṇuvardhana I (see *Ep. Carn.* XI. Dg. 25, p. 55) and Ballāla II (see Vol. XIII above, p. 176).

In 1801 Major Colin Mackenzie found at Kurgōḍ a stone tablet, nearly five feet high and three feet wide and about eleven inches thick. He removed it with the consent of the principal inhabitants, and it is now in the Imperial Museum at Calcutta. This stone bears two inscriptions, one on its front and the other on the back, the first of which, A below,¹ was brought to notice by a translation which was furnished to Major Mackenzie and was published in 1807 by Colebrooke in *Asiatic Researches*, Vol. IX, p. 433; see also Colebrooke's *Essays*, Vol. II, p. 240. That translation was not a very satisfactory one: to say nothing of its numerous errors of omission and commission, it introduced, quite gratuitously, the name of Śālivāhana into both the dates, regarding which point and its connections see Dr. Fleet's paper on "Śālivāhana and the Śaka Era" in *Journ. R. As. Soc.*, 1916, p. 809. I now edit the two records from ink-impressions placed at my disposal by the late Dr. Fleet, which are now in the British Museum.

**A.—OF SOMESVARA IV AND THE SINDA PRINCE RACHAMALLA II:
SAKA 1095 AND 1103.**

This record is on the front of the stone. Over it there are sculptures as usual: in the centre a *līṅga*; at the sides, the bull Nandi and probably a cow and calf; and above them, the sun and moon. The writing covers an area of about 3 ft. 8½ in. in height by 2 ft. 9 in. in width, and is in an excellent state of preservation.

The characters are Kanarese, about ¼ in. in height on the average. They are well formed, of the upright type characteristic of the period. They include in line 1 three interesting letters which have been illustrated by Dr. Fleet in *Ind. Ant.*, Vol. XV, p. 364: the opening syllable *śrī*, about 2½ in. high, is elaborated so as to present on the right side the front part of an elephant; and the *dra* of *chandra* and the *bha* of *Śambhavē*, of the same height, are treated so as to form the front parts of two birds. With this may be compared the inscription *Ep. Carn.* XI (Chitaldroog), Cd. No. 47, which boasts of its engraver's skill in feats of this kind. In the same line the *ā* of *Svayambhū* and the upper part of the *ai* in *trailōkya* are drawn out and expanded into ornamental designs, and the *i* in *chāmbi* is enlarged. On the last line also a number of subscript vowels and consonants are prolonged downwards in sweeping flourishes. The inscription is also remarkable for the frequent use that it makes of the special characters for *m*, *y*, and *v* noted above, Vol. XII, p. 335. Thus in lines 1-3 the proportion of the special to

¹ This record is entered as No. 253 in Professor Kielhorn's List of the Inscriptions of Southern India, Vol. VII above, appendix.

the regular *m* is 4 to 1, in lines 30-33 it is 15 to 10; the proportion of the special to the regular *v* in lines 1-3 is 4 to 14, in lines 30-33 it is 10 to 12.¹ The special *y* occurs 17 times. The *anusvāra* is written sometimes above, sometimes on the right side of the preceding *akṣara*.

The inscription has the unusual feature of being composed in three languages. Vv. 1-3 are Sanskrit; v. 4 is Prakrit;² and all the rest of the record is Kanarese, ll. 15-17 being prose, followed by poetry (vv. 10-24), including in verse 6 a metre, *Utsāha*, which is not of common occurrence, with occasional short prefaces in prose, a prose passage (ll. 32-35), a verse (v. 25), more prose (ll. 35-37), a verse (v. 26), and then prose from l. 38 to the end. The Sanskrit is ordinary. The Prakrit is more interesting. It is intended to be in the Śaurasēnī dialect, and comes fairly near to success: thus its *-achchhō*, *-rakkhō*, and *Ḍachchhī*, as regards their internal consonants, are justified by the forms *achchhi*, *rakkhasa*, and *Ḍachchhi* authenticated for Śaurasēnī (Pischel, *Gramm. d. Prakrit-sprachen*, pp. 219, 220, 216 respectively), though the *ḷ* of *Ḍachchhī* is wrong, as is also *-vachchhō* (Śaurasēnī *vakkha*: Pischel, *ib.*, p. 221). The rather rare word *ukkēra* deserves mention: see Pischel, *ib.*, p. 90. The Kanarese is of the ancient dialect in the metrical portions (an exception being *horeya*, l. 20); the prose is in the medieval language, with some vacillation as regards the conversion of initial *p* to *h* (e.g. *Piriya*, l. 36, *paḍuval*, ll. 40, 47, 48, *paḍuvaln*, l. 41, *pū*, l. 40, but *Hāhe*, l. 40, *Hiriya*, l. 44, *hōha*, l. 43, etc.). The spelling *akāle* may be noted: Kittel gives only *akale*. The archaic *ḷ* is nowhere used. There is an instance of the accusative ending in *-a*, *tanna* (l. 20), on which see Dr. Fleet's remarks above, Vol. XI, p. 3, and note. Lexically interesting are: *°ḍbbhayād*, l. 4; *gaṃgarim*, ll. 18-19; *irkkeyune*, l. 21; *aḍagunti*, l. 26 (cf. the Bankāpūr inscription, l. 26, above, Vol. XIII, p. 171); *takkil*, unploughed land,³ ll. 40 ff.; *kammata*, l. 40; *dharmmēta*, l. 41; *hole*, ll. 41 ff.; *chinnageykada*, "goldsmith's work," l. 50 (with the phrase *chinnageykada-nakharāṅgaḷ* there we may compare *māṇikya-nakhara*, *m°-nakara*, *m°-nagara*, *māṇika-nakhara*, and *māṇika-nakara* in *Inscr. of Śravana Belgōla*, Nos. 91, 94-5, 97, 106, 129), and *saṭṭ[u*]g-āyam*, l. 50.

The inscription, though in reality a connected whole written at or soon after the time of the second date given in it, divides itself into three parts: the end of the first part, in l. 44, is marked by three conch shells, and the end of the second part is marked by one such shell at the end of l. 47. The first part, after eight introductory verses, mentions the Western Chālukya Sōmēśvara [IV] Tribhuvanamalla as the reigning king of Kuntala, ruling at the *nele-viḍu*, the standing-camp or cantonment,⁴ at Kalyāṇa (l. 16). It then proceeds to sing the praises of the province of Ballakunde (vv. 10, 11) and the hill-fort (*durga*) of Kuṛugōḍu (vv. 12-16), which is fancifully said to hold in check the Chōlas, Gūjaras, Lālas (people of Southern Gujārāt), Pāṇḍyas, and Telugas (v. 13), and then goes to give an account of the family of the Sinda Mahāmaṇḍalēśvaras ruling in Kuṛugōḍu under the suzerainty of the Western Chālukyas. The first of them to be mentioned is the reigning prince, Irmaḍi-Rāchamalla, i.e. Rāchamalla II (v. 17); and we are told that his race sprang from an eponymous hero Sinda, born from the union of a Nāga king with the radiance from Śiva's sword (v. 18). In the lineage of Sinda arose Rāchamalla [I],⁵ who by Sōvala-dēvi begot Iruṅguḷa (vv. 19-20); the latter by Bala-dēvi had two sons, Rāchamalla II and Sōma (v. 21). Rācha-

¹ This includes the ligature *vv*, which regularly presents the special form.

² An instance of Prakrit occurring in the middle of a *prafasti* is found in *Ep. Carn.*, Vol. XI, Dg. No. 41.

³ I take this opportunity to call attention to the use of this term in the Iṭṭagi inscription A, l. 81, above, Vol. XII, p. 49.

⁴ On the meaning of the term *nele-viḍu* see Dr. Fleet's paper "Neleviḍu: Appayanaṇiḍu" in *Journ. R. As. Soc.*, 1917, p. 115.

⁵ This Rāchamalla I is probably identical with the Sinda Rāchamalla who is known from other sources to have been ruling Ballakunde, in conjunction with his elder brother Irmaḍi-Bhima (Bhima II), as feudatories of Jagadekamalla II (*Progr. Report of Asst. Arch. Supt. for Epigr., South. Circle*, 1913-14, pp. 87 f.).

malla II's prosperity, due to his devotion to Śiva, is described (vv. 22-24). Next we are introduced to a high minister of Rāchamalla I, the General and *Haḍapavāḷa* (bearer of the royal betel-bag) Bēchirāja (Bēcharasa or Bēchaiya), who built a temple to Śiva-Svayambhū and presented a memorial on the subject to Piriya-Rāchamalla, i.e. Rāchamalla I, who accordingly granted for its endowment in Śaka 1095 an estate which he vested in a certain Bāla Śivāchārya, an *āchārya* of the Kālāmukha and Lākuliśvara theology,¹ as trustee (ll. 33-44).

The second part (ll. 44 to 47) tells us that in Śaka 1103 Irmāḍi-Rāchamalla, i.e. Rāchamalla II, made an endowment, comprising the village of Jintegrāma and certain other concessions, to the same temple and trustee.

The third part (l. 48 to the end) records a grant of some land at Kurugōḍu to the same temple. And it then proceeds to tell us that, as the record euphemistically puts it, when Bēchirāja was going to Kailāsa in bodily form, that is, when he had died and his corpse was being cremated, his wives Baiḷiyakka and Malpāṇiyakka entered the fire, that is, immolated themselves with his corpse by the rite of Suttee, and, just before doing that, obtained the permission of the ruling prince for the making of certain other grants, naturally to the same temple.²

The inscription contains two dates, regarding which Dr. Fleet has given me the following remarks:—"In the first date (l. 38 f.) the details are: the cyclic year Vijaya, being the Śaka year 1095 (expired, = A.D. 1173-74); the new-moon *tithi* of Mārgaśira; Sōmavāra (Monday); an eclipse of the sun. This date is an irregular one, in that the given *tithi* had no connection with a Monday: it answers to Thursday, 6 December, A.D. 1173, on which day it ended at about 20 h. 16 m. after mean sunrise (for Ujjain). Also, though there was a total annular eclipse of the sun, it was not visible in India.

"In the second date (l. 45) the details are: the cyclic year Plava, being the Śaka year 1103 (expired, = A.D. 1181-82); the full-moon *tithi* of Kārttika; Sōmavāra; an eclipse of the moon. This date, also, is irregular, as the given *tithi* here again had no connection with a Monday: it answers to Saturday, 24 October, A.D. 1181, on which day it ended at about 6 h. 18 m. after mean sunrise (for Ujjain); and there was no eclipse."

Geographical names are fairly numerous in this record. The chief are: Kuntala (ll. 14, 17); the *nele-viḍu* Kalyāṇa (l. 16); the country of Ballakunde (ll. 17, 19, 41, 47); Kurugōḍu (ll. 20-1, 23-4, 39, 48); the rivers Nirahalla (l. 39) and Uppuvala (l. 48); Bāḍanahattī (l. 41); Biyanahattī (l. 42); Arakeṛe (ll. 42, 48); Doṁḍavaṭṭi (l. 43); Śripura (l. 45); Tekkekāl (l. 46); Araliyahālū (l. 47); Haṁgave (l. 47); Goṛanahālū (l. 47); Jintegrāma (l. 47); Orvāyalūr (l. 48); Maṇivūr (l. 49); and Sūgūr (l. 49). Of the site of Kurugōḍu, the modern Kurgōḍ, we have already spoken. The Ballakunde district, in which it lay, is mentioned as a three-hundred district in an inscription of A.D. 1107 at Huvvinamaḍagu in Mysore (*Ep. Carn.*, Vol. XI, Chitaldroog, Dg. 128; cf. *ibid.* 126, and *Progress Report of Asst. Arch. Supt. for Epigr., South. Circle*, 1913-14, p. 88), and evidently was a division of the Sindavāḍi country, on which see Dr. Fleet's note in *Ind. Ant.*, Vol. XXX, p. 257.³ It took its name from what is now an insignificant village on the western bank of the river Hagari or Vēdavati in lat. 15° 32', long. 77°, marked on the Indian Atlas sheet 58 (1827) as "Bullakoondy"; it lies about fifteen miles north-east-by-north from Kurgōḍ. Bāḍanahattī appears on the same map as "Badanhntty," about two miles S.S.W. from Kurgōḍ; Orvāyalūr

¹ See *Progress Report of Asst. Archaeol. Supt. for Epigr., Southern Circle*, 1907-8, p. 88, 1914-15, pp. 88, 91, 101, and my remarks on the Yēwūr inscr. G, above, Vol. XII, p. 337.

Another epigraphic record of a case of Suttee, also attended by the making of grants, is found in the Belatūra inscription of A.D. 1057, Vol. VI above, p. 215.

It appears also in *Ep. Carn.*, Vol. XI, Dg. 126, 128.

perhaps as "Woravoy" ("Wórvayee" in the Registration List of Bellary District), some seven miles W. of Kurgōḍ; Maṇivūr as "Munnoor" (i.e. Maṇūra), on the river Tuṅgabhadra, in lat. 15° 29', long. 76° 47'; Sūgūru as "Soogoor," also on the Tuṅgabhadra,¹ in lat. 15° 29', long. 76° 48'. Goranahālu (if I have read the name aright) may possibly be "Goranhully," some sixteen miles S.W. from Kurgōḍ; and Tekkekai may be safely identified with Tekkalakoṭe ("Tekkulkota" of the old maps), in lat. 15° 32', long. 77° 11', the ending *kōṭe*, *kōṭa*, "fort," being a later addition, as in Bāgalkōṭ, the ancient Bāgaḍage.

The Sinda Princes.

The Sinda race² claimed to belong to the Nāga-vaṁśa, or lineage of the mythical Snakes, and the members of it usually bore the title of "lord of Bhōgāvati." Including the dynasty of Kurgōḍ, we know of several reigning houses of this stock. The earliest branch that appears on record is that which ruled in Bāgaḍage (now Bāgalkōṭ) as feudatories of the Western Chālukyas at the end of the tenth and beginning of the eleventh centuries. Of them we have the pedigree: Kammayyarasa—Pulikāla (Śaka 912)—Nāgātiyarasa (Śaka 955)—Polasinda—Sēvyarasa (see *Ep. Ind.* above, Vol. III, p. 230; Kielhorn's *List*, *ibid.*, Vol. VII, app., Nos. 144 and 156).

Not very long after this we find another and a far more important branch, the Sindas of Erambarage (Yelburga), ruling in the same neighbourhood. The chief of these were Āchngi II, c. A.D. 1122, who governed the Kisukāḍu Seventy and the Nareyaṅgal Twelve as a feudatory of the Western Chālukya Vikramāditya VI; Permāḍi I, c. A.D. 1144, who ruled over the same provinces as well as the Kelavāḍi Three-hundred and the Bāgaḍage Seventy under Vikramāditya VI and Jagadēkamalla II; Chāvunḍa II, c. A.D. 1163-9, originally a feudatory of the Western Chālukya Taila III, who administered the Kisukāḍu Seventy, the Bāgaḍage Seventy, and the Kelavāḍi Three-hundred; and four sons of Chāvunḍa, Āchugi or Āchidēva III, A.D. 1163, Permāḍi II, A.D. 1163, Bijjala, A.D. 1169, and Vikrama, A.D. 1169 (see *J. Bo. B. R. A. S.*, Vol. XI, p. 219 ff.; *PSOI*, Nos. 67, 83; *Ind. Ant.*, Vols. IX, p. 96, and XXX, p. 266; Kielhorn's *List*, *Ep. Ind.*, Vol. VII, app., Nos. 218, 224, 233-4, 243). Āchngi II and Permāḍi I waged successful wars against the Kādambas of Gōve (Goa) and the Hoysālas of Dōrasamudra. But the glory of their dynasty was short-lived: towards the end of the twelfth century the Hoysālas consolidated their kingdom to the north of the Tuṅgabhadra, and before their risen star the Sindas of Yelburga apparently faded out of existence.

To this branch belonged a family that has left a record of itself in an inscription at Sūdi, which will be published with others from that town in this journal. We learn thence that Āchngi or Ācharasa II, the son of Siṅgarasa II (a son of Āchngi I), begot by Siriyā-dēvi Permāḍi-dēva and Chāvunḍa II. Chāvunḍa married another Siriyā-dēvi, a daughter of Bijjala the Kalachurya; and their sons were Bijjala and Vikkayya (Vikrama). Vikkayya was ruling over Kisukāḍ, under the suzerainty of his cousin the Kalachurya Saṅkama, at the time of the grant (*Dyn. Kan. Distr.*, p. 576).

Yet another branch under the suzerainty of the Western Chālukyas is that represented by the *Mahāmaṇḍalēśvara* Muñja, ruling under Vikramāditya VI over the province of Arasibīḍi in Bijāpūr; he was the son of Sindarāja, who in turn was the son of Bhīma, governor of the Pratyapḍaka Four-thousand (see above, Vol. III, p. 306; Kielhorn's *List*, *ibid.*, Vol. VII, app., No. 189; *Ind. Ant.*, Vol. XXX, p. 266).

Another section of the same race was that which bore the title "lord of Karahāṭa" (in the Sātārā District); cf. *Ep. Carn.*, Vol. VII, l. HL. 20, 50, Vol. XI, Dg. 42. To this belonged

¹ This is proved by the reference to a temple of the river-goddess, l. 49.

² See, generally, *Dynasties of the Kan. Distr.*, pp. 281 n., 299 n., 443, 450, 452, 458, 460, 462 f., 476 f., 485, 488, 497 f., 572-3.

the Sindas of Belagavatti, who at one time ruled over the Edavatte-nāḍ in Bellare, the Muduvalla Thirty, the Narigalige Forty, etc. They were descendants of Chātṭarasa I, whose grandson, Chātṭarasa II, was reigning in 1117 A.D.; the last of them on record is Haravīra or Viradēva, in 1244-7. Of this family was a certain Īśvara at Halavūr, governing parts of the Banavāsi and Sāntalige provinces in 1165-72 A.D. under the suzerainty of the Kaḷachuryas (see *PSOCI*, No. 119; *Mysore Inscr.*, No. 32, p. 60; *Ind. Ant.*, Vol. XXX, p. 378; *Ep. Carn.*, Vol. XI, Dg. 42; Kielhorn's *List*, above, Vol. VII, app., No. 238). In the same connection belong the *Muhāmaṇḍalēśvara* Īśvara-dēva in Koppale about 1180 A.D., who is said to have conquered the Yādavas, etc. (see *Ep. Carn.* VIII, 2, Sb. No. 276), and Īśvara-dēva of Belagavatti in 1193 A.D. (ib., Sa. No. 4).

We may also mention the following: Mulgnnda-Sinda Jātarasa, who was governing the Kadambaḷige Thousand in 992 A.D. (*Ep. Carn.*, XI, Dg. No. 114); the *mahāsīmanta* Sindarasa, administering the *vaḍḍa-rāvuḷa-sunka* of the Noḷambavāḍi Thirty-two Thousand under the Chālukyas in 1108 A.D. (ib., Jl. No. 12); and the *mahāsīmanta* Barmadēvarasa in Arasibiḍi (*Ind. Ant.*, Vol. XXX, 1901, p. 266). Some references to minor Sindas in these regions of the Dekhan are to be found in *Ep. Carn.*, Vol. VIII, 2, Sb. Nos. 209, 293, 295, and Vol. XI, Hk. No. 23.

Finally we may notice a branch of the family in the Central Provinces. Here have been found records of a number of kings at Bastar, dating from 1065 A.D. onwards, who claimed to belong to the Chhinda or Chhindaka (i.e. Sinda) branch of the Nāga-vaṁśa, and bore the title "lords of Bhōgāvati" (*Ep. Ind.*, Vol. IX, p. 174; Vol. X, pp. 31, 35, 37, and perhaps 40; *Progr. Rept. Asst. Arch. Supt. for Epigr., South. Circle*, 1908-9, p. 111). The family-name as given here, *Chhinda* or *Chhindaka*, supplies us with the true etymology of the word *Sinda*: evidently the two words are identical, *Sinda* being the Dravidian equivalent (cf., e.g., Kanar. *sattige* from *chhatṭrikā*). The Chhinda race is mentioned (under the form *Chhandu*) as one of the thirty-six Agni-kulas in Chand Bardāi's *Prithvirāj Rīso*, I, p. 54, of the Nāgari-prachārīṇi Sabhā's edition. It would thus seem that the Chhindas or Sindas were originally a family sprung from some Nāga tribe in the Central Provinces or thereabouts, whence some of them migrated towards the west.

Native legend supplies fanciful accounts of the origin of the race and its name. The present record (v. 18) tells us that the eponymous hero Sinda was born from the union of a Snake-king with the flashing sword in Śiva's arm (possibly an attempt to connect etymologically the name *Chhinda* or *Sinda* with the Sanskrit root *chhid*, "cut"); and again it announces in v. 22 (as also does B, v. 11) that his descendant Rāchamalla II was suckled by a tigress and had a cobra's dilated hood as an umbrella, which seems to point to some rites practised in the Sinda family to commemorate miracles supposed to have happened to their eponymous ancestor.¹ Light is thrown upon the two latter verses by a passage in the Bāgaḍage record (*Ep. Ind.*, Vol. III, p. 230 ff., ll. 10 ff.), where we are told that, when the serpent-king Dharaṇendra and his wife came upon the earth from the nether world, she gave birth at Ahichohhattra, in the region of the river Sindhu (i.e. in Sindh), to a babe, which was hence named Sinda; the serpent-king gave him into the charge of a tigress, and on his attaining manhood made him king of that country; Sinda then married a Kaḍamba princess, and by her had three sons, from whom the Sinda family was descended. Here the birth of Sinda is localised at Ahichohhattra (literally, "Snake-umbrella"), now Rāmnapur in the Bareilly District, apparently for no other reason than because popular etymology found in its name an allusion to the device of a Nāga on the state-umbrellas of the Sinda princes. We find a similar legend

¹ In the verse of A the suckling by the tigress and the cobra-umbrella may be referred grammatically to Sinda; but in B they are clearly predicated of Rāchamalla.

in the record of Īśvara of Haḷavūr already mentioned (above, p. 269), according to which Sinda was the offspring of Śiva and the river Sindhu, and Śiva created a tigress to suckle him.

The memory of the Sindas' connection with the territory in the neighbourhood of Bellary is still preserved in local names: see Dr. Fleet's note on the Sindavāḍi country in *Ind. Ant.*, Vol. XXX, p. 257. A clear trace, as Dr. Fleet has pointed out to me, survives in the name of Sindanūr, "Sinda's Town," in the Mudgal division of the Nizam's territory, which is marked as "Sindunoor" in the Indian Atlas sheet 58 (1827), in lat. 15° 46', long. 76° 49', about twenty-nine miles north-by-west from Kurgōd.

TEXT.¹

[Metres: v. 1, *Ślōka* (*Anuṣṭubh*); v. 2, *Mālinī*; vv. 3, 5, 11, *Śārdūlavikrīḍita*; v. 4, *Sragdharā*; v. 6, *Utsāha*; vv. 7, 21, 22, *Mattēbhavikrīḍita*; vv. 8-10, *Mahāsrāgdharā*; vv. 12, 15-19, 24-26, *Kanda*; vv. 13, 20, *Utpalāmālā*; vv. 14, 23, *Champakāmālā*.]

- 1 Śrī-Svayāmbhū-nāthāya namaḥ || Namas-tuṅga-śiraś-chūmbi-chaṁdra-chāmara-chāravē
[1*] trailōkya-nagar-ārambha-mūla-stāmbhāya Śāmbhavē || [1*]
- 2 Jayati viśada-kirttiḥ prārthit-ārttha-prapūrttiḥ sakāla-bhuvana-vartti dēvatā-śakra-
vartti | vigata-Ditiya-dāmbhaḥ Pārsvatī-pāvirāmbhaḥ
- 3 pravīnata-vidhu(du)-Śāmbhur-ddēva-dēva-Svayāmbhūḥ || [2*] Yasy-ōdvṛitta-pura-
trayasya vijayē bhāl-ēkshaṇ-āgny-archchishā svidyach-chaṁdra-kālā-sravadbhir-amṛi-
tair-ujjvitat sa stuvan || (1)
- 4 [mō]dē dēva-śiraḥ-karōṭi-nikaras=taj-jāta-rāv-ōdbhayād=Gauryyā yaḥ parirāmbhaṇē
smita-mukhas=tasmai namaḥ Śāmbhavē || [3*] ²Gōri-pīpa-tthapa-ttha-tthagida-
ghuṣiṇa-dipṇ-ekka-vaṇṇ-o(u)ggha-vaohchhō
- 5 Kāṁdapp-o(u)ddappa-vippāḷaṇa-ṇia-ṇivūṇō vichchuranta-ttiachchhō ! gībbāṇ-
o(u)kkēra-rakkhō tihvaṇa-bhavaṇ-ārambha-sāmbhanta-khāmbhō Lakchhi-ṇāha-
ppiyō sō
- 6 jecai saī-jaē paṁma-Sāmbhū Sayāmbhū || [4*] Śrī-dēvi-ramaṇa-praṁ(pra)ṇṭta-
mahimān Bhūbhṛt-sutā-vallabham pād-ānamra-sur-āsura-Endra-maku-
- 7 t-ōdyat-śōpa-māṇikya-ruk-prādur-bhbbhūta-diśam manō-mudade Sadyōjāta-vaktraṁ
Svayāmbhū-dēvaṁ namag-āgalam kuḍuge bha-
- 8 kti-śriyumaṁ śriyumaṁ || [5*] Utsāham || ³Vīlasad-Amara-rāja-Rāja-rāja-Ditiya-
rāja-sāmkulā-viśālā-maṇi-ghṛiṣṭa-chaḷana-naḷina-yuga-
- 9 lakam | saḷila-dharāṇi-pavana-gagana-dahana-tarāpi-śāśadhar-ātma-lasad-aṣṭa-mūrtti
Śāmbhu kuḍuge namag-abhisṭamaṁ || [6*] Padināḷkum bhu-
- 10 vanāṅgalam paḍadu tannu-ichchh-ādi-śakti-tray-āspadadindam paripāḷisutt-akhiḷa-
bhūta-brātadoḷ=jivit-ābhayudayaṁ māḍida Śāmbhu bhakta-
- 11 janatā-chēta[s*]-sthan-āg-irddu sammadadin=tamṇane tōrut-ikke satatam man-
mānas-āmbhōjadoḷ || [7*] Mahāsrāgdhare || Himavad-dhāttri-dha-
- 12 rēmdr-ātmaḥ kīru pereyam nōḍe jūta-sthamam tām kamaṇiy-āḷōkadim tannaya
pere-nosaloḷ nīḷda beḷ-dimḷalim pūṇṇimey-āgal dēva | bāl-ēndu-
- 13 v-akaleyy-atipūṇṇ-ēmduvimḍ-ādud=emb=uttama-mugdhatvakke mechch-irdd-atīḷaya-
mahimam Śāmbhu rakshikke nammam || [8*] Kaḍal-ēḷum dvipav-ēḷum kuḷa-
naga-chayav-ēḷum samāvēṣṭiṣal cheluv-eḍe Jam-

¹ From the ink-impression.

² The corresponding Sanskrit of this verse would be: Gaurī-pīna-stana-stha-sthagita-ghuṣiṇa-datt-aika-varṇ-
ōḍgha-vakṣhāḥ Kāṁdarp-ōddarpa-viṣpāḷana-ṇija-nipūṇō vichchharat-tryakṣhō | gīrvāṇ-ōtkārya-rakṣha-
tribhuvana-bhavan-ārambha-sāmbhānta-akāmbhō Lakṣmī-nātha-priyāḥ sa jayati satī-jayē narma-Śāmbhūḥ
Svayāmbhūḥ ||

³ Metre: Utsāha (see Nāgavarma's *Kannāḍa Chōḍasav*, Kittel's ed., p. 126). The *prāsa* is imperfect, he in *vīlāsad*, *samkula*, and *saḷila* being answered by *l* in *lasad*.

- 14 būdvipav-ā dvipada Bharata-mahī-bhāgadoḥ-nādeyam nōrppade¹ kaṅg-atyanta-śobh-
āvaḥam=ene negaḥd-i Kumtala-kshmatāla-śrig-oḍeyam Chālukya-vamś-otpala-
vikasana-chamdraṁ viḥ-
- 15 lās²-Āmarēndram || [9*] Mattam tat-prāśastiy=ent=emdaḍe || Svasti
Samasta-bhuvan-āśrayam Śrī-Prithvi-vallabham mahārājādhirājam paramēśvara
paramabhaṭṭāraḥam Satyāśraya-
- 16 kuḷa-tilakam Chālukya-ābharanam śrīmat-Tribhuvanamalla-Vira-Sōmēśvara-dēvan=
uttarōttar-ābhividdhi-pravarddhamānam-ā-chamdr-ārka-tāram Kalyāṇada
nele-vidinoḥ=sukha-samkathā-vinōdadim rā-
- 17 jyam geyuttam=iral=ittal || Vṛi || ³Jaladhi-byāvēśhṭit-ōrvvi-mahilege viḷasal-lōla-
bhāḷa-ethaḷi-Kumtala-dēśan-tān=enipp=amnt=iral=esava lasat-Kuntala-kshōṇig=udyat-
tilakam tām Ballakundā-vishaya-
- 18 m=adhika-lakshmi-samāsēvitam bhū-lalanā-līlā-viḷāsa-sphnrita-kabarikā-kundad=ant=oppi
tōrkum || [10*] Ad=ent=emdaḍe || Ūr-ūr-ddappade pūta-bhūta-lateyim
matt-āliyiṁ śāliyiṁd=ūr-ūr-ddappade gam-
- 19 garim kuḍiyarim śrīmanitarim kāntarim=ūr-ūr-ddappade dēvatā-nīlayadim sad-
bhaktarim chelvu-vett=ūr-ūr-ddappade Ballakumde-naḍu-nāḷ=santam basantam
karam || [11*] Antu nāḍa naḍuve || Kam || ⁴Kela-balada jala-
- 20 da durggaṁgaḷan=alevndu nereya horeya taru-giri-durggaṁgaḷan=iḷisi tanna⁵
meravudn kuḷa-giri Kurugōḍa durggav-ā[r]ggum durggam || [12*] Vṛi ||
Chōḷanan=āḷav=āḍuvudn Gūrjjaranam sale tarjjikm
- 21 karam Lāḷanan=āḷi māḍuvudn Pāṁḍyanan=aṇḍalegam Teluṁga-bhūpāḷanan=ēḷid-
irkkeyane māḍuvud=i Kurugōḍa kōṭe tām kāḷegav=endaḍ=ēḷu-maḍi perohchuvud=
achchariy-āro kāḍuvar || [13*] Ā
- 22 kōṭeya pora-voḷal=ent=endaḍe || Tilaka-tamāla-tāla-kadaḷi-vakuḷ-āvali-pāṭal-āḷi-
pippaḷa-dāla-māṭuḷuṁga-ghanasāra-kāsara-karṇikāra-sālmali(li)-lavāḷi-lavāṅga-saha-
kāra-kimśuka-nāḷikāra-
- 23 samkuḷa-sakaḷa-rttm-nandanadin=oppngum=i Kurugōḍa suttalm || [14*] Mattav-
ā paṭṭanadoḥ || Kam || Dhanadanam=iḷipar-ddhanikar-vvanadhipanam nāguvar-
alli ratna-vivēkar=Mmannvam pōlvar=jjanapar=jjana-nutav=idu pōlkuv=alte Bhō-
- 24 gāvatiyam || [15*] Bhaktiya mane bhaktiya nele bhaktiy-avati(te)⁶ bhaktiy-
ēḷge bhaktiya rājam bhaktiya bhaṇḍāram Śiva-bhaktiya siri bōmdu nēlasit-
i Kurugōḍoḥ || [16*] Ā nagarakk=adhinātham Śrī-nāri-kucha-vilōḷa-kam-
- 25 kuma-vaksham bhū-nutan=esedaṁ nisadan-tān-Irmaḍi-Rāchamallān=apratimallān ||
[17*] Va || Ā nripan=anvayam=ent=emdaḍe || Kam || Mpiḍāna niḍu-dōḷa
bāḷina kaḍu-vogarina pōḷapan=uragi gett=uragēndramn=to-
- 26 ḍardalli bhāva-ratiyind=ōḍan=ogedaṁ Sinda=akhīla-bhuvan-ānanda[m] || [18*]
Ant=ante Sinda-bhūpana santatiy=āḍagunti perchoke perohchidan=ativikrāntam
Jaya-kāntam Śrī-kāntam śrī-Rāchamalla-dharapī-kāntam || [19*] Śrī-vanit-ē-
- 27 svaraṅge Śiva-pāda-śikhāmapī Rāchamalla-dēv-āvanipālakaṅge sati Sōvala-dēvige
pūṭṭidam yaśah-śrī-varan-artthigal-g-ereda pōṅgaḷan-iṣṭakaraṭṭigalām samast-
āvanibhṛit-sa-maṅgaḷan-Iruṁgaḷan=ivan-u-

¹ For nōlpaḍe.² This second lā is superfluous.³ The prāsa is imperfect, unless we correct lalanā to laḷanā.⁴ The prāsa is irregular, the alliteration being on the words kēla, durggaḍaḷan (twice).⁵ See above, p. 266.⁶ The reading of this word is not certain; but I can think of nothing better.

- 28 dātta-maṅgalaṁ || [20*] Mudadim śrīmad-Irūṅguḷa-kṣhiti-vadhū-nāthaṅgav=
udyad-guṇ-āspadey=appe(ppa) Bala-dēvigan=tanayar=ādar=Bhbbhimanuṁ Pārththanuṁ
toḍal=ill=embinegam kram-ōnnatiyol=ā-
- 29 śā-varṭti-sat-kīrtti-saṁpadan=ut=Irmmaḍi-Rāchamalla-nṛīpanuṁ śrī-Sōma-bhūpālanuṁ
|| [21*] Ā yirvvarol tad-agrajana mahimey=em̄t=em̄daḍe || Vṛi || ¹Puli-
vālaṁ nalid=unḍa śaktiy=ahiy=ēka-
- 30 chh[ch]attrav²=āg-irdda pēmp=aḷa-vatt=ā chamari-mṛigaṁ chamara-jam tad-bhadra-
jāt-ibha-saṁkuḷa-bhadr-āsana-rājya-chihna-sahitaṁ śrī-Sinda-Gōvīndan=ār=aḷav=all=
Irmmaḍi-Rāchamalla=adaṭim Bhōgindra-vam̄s-ōdbhavaṁ || [22*] Dhṛita-
mahimaṁ
- 31 mahi-nuta-sukh-ābhīnav-ātisayaṁ yaśah-prakāśita-bhuvanaṁ nav-Ābja-nayanaṁ
naya-nandana-saṁnutam tanūkrīta-Kaḷi-kāḷimaṁ maḷina-dūritan=Irmmaḍi-
Rāchamalla-bhūpati-tiḷakaṁ kalā-
- 32 kuśalan=āhava-chakkradoḷ=ā Ttrivikkramaṁ || [23*] Kaṁ || Poḍaviya samasta-
bhaktara naḍave Mṛiḍaṁ mechchi nichcha-varavaṁ kuḍal=Irmmaḍi-Rācha-
malla-dēvaṁ paḍedaṁ nitya-prāsada-rājya-śrīyaṁ || [24*] Va || Am̄t=enisi ne-
galda śrīman-mahāmaṇḍaḷēśvaran=Irmmaḍi-Rāchamalla-dēvana rājyam=uttarōttaraṁ
susthiram=āgutt-ire | tat-pāda-padm-ōpajivi Śiv-aika-bhāvi Kaśyapa-gōtra-pavitram
Āchharasana putraṁ sarvv-ādhi-
- 34 kārī Telgara māri pati-kāryya-dhurandharan=abhīnava-yugandharaṁ Vājasanēya-
kol-āmbara-dyumaṇi mantri-chūḍāmaṇi Svayambhu-dēva-labdhā-vara-prasādam
śrīman-mahā-pradhānaṁ haḍapava-
- 35 'am Bēchirājana mahimey=ent=em̄daḍe || Ka || Oḍaveyan=oḍalaṁ dēvargg=oḍan-
oḍane nivēdisutt[u*] Śīva-saṁnidhiyaṁ paḍedaṁ lōkadoḷ=orvvane haḍapavaḷaṁ
daṇḍanāyakaṁ Bēcharasaṁ || [25*] Va || Ant=ā Bēchara-
- 36 saṁ śrī-Svayambhu-dēvargge dēv-ālayaman=ettisi nija-patiḡe dharmma-kāryyamaṁ
vijñāpisaḷu śrīman-mahāmaṇḍaḷēśvaraṁ Piriya-Rāchamalla-dēvarasar śrī-
Svayambhu-dēvar=am̄ga-bhōga-raṁga-bhōgakkam̄
- 37 alliya sthān-āchāryyaṁ svasti yama-niyama-svādhyāya-dhyāna-dhārana-mō(mau)n-
ānushṭhāna-Śīva-pūjā-tatparar=app=avara mahimey=em̄t=em̄daḍe || Ka || Ā
Lākuḷīśvar-āgama-Kāḷā(lā)mukha-
- 38 darśanaṁgaḷan=tāḷdi tapō-lilege muyv-ām̄t-irppaṁ Bāla-Śivāchāryya varyyan=
agaṇita-dhairyyaṁ || [26*] Va || Am̄t=enisida Bāla-Śivāchāryyara kāḷam̄
karchchi vā(dhā)rā-pūrvvakaṁ māḍi Sa(sa)ka-va-
- 39 rsha³ 1095neya Vije(ja)ya-saṁvatsaradha(da) Mārggaśirad=amāvēsye Sōmavāra
sūryya-grahana-tā(ta)t-kāḷadandu śrī-Svayambhu-dēvargge koṭṭa keyi
Kurugōḍim mūḍa-voladalli Nira-
- 40 haḷḷadim paḍuval takkila mattaru 3 arasava karmmatadim paḍuval sauḷ
mattar 1 Puṇḍarikāṇa kereyim mūḍana pū-dōmṭa 1 dēvara montana gāṇa
2 Hāhe-kali⁴ mū-
- 41 ḍa-volada Ballakumdeya holc-vēreyim paḍuvala takkil mattar 12 ā vāra
Eraḍa kereyim teṁkaḷu kisu-vattar¹ 5 Bāḍanahattiyalu dliarmmētada
sthalaḍim teṁkaḷu takkila ma 1

¹ The *prāsa* in this verse is imperfect ; the alliterative words are *puli*, *saṁkuḷa*, *aḷa*, *aḷav*.

² Read *ēka-āchhatrav*.

³ It is to be noted that neither here nor in the second date in l. 45 below does the original contain the word *Śalivāhana* ; see remarks on p. 265 above.

⁴ Possibly, but less probably, *mattar* ; see l. 43.

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- 42 alli Biyanahattīya dāriyīm temkaṇa kisu kammaṁ 450 Biyanahattīy=ūrim
temka Bhīmanūtha-dēvaru keyyīm mūḍaṇa takkila mattar 1 kammaṁ 450
Arakeṇeyalu
- 43 Domḍavattīya dāriyīm mūḍaṇa sthalav=eraḍakkam kisu kamma 700 alliya
bādumbeyanīm badagara gadde-kaṭṭu 5 Puṇḍarikasa keṇeya keḷage gadde-
kaṭṭu 3 int=iv=initum
- 44 Hiriya-Rāchamalla-dēvaru munnam koṭṭ-irddavu¹ [||*] Mattam Simda-Gōvinda
sita[ga*]ra gaṇḍam Pātāla-chakravartti Bhōgāvati-puravar-ādhiśvaram śri-
Vira-Kalidēva-nitya-prasādam śri-
- 45 man-mahāmaṇḍalēśvaram Yirmmaḍi-Rāchamalla-dēvarasaru Śaka-varsha 1103
neya² Flava-samvatsu(tsa)rada Kāttika-puṇṇami Sōmavāra sōma-grahanadamdu
Śripuravan=agrahāravam māḍuva kāladaḷu Bala-Siva-dēva-
- 46 ra kalam kaichchi dhārā-pūrvvakam śri-Svayambhū-dēvar-aṅga-bhōgam(ga)-raṅga-
bhōga-naivēdya-jirṇa-ōddhāra-Chaitra-pavitra-svādhyāya-Vaiśṣhika-byākhyāna-khaṇḍi-
ka-Siva-dharma-purāṇa-paṭhanav=anna-dānav=int=initakkam Tekkekala
- 47 hole-vēreyīm mūḍal Araliyahāla simeyīm temkal Hamgaveyīm paḍval
Gorānahāla³ simeyīm baḍgal Ballakumde-nāḍa baḷiya pūrvva-sim-ānvitav=āgi-
koṭṭal Jintegrāma 1⁴ [||*]
- 48 Mattam Kurugōḍa boladaḷu Uppuvalḍiṁ mūḍaṇa kisu-vattar 3 Or
vāyalūrim⁵ mūḍal Arakeṇeya hole-vēreyīm paḍval takkil ma 1 kamma
300 [||*] Mattam Bēchaiyan=ōḍale Kailāsakke hōha
- 49 same(ma)ḡadal=agni-pravēśavam māḍuvalli dharmma-patni patibrate Baiḷiyak-
kanum Malpāṇiyakkkanum śrīmad-arasaram bēḍi koṇḍu Manivūra sthaladaḷu
Tuṅgabhadā-dēviyīm temkal Sūgūra hole-vēre-
- 50 yīm mūḍuvallu⁶ koṭṭa takkilu mattar 2 chinnageykada-nakharāṅgalum kāḍi
achchina moyeyalli koṭṭa dalakke viśa 2 kāpi 2 mattav=avaru koṭṭa(ṇḍa)lli
so 2 koṭṭalli so 2 mattam aṅgaḍiyalu saṭṭ[u*]g-āyam 1

TRANSLATION.

(Line 1.) Homage to the blessed Lord Svayambhū !

(Verse 1.) Homage to Śambhu, beauteous with the yak-tail fan which is the moon kissing his lofty head, the foundation-column for the construction of the city that is the threefold world !

(Verse 2.) Victorious is he of brilliant glory, fulfilling the objects of desire, pervading all worlds, emperor of gods, dispeller of Daityas' pride, embracer of Pārvati, Śambhu to whom sages bow, the Svayambhū who is god of gods.

(Verse 3.) Homage to that Śambhu on whose conquest of the haughty Three Cities by the fiery ray from his frontal eye the multitude of gods' skulls were restored to life by the nectars streaming from his oozing moon-digit, and praised him in delight ; and who smiles as Gaurī embraces him in an access of terror at the clamour arising thence.

(Verse 4.) Victorious in victory over women is he whose magnificent breast has been given the same colour as the covering saffron lying on Gaurī's full bosom, who is truly skilful in crushing Kandarpa's pride, who has three flashing eyes, who protects the company of the

¹ After this word there are three *śaṅkhas* on the stone, marking the end of that part of the record.

² The writer first wrote the figures 1102, and then corrected the 2 into a 3, not very successfully.

The syllable *Go* is somewhat doubtful.

Instead of *Or vāyalūrim* as two words, read *Orvāyalūrim*.

⁴ After this figure is the sign of a *śaṅkha*.

⁵ Read *mūḍalu*.

gods, through whom tremble the columns in the foundations of the structure of the three worlds, the friend of Lakshmi's Lord [Vishnu], Śambhu engaged in sport,¹ the Svayambhū.

(Verse 5.) May he whose majesty is extolled by the goddess Fortune's Lover [Vishnu], the darling of the Mountain's Daughter [Umā], who illumines the regions of space with the radiance of the high ruddy rubies on the diadems of the princes of gods and demons bowing at his feet, who wears the Sadyōjāta-face,² the god Svayambhū, with joy of soul ever grant us fortune in devotion and prosperity.

(Verse 6.) May Śambhu, whose two lotus-feet are grazed by the broad diadems of the brilliant King of Gods [Indra], the King of Kings [Vishnu],³ and the multitude of princes of Daityas, and who bears the eight bright forms of water, earth, air, sky, fire, sun, moon, and soul,⁴ grant us (our) desire.

(Verse 7.) May Śambhu, who, pervading and protecting the fourteen worlds from the seat of his three Powers of Will, etc.,⁵ creates prosperous life in the multitudes of all beings, dwelling in the souls of votaries, everlastingly with joy bestow a revelation of himself in the lotus of my spirit!

(Verse 8.) May Śambhu of surpassing majesty preserve us—he who praises for her supreme simplicity the great mountain Himavat's Daughter, who, when she saw the little moon-crescent on his looks, (and) when through the bright light spreading over his moon-like brow in lovely lustre there was the phenomenon of a full moon, cried: "Lo, O God, the young moon has grown to an over-full moon!

(Verse 9.) A place of beauty is the continent of Jambūdvīpa, which is surrounded by the seven seas, seven continents, and seven ranges of central mountains; as in the region of Bharata belonging to this continent there is to be seen a province [Kuntala], the lord of the goddess of this land of Kuntala, which is famed for displaying to the eye exceeding brilliance, is a moon expanding the lotuses of the Chālukya race, an Indra of bright semblance.

¹ I understand *namma-Sambhū* as *narma-Sambhū*, comparing such expressions as *Nṛṣiṅga-Gaṇapati*, *Gīta-Gōvinda*, etc.

² This is one of the *pañcha-mukha* or five faces or phases of Śiva. The beginning of this cult appears in the *pañcha-brahma-mantra*, i.e. Taitt. Āraṇyaka X. 43-47, in which Sadyōjāta, Vāmadēva, Aghōra, Tatpurusha, and Īśāna are worshipped; Śāyana in *loco* says that Sadyōjāta is the western face, Vāmadēva the northern, Aghōra the southern, and Tatpurusha the eastern. This is elaborated in the *Pañcha-brahma Upanishad* (especially § 7); and the *Bṛīhaj-Jābāla Upanishad* i. 8 says that from the Sadyōjāta face arose Earth, thence the Nivṛitti Kalā, etc. The Southern Śaivas teach that Īśāna is the supreme phase, having the function of grace (*anugraha*), and termed *mūrti* ("embodied"); Tatpurusha, termed "mouth" (*vaktra*), with the function of concealment (*śirodhāna*), pervades all souls as *antaryāmin* and conceals the nature of the universe by means of the *sapta-jāla* arising from the Nāda and Bindu; Aghōra, termed "heart" (*hrīdaya*), has the function of dissolution (*saṁhāra*); Vāmadēva, termed "secret organ" (*guhya*), with the function of maintaining the cosmos (*sthiti*), keeps souls fettered in the illusion of Māyā and educes discriminate perception (*vijñāna*), etc., from the Bindu; and Sadyōjāta, termed "body" (*mūrti*), with the function of creation (*srishṭi*), unites bodies to souls. Cf. Nallaswami Pillai's translation of Arunāṇḍi's *Śiva-ānanda-siddhiyār*, p. 156 n. The formula quoted in *Sarva-darśana-saṁgraha* (Calcutta edn., 1872, p. 96) identifies Īśāna with the head, Tatpurusha with the mouth, Aghōra with the heart, Vāmadēva with the secret parts, and Sadyōjāta with the feet; cf. Cowell and Gough's translation, p. 117. Cf. Gopinatha Rao, *Elements of Hindu Iconography*, Vol. II, pp. 64, 97 f., 366 f., 375-9, 384, 388, 404. See also *Mṛigendra Āgama* iii. 8, and also on the ritual *Kāraṇa Āgama* i. 64.

³ *Rāja-rāja*: cf. Śabara-śūkhara-vilāsa ii. 29, *ananta-bhūṣhitān-īśādharma-rājan*.

⁴ Cf. *Mahābhārata* VII. ccli. 67 (Pratapchandra Ray's edn.), the opening stanzas of *Abhijñāna-sakuntala* and *Mālavikāgnimitra*, etc.; see also Nallaswami Pillai's *Studies in Saiva-siddhānta*, p. 93 ff., and Gopinatha Rao, *Elements of Hindu Iconography*, Vol. II, pp. 403 ff.

⁵ Namely, Thought (*jñāna*), Will (*icchā*), and Action (*kriyā*).

(Lines 15-17.) And as regards his titles : Hail ! the asylum of the whole world, beloved of Fortune and Earth, the great Emperor, the *paramēśvara*, the *paramabhaṭṭāraka*, ornament of Satyāśraya's race, embellishment of the Chālukyas, the fortunate Tribhuvanamalla Vira-Sōmēśvara-dēva, in a course of continually increasing prosperity reigning for as long as moon, sun, and stars endure at the standing-camp at Kalyāṇa in the enjoyment of pleasant conversations, then—

(Verse 10.) As one may call it "the land of Kuntala, the brilliant graceful brow of the Lady of the ocean-encompassed Earth," there is displayed of the radiantly brilliant land of Kuntala a high forehead-ornament, the county of Ballakundā, haunted by extreme good fortune, like a jasmine on the braided tresses, quivering in sportive grace, of the Lady Earth.

(Line 18.) If it be asked how this is :—

(Verse 11.) Adorned with pure creeping-plants, eager bees, (and) rice-crops, never a village failing; with *gaṅgas*, yeomen, wealthy and charming persons, never a village failing; with temples of gods, never a village failing; with worthy votaries, never a village failing—the mid-county of Ballakunde is delightful, in truth (*like*) the spring.

(Line 19.) So the midst of the county—

(Verse 12.) The stronghold of Kuṛugōḍu puts to shame the strongholds of the oceans on the right and left; surpassing strongholds of woods and hills on the adjoining sides, it displays itself (*like*) a central mountain, impassable to all.

(Verse 13.) This fortress of Kuṛugōḍu holds in control the Chōla; it verily threatens the Gūrjara; truly it rules over the Lāṭa¹; it presses sorely upon the Pāṇḍya; it confronts with opposition the monarch of the Telugus; in the matter of warfare it waxes seven times greater—a marvel ! who can disturb it ?

(Lines 21-22.) As regards the outer town of this fastness :—

(Verse 14.) It is resplendent around this Kuṛugōḍu with rows of *tilakas* [*symplocos racemosa*], *tamālas* [*xanthochymus pictorinus*], palmyras [*borassus flabelliformis*], plantains, *vakulas* [*mimusops elengi*]; with lines of trumpet-flowers [*bignonia suaveolens*]; with clumps of fig-trees [*figus religiosa*]; with multitudes of citron-trees [*citrus medica*], camphor-trees, *kēsaras*,² *karṣikāras* [*pterosperrum acerifolium*], silk-cotton trees, *lavalis*,³ clove-trees [*myristica caryophyllata*], mangoes, *kimtukas* [*butea frondosa*], and cocoanut palms; and with parks of all seasons.

(Line 23.) Furthermore, in this town—

(Verse 15.) The wealthy make naught of the Wealth-giver [Kubēra]; the jewellers there laugh at the Lord of the Ocean [Varuṇa]; the rulers resemble Manu; famed among men, it is verily like Bhōgāvati.

(Verse 16.) A home of devotion; a site of devotion; an established order (?) of devotion; a (*seat of*) growth of devotion; a realm of devotion; a treasure of devotion—the spirit of devotion to Śiva has come and settled in this Kuṛugōḍu.

(Verse 17.) There has arisen in sooth a ruler of this town, whose bosom wears the charming saffron of the breasts of the Lady Fortune, the peerless Irmadi-Rāchamalla [i.e. Rāchamalla II].

(Line 25.) With regard to this king's lineage :—

(Verse 18.) When a lord of snakes, deeming the brightly flashing lustre of the sword in the long arm of the Gracious [Śiva] to be a female snake, had embraced it with delight of spirit, there was born Sinda, joy of all the world.

¹ Scil., the natives of Lāṭa, Southern Gujarat.

² Either the *Morus ferrea* or *Rottleria tinctoria*.

³ The *Averrhoa acida* or *Cicca disticha*.

(Verse 19.) When thus the line of king Sinda's descendants had waxed great, there grew to greatness the blessed Rāchamalla [I], a darling of Earth, exceedingly valorous, beloved of Victory, beloved of Fortune.

(Verse 20.) To king Rāchamalla-dēva [I], lord of the damsel Fortune, who bore as his crest-jewel Śiva's feet, and to the good lady Sōvala-dēvi was born a wooer of the goddess Fame, (*namely*) Iruṅḡa, peer in blessings to all monarchs, exalted in blessings, a giver of gracious largesses of gold craved by suitors.

(Verse 21.) To (*their*) joy there were born to the blessed Iruṅḡa, lord of the damsel Earth, and to Bala-dēvi, who was a seat of lofty virtues, sons who were in respective distinction a Bhīma and a Pārtha [Arjuna], as one may aver without untruth: to wit, king Irmaḍi-Rāchamalla [*i.e.* Rāchamalla II], endowed with goodly glory pervading the regions of space, and the fortunate king Sōma.

(Line 29.) As regards the greatness of the elder of these two:—

(Verse 22.) As he possesses the majesty of one who joyfully sucked and consumed a tigress's milk (*and*) had the unique umbrella of a Snake,¹ and bears as tokens of royalty these yak-cows, the offspring of the yak, a multitude of high-bred elephants, a throne of honour, and royal insignia, to whom is not peer in pride the blest Gōvinda of the Sindas, Rāchamalla II, scion of the lineage of the Snake-lords?

(Verse 23.) Possessing majesty, enjoying a singularly high degree of world-famed happiness, illuminating the world by his fame, a new Lotus-eyed [Vishṇu], renowned in the Nandana-park of polity, reducing the impurity of the Kali (*Age*), far removed from impurity, is the ornament of kings Rāchamalla II, skilful in arts, that Trivikrama² in the circle of battle.

(Verse 24.) As the Gracious [Śiva], approving of him among all votaries of the earth, granted him a lasting boon, Rāchamalla-dēva II obtained royal fortune as a constant gift of grace.

(Lines 32-35.) As the kingdom of the Mahāmaṇḍalēśvara Rāchamalla-dēva II, who is thus renowned, was continuing in increasing security:—as regards the greatness of him who lives upon the lotuses of his feet, solely devoted to Śiva, purifying the Gotra of Kaśyapa, son of Āchharasa, a General Officer, destroyer of Telugus, manager of his lord's affairs, a modern *yugandhara*,³ a sun in the sky of the Vājasaneyā race, crest-jewel of ministers, receiver of the grace of boons from the god Svayambhū, the High Minister, the Bearer of the Betel-bag, Bēchirāja:

(Verse 25.) The Bearer of the Betel-bag, the General Bēcharasa, having offered immediately substance and body⁴ to the god, alone in the world was favoured with a revelation of Śiva.

(Lines 35-36.) So this Bēcharasa having raised a temple to the god Svayambhū and presented to his lord a memorial regarding the holy cult—

(Lines 36-37.) The Mahāmaṇḍalēśvara Piriya-Rāchamalla-dēvarasa [*i.e.* Rāchamalla I] for the personal enjoyment and theatrical entertainment of the god Svayambhū,—the local Āchārya there, a person devoted to—hail!—the major and minor disciplines, scriptural study, meditation, spiritual concentration, observance of (*the vow of*) silence, and worship of Śiva, as regards whose greatness—

¹ See above, p. 269.

² This epithet is chosen to indicate (1) that the king has the attributes of Vishṇu, and (2) that he is extremely valiant (*tri-vikrama*, "triple prowess").

³ Literally, "supporter of the age." The title has been given to some ancient Jain teachers of supposed catholic importance.

⁴ Cf. the North Indian phrase *man tan dhan*, "soul, body, and property" (devoted to the deity).

(Verse 26.) The excellent **Bāla Śivāchārya**, immeasurable in strength of will, maintaining the **Lākūṭisvara** traditional lore and **Kālāmukha** doctrines, applies himself to ascetic devotion as to a sport —

(Lines 38-44.) Having washed the feet of this **Bāla Śivāchārya**, with pouring of water, on Monday, the new-moon day of **Mārgaśīra** of the 1095th **Śaka** year, the cyclic year **Vijaya**, on the occasion of an eclipse of the sun, granted an estate to the god **Svayambhū**: viz. in the field east of **Kurugōḍu**, west of the **Nirahalla** stream, 3 *matṭar* of unploughed land; on the west of the king's *kammata*¹, 1 *matṭar* of *sauḷ*²; to the east of **Puṇḍarika's** Tank, 1 flower-garden; in front of (the temple of) the god, 2 oil-mills; of the eastern field of **Hāhe-kallu** [the Doll's Stone], west of the boundary of the dry-lands³ of **Ballakunde**, 12 *matṭar* of unploughed land; on the south of the **Jujube-tree** Tank of that town, 5 *matṭar* of red land (*kisu*); in **Bāḍanahaṭṭi**, south of the grounds of the *dharmēta*, 1 *matṭar* of unploughed land; in the same, to the south of the road to **Biyanahaṭṭi**, 450 *kamma* of red land; to the south of the village of **Biyanahaṭṭi**, east of the field of the god **Bhīmanātha**, 1 *matṭar* 450 *kamma* of unploughed land; in **Arakere**, of the two grounds on the east of the road to **Doṇḍavaṭṭi**, 700 *kamma* of red land; on the north of the *bāḍumbeya* of the same place, 5 paddy-fields⁴; below **Puṇḍarika's** Tank, 3 paddy-fields: this much was formerly granted by **Rāchamalla-dēva** I.

(Lines 44-45.) Furthermore, the **Gōvinda** of the **Sindas**, warrior to the wanton emperor of **Pātāla**, lord of **Bhōgāvati** best of cities, endowed with constant boons from **Vira Kalidēva**, the **Mahāmaṇḍalēśvara Rāchamalla-dēvarasa** II,

(Lines 45-48.) on Monday, the full-moon day of **Kārttika** of the 1103rd **Śaka** year, the cyclic year **Plava**, during an eclipse of the moon, on the occasion of making **Śrīpura** an **Agrahāra**, after washing the feet of **Bāla Śiva-dēva**, with pouring of water, granted for the god **Svayambhū's** personal enjoyment, theatrical entertainment, offerings of food, restoration of worn-out (buildings), the *Chaitra* and *pūṭra*,⁵ scriptural study, lectures on the **Vaiśeṣika**, class-reading⁶ of the *Śiva-dharma-purāṇa*,⁷ and charitable gifts of food, the one [entire] village of **Jintegrāma** with its former bounds, within the county of **Ballakunde**, situate on the east of the boundary of the dry-lands⁸ of **Tekkēkal**, south of the bound of **Araḷiyahāḷu**, west of **Haṁgave**, north of the bound of **Goranahāḷu** (?). Likewise, in the fields of **Kurugōḍu**, to the east of the **Uppuvalla** stream, 3 *matṭar* of red land; to the east of **Orvāyalūr**, west of the boundary of the dry-lands of **Arakere**, 1 *matṭar* 300 *kamma* of unploughed land.

(Lines 48-50.) Furthermore, when they were entering the fire on the occasion when **Bēchaiya** was going to **Kailāsa** in bodily form [lit. by his body⁹], his lawful wives the

¹ Possibly this is the same as the modern *kamata* (see Kittel, s.v.), but I doubt it.

² This would seem to be connected with *sauḷu*, *sauḷu*, "brackishness," also "muriate of lime."

³ *Hole*, dry land unsuitable for growing rice.

⁴ *Gadde-kattu*, ground suitable for growing paddy.

⁵ See *Ind. Ant.*, Vol. XXXVIII, p. 52.

⁶ Cf. *khaṇḍikada dharmā*, *Ep. Carn.* VII. 1, HL No. 66. A *khaṇḍika* is a class of students (ib. III. 1, TN. No. 27; VII. 1, Sk. No. 185; IX. Ba. No. 6; III. 1, TN. 27).

⁷ A book called *Śiva-dharma*, perhaps the same as this, is mentioned in *Ep. Carn.* Vol. VII. 1, Sk. No. 185. Cf. *Aufrecht's Catal. Catal.* s.v.

⁸ *Hole*: Mr. Narasimhaçhar suggests however that this is a variant for *hola*.

⁹ *Oḍale*: Mr. R. Narasimhaçhar in a letter to me has kindly pointed out that this is the instrumental case of *oḍal* with suffix *-e*. "Though *Kēśirāja*," he adds, "limits the suffix *-e* to neuter words ending in *-a* (*Śrīḍamaṇi-darpaṇa*, s. 107), we have examples of the suffix used in words of other genders and endings: *aḷtiye* ('with affection'), *Ajita-purāṇa* i. 77-8; *muni-patiye pēle-paṭṭuḍu* ('it was stated by the lord of sages'); *aḷkare taḷke-geydu* ('having embraced with affection'), *ḷileye nunguva mṛityu* ('Death which swallows with ease').

devoted Baḷiyakka and Malpāṇiyakka made a request to the king, and (with his permission) granted in the grounds of Maṇivūr, south of (the sanctuary of) the goddess Tūṅgabhadrā, east of the boundary of the dry-lands of Sūgūr, 2 *matṭar* of unploughed land. On the (?) mintage,¹ jointly with the goldsmith-burgesses, there was granted on the *daḷa* 2 *viṣa* 2 *kāṇi*; also on their buying 2 *so[llage?]* and on their selling 2 *so[llage]*; also in the shops a tax of one ladleful.²

B.—OF THE SAME REIGN.

This epigraph, an unfinished one, is carved on the back of the stone which has inscription A on its face.—The writing covers an area of approximately 2 ft. 4½ in. in height and 2 ft. 9 in. in width. It is much worn, and in places is almost illegible; but careful study has made it possible to recover practically the whole of the text; and it has been found worth illustrating by a plate to exhibit some features in the characters mentioned below.

The character is a good Kanarese, similar in type to that of A. The letters vary in height from ½ in. to ¾ in. The scribe is fond of flourishes. In line 1 the first word, *Śrī*, is almost as ornate as in A; the *r* in *chamdra* is curled round the *d* in bold floral decoration; and some other letters are prolonged upwards in sweeping flourishes, while several subscript letters on the left-hand margin of various lines are similarly extended downwards. Some letters are much larger than the rest: for instance, *vē* in *Śambhavē* (l. 1), *ṭha* in *kaṁṭham* (l. 4), *la* in *Mahakāḷa* (l. 16), *kamaḷa* (l. 27), and *dhavaḷa* (l. 28), and *tha* in *nātha* (l. 16). The special characters for *m*, *y*, and *v* are common, as in A. In ll. 1-3 the special *m* occurs 14 times, the ordinary *m* only 7 times; the special *v* is also very frequent, and the peculiar *y* appears 9 times.

The language is Old Kanarese, prose and verse, with introductory formula and verse 1 in Sanskrit. Of some lexical interest are *uddrign* (l. 3), *unmuktā* (l. 4), *unmantra* (l. 35), the prefix *ud* expressing high degree. As regards orthography, we may note that the archaic *ḷ* never occurs in words where it is primitive; but, as if to make amends for this, it is written wrongly in four Sanskrit words—*kuḷa* (l. 6), *Mahākāḷa* (l. 16), *kamaḷa* (l. 27), and *dhavaḷa* (l. 28),—and in the last three of these the character is made exceptionally large, as if to bid defiance to laws of grammar. Final *-m* alternates with *-v* before vowels, and it is sometimes hard to decide which is the true reading.

The record refers itself to the same reign as A. It opens with an invocation of Udbhava-Rāchamallēśvara, a phase of the god Śiva, which we shall find explained below, ll. 19-21; and after the regular verse of salutation to Śiva (v. 1) comes a stanza adoring the god under the name Rāchamallēśvara (v. 2). After a fanciful description of the ocean (v. 3: see note *in loco*) we are informed that in Jambū-dvīpa lies Bharata-kṣhētra, and in the latter is the province of Kuntala, the reigning sovereign of which is Tribhuvanamalla Vira-Sōmēśvara-dēva (IV). In Kuntala is the county of Ballakunde (v. 4), and in Ballakunde is the hill-fortress of Kuṛugōḍu, which is described in glowing terms (ll. 8-12). The Sinda Rāchamalla (I), Mahāmaṇḍalēśvara of Kuṛugōḍu, is then enlogised with due fulness (ll. 12-14); and we learn that in the course of his pious and glorious reign he was favoured with an epiphany of the god Śiva and his attendant spirits (ll. 14-18); he accordingly rose to exceedingly high estate in life, and after death was translated to *śilōkya* in Śiva's heaven, subsequently appearing on earth as a manifestation of Śiva in the form of a self-created Liṅga³

¹ Mr. Narasimhachar suggests that this may mean a place or shop.

² For the explanation of this passage I am again indebted to Mr. Narasimhachar. The ladleful is perhaps of grain.

³ The Śaiva Āgamas recognise six kinds of Liṅgas, viz. (1) *svayambhūva*, self-created, (2) *bāṇa-liṅga*, prepared by Śiva, (3) *daiva*, set up by gods, (4) *ārṣṭa*, prepared by Rishis, (5) *gāṇava* or *gāṇavat*, set up by Śiva's Gāṇas or goblin troop, and (6) *māṇava*, prepared by godly and instructed men (*Kāśika Āgama*, ch. 50, vv. 35-38). Cf. Gopinatha Rao, *Elements of Hindu Iconography*, Vol. II, pp. 79-82, 86.

on the west of the temple of Svayambhū (Śiva) in Kurugōdu, where a sanctuary was raised and worship paid to him under the name of Udbhava-Rāchamallēśvara, "the god Īśvara of Rāchamalla in (miraculous) revelation" (ll. 18-21). We then learn that Rāchamalla I begot by Sōvala-dēvi Iruṅōḷa (not Iruṅūḷa, as in A), who by Ēchala-dēvi begot Rāchamalla II (ll. 21-22); and upon the power and blessed estate of the last-named our poet dilates in ll. 23-26. We may note the statement that his hero was subkled by a tigress, was covered by the hood of a cobra, rode on elephants, and had Kalidēva as the tutelary god of his race (v. 11); on this see above, p. 269. It is then announced that in his reign there was a high minister, the royal treasurer Rēchirāja, the son of Sāyidēva (Sāvidēva or Svāmidēva) and Savitri, and Sāyidēva was the son of an elder Rēchirāja by Rēkāmbikā-dēvi (ll. 30-35). The inscription here breaks off; presumably it was intended to record an endowment of the temple of Udbhava-Rāchamallēśvara by the Mahāmaṇḍalēśvara at the instance of the younger Rēchirāja.

TEXT.¹

[Metres: v. 1, *Ślōka* (*Anuṣṭubh*); vv. 2, 13-15, *Sragdharā*; vv. 3, 6, 7, 9, *Mahāśragdharā*; v. 4, *Utpalāmālā*; v. 5, *Kanda*; vv. 8, 10, *Mattēbhavikriḍita*; v. 11, *Champakumālā*; v. 12, *Śārdūlatikriḍitā*.]

- 1 *Śrīmat-Udbhava-Rāchamallēśvarāya [namaḥ ||*] Namas=tuṅga-śiraś-chumbi-
chāndra-chāmara-chāravē [1*] trailōkyā-nagar-āraṁbha-mūla-staṁbhāya Śaṁbhavē ||
[1*]
- 2 Śrīmat-śailēndra³-putri-pati namag=abhivāṁchchh-ārtthamam māḷke tēja[s*]-stōmam
prastutya-nity-ōdbhavav=esar(v)-esav=i Rāchamallēśvar-ā.
- 3 khy-ōddāmam nissīma-nāmam stuvad-akhila-lasat-sāman=ātm-ābhirāmam bhīmam jūṭ-
āgra-sōmam viṇṭa-jana-manah-prēman=uddṛigu-lalāmam || [2*] Jala-kallōḷ-āḷi
bāhā-
- 4 yugala | v=esevi(va) kūrmmam padam | bāḷa-mīm kaṇ | poḷev=unmuktāphalaṁ
pal | kuḷisame nakha | v=ā kaṁbu kaṁtham | sunīḷam viḷasat-kēs-āvakāśam |
tolasuva pavaḷam bāy | ka[ra]m
- 5 padmarāgam taḷam=āgal | rēji ratnākarana vol=esagum rāja-chadram⁴
samudram || [3*] Ant=enisida gambhirara⁵-ratnākaranim parivṛitav=āda
Jambūdvīpada Bharataksheṭradolū
- 6 Kumtala-vishayam=umt=alli || Svasti Samasta-bhuvan-āśrayam Śrī-Prithvī-vallabham
mahārājadhīrajam paramēśvaram paramabhaṭṭarakam Satyāśraya-kuḷa(ḷa)-tilakam
Chāluky-ābharanam
- 7 śrīmat-Tribhuvanamalla-Vīra-Sōmēśvara-dēvana rājyam=uttarōttarav=āgutt-iral=ittal ||
Vṛi || Ant=enis-irdda Bhārata-mahī-mahīḷā-mahaniya-bhāḷadolū kumtala-
- 8 [d=ante] śobhisuva Kumtala-bhūṭala-bhāmeg=ō(ā)vagam kāmṭa-mukh-āntadol=pidida
kaṁṇaḍiy-annam chennan=āgi vōr=ant=ire Ballakumde naḍu-nāḷ=karam=
oppugum=etta nōḷpadam || [4*] Va || Ant=ā nā-
- 9 ḍa naḍuve rājad-rāja-nagara-ramaṇi-ramaṇiya-maṇidarppaṇāyamānam=enise Bhargg-
ādrīy=ānt=ārggav=ari-durggamam=āda Kurugōḍa giri-durggada poṛa-voḷala
viḷasam=ēnt=ēmdade || Kaṁ ||

¹ From the ink-impressions.Read *Śrīmach-chhailēndra*.² This word is preceded by the *saṅkha* symbol.³ Read *rāja-mudram*; cf. the inscription *PSOCI*. No. 83 (*Ind. Ant.*, Vol. IX, pp. 96 f.), v. 2, and the *Sabara-saṅkara-vilāsa*, i. 30.⁴ Read *gambhīra*.

- 26 yuma[m] bhāgado | rārājan-mukhadol | bhujā-yugaladol | dik-chakradol |
varttisal viraṅg-Irmaḍi-Rāchamalla-mahipaṅg-inn=ārppar=ēm baṁdapar ||
[12*] Imtn negaltegam pogaltegam
- 27 neley=enisi | Svasti Samadhigata-paṁcha-mahā-śabda-mahāmaṁḍalēśvaranum
Ballakumḍā-dēś-ādhiśvaranum Bhōgāvati-puravar-ādhiśvaranum Simda-kuḷa-
kamala(la)-mārttaṁḍanum sitagara gaṁḍanum śārdḍū-
- 28 la-vijaya-patākannum samuddaṁḍa-maṁḍali(lī)ka-bhayamkara-chaturamg-āuikannum
daśa-diśa-varttita-dhavaḷa(la)-kirttiyūm Pātāla-chakravarttiyūm śrī-Vira-Kalidēva-
dibya-śrī-pāda-
- 29 padma-uitya-prasād-āsādit-ātma-prabhāvanum saṁgaḍada maṁḍalikara taleyam
kāvanum bēḍidargg=ill=ennad=ivaunum=enisi negaḷda śrīmad-Irmaḍi-Rāchamalla-
dēvam Kurugōḍa paṭṭa-
- 30 ṇadol sukha-saṁkathā-vinōdadiṁ rājyam-geyyuttam=ire-yire tat-pāda-padm-ōpajivi
mahā-pradhānam vibudh-aika-bāṁdhavam śrīkaraṇam Rēchirājan=auvayav=ent=
emdaḍe || Vri || Svasti śrī.¹
- 31 Chamdra-vaṁś-ōdbhava-Harita-kuḷam Kammme-sat-kirtti-valli vistār-ā-tāra-tārāchaḷa-
bhuvana-taḷam tān=enal sat-kaviṁdra-prastutyam Rēchirājamg=anuvaśe guṇi
Rēkāmbikā-dēvigam saṁtra-
- 32 st-ārāti pradhānam sutan=udayisidam Sāyidēva-pradhānam || [13*] Rāmaṅg=
ā Rāmey=ent=amt=Aṁara-patige Pauḷōmiy=ent=amte Lakshmi-dhāmaṅg=ā
Lakshmi(kshmi)y=ent=amt=Atanu-ripug=U-
- 33 mādēviy=ent=ante Tārā-rāmaṅge Rōhiṇi-prēyasi sogayipaḷ=ent=amt=amāty-
[— ∪ —]²ōddāmaṁ śrī-Sāyidēvaṅg=ati-pati-hite Sāvitre(tri)y=amt=oppuṭ-irddal ||
[14*] Ant=ā śrī-
- 34 Svāmidēvaṅgam Sāvitri-dēvige || Vri(vri) || Rājat śrī.³Svāmicēvaṅg=anuvaśe
guṇi Sāvitrigam puṭṭidam śrī-bhājam tigamāśen-tējam gata-bhaya-hṛidha(da)y-
āmbhōjan=ā pu-
- 35 nya-bijam bhrājat-kāmtā-Manōjam vibudha-vibudha-bhūjam yaśaḥ-śrī-samājam
naji-ōumamtr-ābdhi-rājam suvibhava-Sumanō-rājan=I Rēchirājam || [15*]

TRANSLATION.

(Line 1.) To the blessed Udbhava-Rāchamallēśvara (*homage*) !

(Verse 1.) (Identical with v. 1 of inscription A.)

(Verse 2.) May the blest Lord of the Great Mountain's Daughter—he who is a mass of radiance,⁴ who has famous eternal birth, that most illustrious one who is glorious with the name of Rāchamallēśvara, whose name is boundless, whom all the bright Sāmas praise, lovely in his own nature, terrible, bearing the moon on the tip of his braided locks, beloved of the souls of renowned men, having a stately eye in his brow—fulfil for us the object of (*our*) desire !

(Verse 3.) Like a moving jewel-mine appears the Ocean, bearing the stamp of a king, as the lines of the waves in its waters are (*his*) two arms, the fair turtles (*his*) feet, the little fish (*his*) eyes, the brilliant pearls (*his*) teeth, the *kulīśa* fish (*his*) nails, the shells (*his*) neck, the fine turquoises (*his*) bright hair-tips, the lustrous coral (*his*) mouth, the rubies forsooth (*his*) palms.

¹ After *śrī* is written the syllable *ri*, projecting beyond the line.

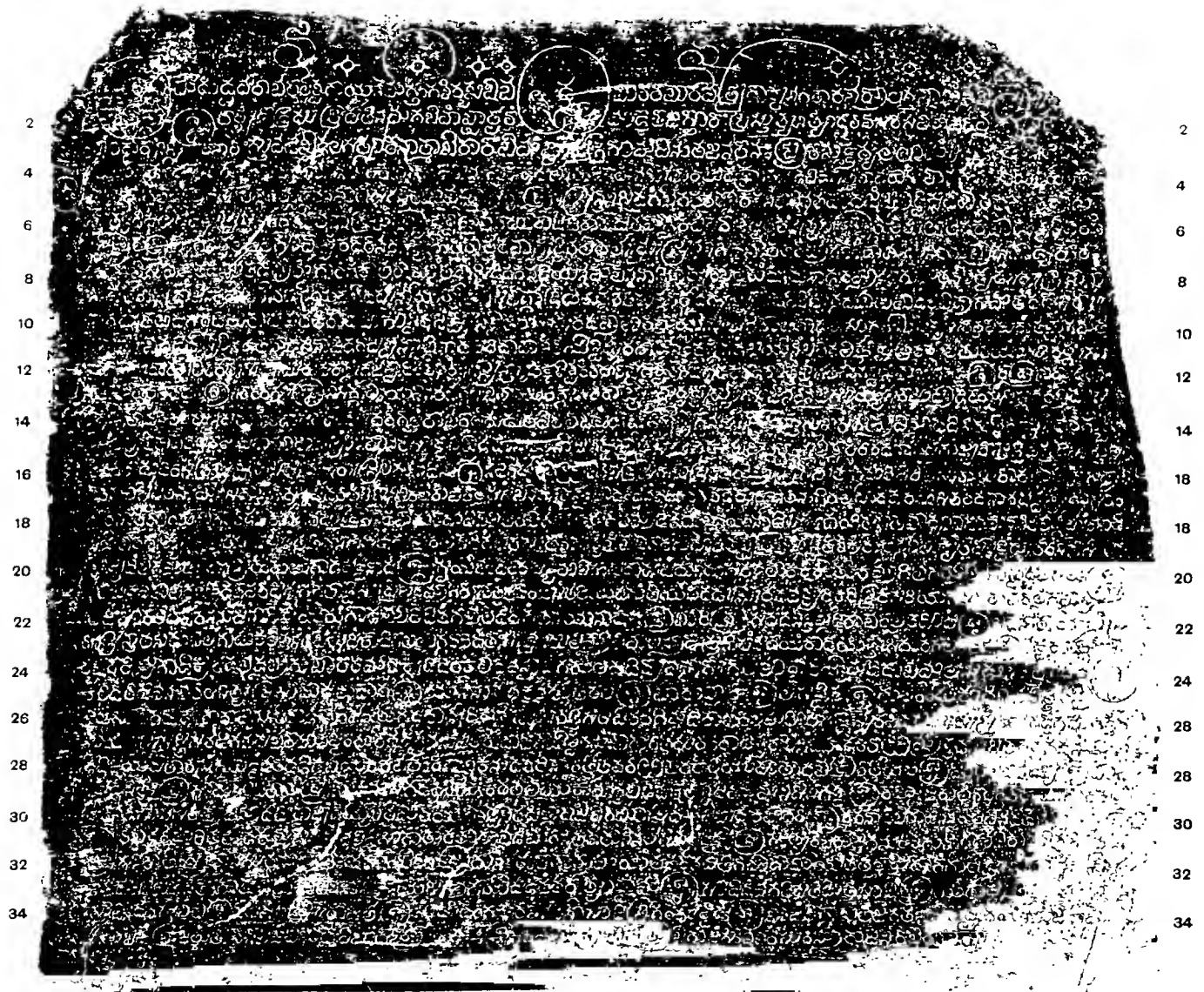
² The engraver has left out these three syllables without marking the omission.

³ Read *Rājach-chāri*.

⁴ Perhaps a reference to the revelation of Śiva in the form of a fiery Linga, the Lingōdbhava (see above, Vol. XIII, p. 158 n.).

- 10 Nāradaṇa torade saradim tārā-pathad=ante rāja-hams-ānvitaḥim kshir-ābḍh
śayanau=urada vol=ārameyin=torugi pora=volalu sā(so)gayisngum || [5*]
Mattam=ā pur-āntarbbhāgam=em̐t=e-
- 11 [udaḍe || Vri] || Bharadim̐d=Aurvv-āualam̐ tam̐n=olagaṇa jalamam̐ pīrvvan=end=
Abdhi-nātham̐ pīrid=om̐d=āsam̐keyiud=i puradoḷe nava-ratnam̐gaḷam̐ baytan=emb=
am̐t=iral=irkkum̐ kshatra-ratnam̐ | chatra-yuvati-ratnam̐ | sa-
- 12 [— — ∪ ra]tnam̐ | vara-ratnam̐ | vira-ratnam̐ | sujana-purusha-ratnam̐ | gaj-
āśv-ādi-ratnam̐ || [6*] Va || Ant=ā purakk=adhīśvaram̐ mahāmaṇḍalēśvaram̐
Sim̐da-kṇaḷa-kamala-mārttaṇḍam̐ sitagara gaṇḍaun̐=euisi negaḷda śrīmad-
Rāchamalla-dēvana
- 13 mahimey=em̐t=em̐daḍe || Vri(vri) || Vara-mārggam̐ | śrī-nisarggam̐ | vinaya-vinata-
Bharggam̐ | jit-ārati-varggam̐ | sthira-kāryyam̐ | Mēru-dhairryyam̐ | sujana-
vanaḷa-sūryyam̐ | mahipāḷa-varyyam̐ | Smara-rūpam̐ | sa-
- 14 pratāpam̐ kṛita-ripa-uṛipa-tāpam̐ kaḷ-ālī-kaḷāpam̐ | dhareg=ellam̐ Rāchamallam̐
kuḍuta-virale ballam̐ yaśaḷ-śrige nallam̐ || [7*] Ant=ā sukha-sam̐kathā-
vinōḍadin=irutt-ire || Vri || Dhareg=āścha-
- 15 ryyade Rāchamalla-mahipa[m̐] gō-bhū-hirany-āmn̐a-pāna-ras-ādy-ākṣiḷa-dānadim̐
taṇipī śiṣṭ-ēṣṭ-ārttha-sadu-bhaktaram̐ pīridum̐ mannisal=īśvaram̐ varadan=āgaḷ
rājyaman=tāḷdi vistarisutt=opp-i-
- 16 re dēvar=om̐du diva-am̐ pratyakshadim̐ be(ba)rppudhu(du)m̐ || [8*] Va || Āgaḷ
Nam̐dinātha - Nam̐di-Mahākāḷa(ḷa) - Virabhadra-pram̐ukha-pram̐atha-yātha-sam̐ētanum̐
Hari-Virim̐chi-sur-āsur-ōrag-ādi-prasiddh-ā-
- 17 mara-gaṇa-sēvitanum̐=euisi Pārvati-pati bam̐d=avatarisi uind-iral Rāchamallarasam̐
bhom̐kane kaṇḍu poḍa-vaṭṭ-ānam̐dadim̐ kara-kamala-mukūḷitan=āg-iral
Hara[m̐*] dara-ḷasita-vadau-āravindam̐ Kaiḷās-āva-
- 18 ḷōkan-ārithav=abhaya-hast-āvalambakan=āge mahā-prasādam̐=em̐du mahā-vibhūtiyim̐
gaṇ-āḍambaravam̐ māḍi Śiv-ārchchaneyan=ādi || Vri || Dhareg=im̐t=atyam̐ta-
chōḍy-āvaham̐=ene Śiva-lūg-ārchchanam̐ māḍi
- 19 prithvi-bhara-rājya-śrīyumam̐ sam̐tatige nilisidam̐ Rāchamallam̐ śarīram̐ beras=
uttum̐g-āśva-cham̐chach-chamara-rube(ha)-śi(si)ta-chchhatra-chihn-ānvitam̐ Śam̐-
karanol=sālōkyamam̐ porddiyum̐=avanige sāyu-
- 20 jjadim̐ liṅgav=āḍe || [9*] Va || Am̐tu Kurugōḍa- paṭṭaṇada śrī-
Svayambhūdēvara paśchim-ābhimukhadolū bam̐du nim̐du sakaḷa-lōkakke
kaṭukam̐=āgi liṅga-mūrttiyind=udbhavisalu śrī-
- 21 mad-Udbhava-Rāchamallēśvara-dēvar=em̐ba pesaram̐ tāḷdi suprasiddham̐=āg-
ire || mattam̐ tadīya-sam̐tatiy=āḍagum̐tiy=em̐t=em̐daḍe || Vri || Madavad-
vairi-karindra-kēsariy=euipp=ā Rāchamallam̐gav=āspa-
- 22 dadim̐ Sōvala-dēvigan=taun̐jau=āg-irdd=ā Yirum̐gōḷa-bhū-viditam̐g=Ēchala-dēvigam̐
taun̐yau=ādam̐ kshatra-chāritra-sampadan=iut=Irmaḍi-Rāchamalla-mahipam̐ śrī-
Sim̐da-Nārāyanam̐ || [10*]
- 23 Va || Ant=ātanolū bilam̐-gom̐du kalita-Naḷa-balupim̐ kādi gelal=ārggam̐=arid=
em̐t=ene || Vri || Puli mole-vālan=āḍe | phanipam̐ peḍeyam̐ koḍey=ette
sim̐dhuram̐ sa-lalita-bhadra-viṣṭaram̐=ad=āge | cha-
- 24 mach-chamari-mṛig-ālī-kōmaḷa-chaḷa-chāru-chāmaraman=ikke ! diṭam̐ Kalidēvan=
āvagam̐ kulad=adhidaivav=āge | gelal=ār=ddorey=Irmaḍi-Rāchamallanolū ||
[11*] Mattam̐ || Vira-śrī-
- 25 Kalidēvadēvan=Abhavam̐ nitya-prasād-ōdbhav-ōḍāra-śrīyan=anāratam̐ kuḍut-iral Śrī-
chāru-vāk-śrī-lassad vira-śrī-nuchir-em̐du-kum̐dha(da)-nibha-kīrtti-śrī-

Kurgod inscription B.



(Lines 5-6.) In the realm of Bharata (*forming part*) of Jambū-dvīpa, which is surrounded by the deep Ocean thus described, there is the province of Kuntala ; in it—

(Lines 6-7.) Hail ! when the reign of the asylum of the whole world, beloved of Fortune and Earth, the great Emperor, the *paramēśvara*, the *paramabhaṭṭāraka*, ornament of Satyāśraya's race, embellishment of the Chālukyas, the fortunate Tribhuvanamalla Vira-Sōmēśvara-dēva [IV], was advancing in increase, then—

(Verse 4.) The mid-county of Ballakunde is indeed conspicuous wherever it is seen, being perfect in beauty, as though it were a mirror held ever to the end of the lovely face of that lady the Kuntala-land, who is beauteous as a curling lock on the gloriois brow of that dame the Bhārata-land thus described.

(Lines 8-9.) So as regards the beauty of the outer town of the mountain-fortress of Kuṇṇōḍu in the midst of this county, which may be called a charming jewel-mirror of that lady the brilliant royal city, and which like the mountain of Bharga [Śiva] is for all impassable to foes :—

(Verse 5.) The outer town, thickly clothed with groves, is beautiful like the stars' path [the sky] when studded with royal swans (*as they fly*) ceaselessly amidst the noise of the clouds,¹ (*or*) like the (*dark blue*) breast of (*Vishnu*) lying in the Milk-Ocean.

(Lines 10-11.) Moreover, as regards the interior of this town—

(Verse 6.) As though the Lord of the Ocean, from a great fear lest the submarine fires should eagerly suck up the waters within him, had lodged in this town the nine (*kinds of*) jewels, there are (*here*) the jewels of chivalry, jewels of graceful damsels, jewels of . . . , choice jewels, jewels of warriors, jewels of good men and followers, jewels of elephants, horses, and other things.²

(Lines 12-13.) Now, as regards the greatness of Rāchamalla-dēva, who is renowned as the ruler of this town, the Mahāmaṇḍalēśvara, sun to the lotuses of the Sinda race, warrior to the wanton :

(Verse 7.) As Rāchamalla was dispensing gifts to the whole earth, a man of noble courses, blest of nature, who reverently did homage to Bharga [Śiva], victor over the companies of his foes, steady in duty, having the firmness of Mēru, a sun to the lotuses of good men, best of kings, comely as Cupid, majestic, consuming hostile monarchs, master of the whole series of arts, skillful, lover to the goddess Fame :—

(Line 14.) So as he was (*engaged*) in this enjoyment of pleasant conversations—

(Verse 8.) As amidst the wondering admiration of the earth king Rāchamalla, treating most bountifully the good votaries whose objects of desire are noble by gratifying them with all gifts of kine, land, gold, food, drink, etc., was acting as an Īśvara [Śiva] (*and*) a Boon-giver [Vishnu], and was brilliantly advancing in the course of his reign, the god [Śiva] one day appeared in revelation :—

(Lines 16-18.) Then the Lord of Pārvatī [Śiva], accompanied by Nandinātha, Nandi, Mahākāla, Virabhadra, and the rest of the goblin troop, and attended by Hari, Viriñchi [Brahman], the gods, the demons, the Nāgas, and the rest of the famous Immortals' company, came down ; and king Rāchamalla, reverently gazing and offering salutation, with joy made the lotuses of his hands to form a bud³ ; and Hara, the lotus of his face gently smiling, held

¹ Cf. *Māgha-dūta* i. 12.

² With this list of nine *ratnas* may be compared the Buddhist list of the seven *ratnas* in *Dharma-saṅgraha*, c. 85, with the references given there.

³ That is, he clasped his hands in the *añjali*.

out the hand of security, to the end that he should behold Kailāsa¹; and (*the king*), deeming it a great act of grace, having with much magnificence entertained with pomp the goblins and performed worship of Śiva—

(Verse 9.) Having thus performed the worship of Śiva, so that it caused exceeding admiration to the world, Rāchamalla established for his descendants prosperity of rule (*in bearing*) the burden of earth, being while still in the body attended by the tokens (*of royalty, namely*) stately horses, brilliant yak-hair fans, and white umbrellas; (*and*) even after attaining a place in the world of Śiva, he formed a Līṅga for the earth by union therewith.

(Lines 20-21.) So having come and stood at the western side of (*the temple of*) the god Svayambhū of the town of Kurugōḍu, and arisen in the form of a Līṅga so as to delight the whole world, he became very famous under the title of “The God Udbhava-Rāchamallaśvara.” Moreover, as regards the line of his descendants—

(Verse 10.) To this Rāchamalla, who was a lion to the mighty elephants his furious foes, and to Sōvala-dēvi was (*born*) in their estate a son, the world-renowned Iruṅgōla; and to him and to Echalā-dēvi was (*born*) a son perfect in chivalrous conduct, king Rāchamalla II, a blest Nārāyaṇa of the Sindas.

(Line 23.) So, if it be said: “why is it impossible for any to overcome (*him*) by finding weak points in him and warring with the might of a Nāla?”—

(Verse 11.) As a tigress gave (*him*) to drink the milk of her breasts, a Lord of Snakes raised (*over him*) its hood as an umbrella, the elephant is (*his*) graceful seat of honour, a brilliant troop of yaks give soft quivering beautiful fans, (*and*) Kalidēva in sooth is ever the tutelary deity of his race, who are able to overcome Rāchamalla II?

(Line 24.) Moreover—

(Verse 12.) As the god Vira-Kalidēva, (*who is*) Abhava [Śiva], constantly grants (*to him*) noble fortune by the rise of continual boons; as Fortune places success of sweet speech, success of splendid warriors, and success of fame (*white*) like the radiant moon and jasmine, in (*various*) parts, (*namely*) in (*his*) resplendent mouth, in (*his*) two arms, (*and*) in the circle of space (*respectively*)²; can there come now any who are able to prevail against the warrior king Rāchamalla II?

(Lines 26-30.) Being thus a subject of glory and praise—Hail! Rāchamalla-dēva II, renowned as “the Mahāmaṇḍalēśvara who has attained the five *mahā-saḍdas*, lord of the Ballakundā land, lord of Bhōgāvati best of towns, sun to the lotuses of the Sinda race, warrior to the wanton, having the victorious banner (*with the device*) of a tiger and a host of four divisions³ inspiring fear in arrogant feudatory princes, he whose white fame travels through the ten regions of space, the emperor of Pātāla, he who has attained his power by the constant grace of Vira-Kalidēva’s lotus-feet, who guards the heads of attendant feudatory princes, who gives without saying nay to suppliants,” being in control of the kingdom at the town of Kurugōḍu with enjoyment of pleasant conversations,—

(Line 30.) as regards the lineage of the one who lives upon his lotus-feet, the high minister, the especial kinsman of sages, the treasurer Rēchirāja:—

(Verse 13.) Hail! To Rēchirāja, who was sprung from the blest Lunar race and belonged to the Harita family, a creeping-plant of goodly fame to the Kamme caste, celebrated by the

¹ That is, Śiva held out a hand in the *abhaya-mudrā* or gesture indicating protection and security, as a promise that the king should be translated to Kailāsa, Śiva’s paradise.

² An instance of the rhetorical figure *yathā-samāhāra*.

³ Namely, infantry, cavalry, horse, and elephants.

best of good poets as being the ground (*supporting*) a star-high Tārā's Mountain¹ of dignity, and to the devoted virtuous Rēkāmbikā-dēvi was born a son, the minister Sāyidēva, a minister who terrified foes.

(Verse 14.) As with Rāma Rāmā [Sītā] is radiantly present, as with the Lord of the Gods [Indra] Paulōmi, as with the Home of Fortune [Vishṇu] Lakshmi, as with the Disembodied One's Foe [Śiva] Umā-dēvi, as with the Stars' Lover [Chandra] the lady Rōhini, so with the blest Sāvidēva, majestic among ministers (?) was Sāvitri, exceedingly faithful to her lord, conspicuous.

(Lines 33-34.) So to this Svāmidēva and Sāvitri-dēvi—

(Verse 15.) To the brilliant blest Svāmidēva and to the devoted virtuous Sāvitri was born one enjoying fortune, having the radiance of the sun, the lotus of whose heart was void of fear, that seed of rightness, a Cupid to radiant ladies, a celestial tree to sages, a meeting-place for the goddess Fame, a lord of the ocean of his own high verses of prayer, a most magnificent king of the *sumanas*,² this Rēchirāja.

NO. 20.—TAXILA INSCRIPTION OF THE YEAR 136.

By STEN KONOW.

This inscription was discovered by Sir John Marshall in the course of his excavations at Ancient Taxila during the winter 1912-13, and published by him in the Journal of the Royal Asiatic Society for 1914,³ with additions and a plate in the same Journal for 1915.⁴ Valuable remarks have further been published by Messrs. Thomas,⁵ Fleet,⁶ Boyer,⁷ and Bhandarkar,⁸ and the record has been utilised in my Indo-Scythian Contributions.⁹ It is of such importance that it is advisable to record it in the pages of the Epigraphia.

Concerning the discovery of the inscription Sir John states that it was "made in a small chapel immediately west of the so-called 'Chir' *stūpa*. The chapel in question is built in a small diaper type of masonry, which came into vogue at Taxila about the middle of the first century A.D. and lasted for about a hundred years. Its entrance faced the main *stūpa*, and near the back wall opposite this entrance, and about a foot below the floor, I found a deposit consisting of a steatite vessel with a silver vase inside, and in the vase an inscribed scroll and a small gold casket containing some minute bone relics. A heavy stone placed over the deposit had, unfortunately, been crushed down by the fall of the roof and had broken both the steatite vessel and the silver vase, but had left the gold casket uninjured and chipped only a few fragments from the edge of the scroll, nearly all of which I was, happily, able to recover by carefully sifting and washing the earth in the vicinity. The cleaning and transcription of the record was a matter of exceptional difficulty, as the scroll, which is only 6½ inches long by 1½ inches wide and of very thin metal, had been rolled up tightly, face inwards, in order that it might be enclosed in the silver vase; moreover, the metal of which it is composed is silver alloyed

¹ This seems to be the Kishkindha-parvata in Ōdra-dēśa, on which Dēvi was worshipped by the name of Tārā (*Matsya Purāṇa*, xiii. 46), being apparently identified with the epic heroine Tārā, the wife of Vālin (*Rāmāyaṇa*, IV. 15 ff.; *Mahābhārata*, Prat. Ray's edn. III. 279).

² Meaning either "king of sages" or "king of gods" (Indra), according as we translate *sumanas*.

³ Pp. 973 ff.

⁴ Pp. 191 ff.; compare also *Archæological Survey of India, Annual Report*, 1912-13, pp. 18 ff.

⁵ *JRAS.*, 1914, pp. 987 ff. 1915, pp. 155 ff.

⁶ *JRAS.*, 1914, pp. 992 ff.; 1915, pp. 314 ff.

⁷ *Jo. Asiat.*, XI, v, pp. 281 ff.

⁸ *Ind. Asiat.*, 1916, pp. 120 ff.

⁹ *BEAW.*, 1916, pp. 787 ff.

with a small percentage of copper, which had formed an efflorescence on the surface of the extremely brittle band, with the result that I could neither unroll it without breaking it, nor subject it to the usual chemical treatment. By the use of strong acid, however, applied with a zinc pencil, I was able to remove the copper efflorescence and expose, one by one, the punctured dots of the lettering on the back of the scroll, and then, having transcribed these with the aid of a mirror, to break off a section of the scroll and so continue the process of cleaning and transcription. In this way I succeeded in making a complete copy of the record from the back of the scroll, while the letters were yet intact. Afterwards I cleaned in like manner and copied the faces of each of the broken sections, and was gratified to find that my second transcript was in accurate agreement with the first." Later on Sir John, by means of other methods, was able to clean the scroll more effectively, and succeeded in presenting a photographic reproduction of practically the whole inscription.

The characters are Kharōṣṭhī of the early Kushāṇa type. As in other Kharōṣṭhī inscriptions, the length of vowels and diphthongs has not been marked. In the case of *a*, *i*, and *u* it is usual to retain this peculiarity in transliterating, while *e* and *o* are often marked as long, if we have no special reasons for assuming that they are short. The only consistent transliteration is, however, not to use the sign of length in the case of *e* and *o* any more than in the case of *a*, *i*, and *u*. *E* and *o* are, of course, always long in Sanskrit; in the Prakrits, on the other hand, they are sometimes long and sometimes short, just like other vowels. I shall therefore write *e* and *o* throughout, though most of the *o*-s and all the *e*-s occurring in the inscription are probably long. With regard to individual letters we may note the sign for *ṇa* in *-ṇati*, l. 4, and *f* in *Imdāfria*, l. 2. The voiced and voiceless dentals are carefully distinguished; compare *pradisthāvita*, ll. 1 and 2; *raṭatirajasa*, l. 3, etc. The compound letter *tva* occurs in *bodhisatva*, l. 3. The same sign has hitherto been transliterated *tm* in *atmaṇo*, l. 5. The only reason for this latter writing is that the corresponding Sanskrit word *ātmanah* contains a *tma*. If that had not been the case, nobody would have thought of reading otherwise than *tva*. Prakrit is not, however, Sanskrit, and I have no doubt that the correct reading is *atvaṇo*. In the first place we know from the Ara inscription¹ that there was another compound *tma*, and it is not at all likely that there should be on the one side two different compounds for *tma*, and on the other two different meanings of one of them. Moreover the usual Prakrit forms *atta* and *appa* cannot well be derived from Sanskrit *ātman*, but both seem to go back to an intermediate form *atvan*, just as *sattva* becomes *satta* as well as *sappa*. Another compound occurs in *pradisthāvita*, ll. 1 and 2; *vasthavaṇa*, l. 2. It will be seen that it is used both instead of Sanskrit *sta* and of Sanskrit *stha*. As a rule, it can be stated that the compound is rarely used in Kharōṣṭhī inscriptions except in foreign words and such as can be considered as Sanskrit loanwords.² *St* as well as *sth* regularly became *tth* in the dialect. It is a well known feature of the Prakrits that an *s* causes aspiration of a neighbouring consonant, and the necessary link between *st* as well as *sth* and *tth* is *sth*. Similarly we find *stth* in the Iranian name *Hashthūna* in the Wardak vase inscription.³ It is therefore just as natural to transliterate the compound *stha* as *sta*; and, if we consider its shape, it is evident that the lower portion is identical with the letter *tha* and has nothing to do with *ta*. I therefore write *stha* and consider this as a semi-learned writing which does not represent the phonetical features of the dialect.

With regard to orthography, we may note, in addition to the use of the compound *stha*, that *ya* represents a Sanskrit *ja* in *puyae*, ll. 4 and 5. The writing is not over careful. Thus we find *a* for *e* in *putraṇa*, l. 2, *prachaga*, l. 4, and perhaps in *ma*, l. 5. Syllables have been left out in *Tachhasis* for *Tachhasilae*, l. 3; *arahana*, for *arahantana*, l. 4; *sarvasana*, for *sarvasatvana*, l. 4, and *-salohina*, for *-salohidana*, l. 4.

¹ Above, p. 143.

² Cf. Lüders, *SBZW.*, 1914, p. 416.

³ Cf. Senart, *J. Asiat.*, XI, iv, p. 574. Konow, *SBZW.*, 1916, p. 808. Mr. Pargiter reads *Hashthūna*.

The greatest difficulty connected with the interpretation of the inscription rests with the word *ayasa*, l. 1. Sir John considered it as the gen. of *Aya*, or *Azes*, and explained it to mean that the record was dated in an era founded by *Azes*, and this era he identified with the *Vikrama* era. Messrs. Thomas and Fleet were of opinion that the word could hardly be the name of a king, because no royal title is used. They further maintained that, if *ayasa* were really the name of a king, it would place the inscription in the reign of this king, who would then most likely have to be identified with the *Khushana* mentioned in l. 3. Dr. Thomas propounded the possibility of considering *ayasa* as the gen. of a demonstrative pronoun, and Dr. Fleet adopted the explanation and translated¹: "In the year 136 : on the day 15 of this (present) month *Āshāḍha*," or "In the year 136 : on the day 15 of the month *Āshāḍha* of this (year)."

A form *ayasa* of the base which we know from Sanskrit *ayam* is, of course, possible, though I do not think it a likely one. But the use of such a pronoun in this place is not in agreement with the practice in other old inscriptions. The use of *atra*, *etaye*, etc., in *atra divase* in the Sue Vihar inscription, *etaye purvaye* in the Patika plate, and so forth, cannot be compared, because such expressions always follow after the mention of the month and the day and recapitulate the whole dating, just as *īsa divase* in the present record.

M. Boyer agrees with Messrs. Fleet and Thomas in thinking that *ayasa* is not the genitive of *Aya*, *Azes*. He explains *ayasa* as standing for *ayyasa* and this further as corresponding to Sanskrit *ādyasya*. The month *Āshāḍha* he thinks may have been called *ādyā* because the year was *āshāḍhādi*. I do not know any old date which might be compared. Mr. Bhandarkar likewise explains *ayasa* as a Prakrit form corresponding to Sanskrit *ādyasya*, but thinks that it has been added because there was, in that year, a second, intercalated, *Āshāḍha*.²

Sir John Marshall is quite right in comparing the wording of the Taxila copper-plate, where we read *sainvatśaraye aḥasatatimae 78 maharayasa mahāntasa Mogasa Panemasa masasa divase pañchame 5*. I do not know of any other old inscription where we find a similar addition between the mention of the year and the month. If, however, *ayasa* is the name of a ruler, the inscription must, as urged by Messrs. Thomas and Fleet, be dated during the reign of this king.

Dr. Fleet further remarks that, if *ayasa* were the name of the king ruling when the inscription was deposited, this would tend to mark him as the *Kushana* king referred to in line 3. Such an inference is not, however, necessary. The so-called Takht-i-Bahi inscription is dated during the reign of Gudufara, but in honour of another prince, and the same can very well be the case in the Taxila record.

The chief difficulty in explaining *ayasa* as the name of a king rests with the fact that no royal title is used in connexion with the name. I have thought of the possibility of explaining this anomaly by assuming that *Aya* was the ruler, not of Taxila, but of the donor's home Noacha, and that *Azes* II might have spent his last days as a local ruler of Noacha. Such an assumption cannot, however, be substantiated by any fact, and the absence of every royal designation is so extraordinary that I think we must abandon Sir John's explanation of the word *ayasa* altogether.

Provisionally, therefore, I am inclined to adopt the explanation of Mr. Bhandarkar. We do not know how *dy* was regularly treated in the old dialect of the North-Western frontier. In the Shābāzgarhī and Mansehra versions of the Aśoka edicts *dy* becomes *j* in *aja*, Skr. *adya*, but in *uyana*, Skr. *udyāna*, it becomes *y* as in Pāli. It is possible that the same development

¹ *JRAS.*, 1915, pp. 317 f.

² Cf. Fleet, *JRAS.*, 1914, p. 998.

has taken place in *ādya*, and I think this explanation, for the time being, the most likely one, though I am far from feeling certain about it.

Urasakeṇa I take to be the name of the donor. The correct reading of this word is due to Dr. Thomas, who explains it as meaning "of Uraśa" and indicating the nationality, not the name, of the donor. Though M. Boyer is of the same opinion, I prefer to explain *Bahaliṇa* as the national name, Sanskrit *Bahlīkēna*. In the North-Western dialect in which the inscription is composed, the general rule seems to be that intervocalic *k* became a soft spirant and was eventually dropped in Indian and Indianised words, while it was commonly retained in foreign names and loan words which had not become naturalised. Thus in the Mathurā lion capital we find *samanumotakra*, *nakraraśa*,¹ *mahasaghiana*, *kusulaśa*, but *Padika*, *Miyika*, *horaka*; in the record under discussion we have *prachaga* and *Bahaliṇa*, but *Urasakeṇa*. *Urasaka* is, moreover, a very likely name, containing the element *sāka*, strength, which is rather common in Iranian.²

The reading of the word after *Urasakeṇa* is not certain. Sir John, who originally read *Dhitaphria*, has finally adopted the reading *Lotaphria*. Dr. Thomas suggests *Intaphria* or *Vintaphria* and sees in this name a variant of *Vindapharna*, *Undopherres*, *Gondophernes*, etc. So far as I can judge from the photograph the reading *Intaphria*, or, as remarked by M. Boyer, rather *Intafria* is the most likely one. The second *akshara* is not, however, to judge from a photograph which I owe to the kindness of Sir John Marshall, *ta* but *da*. The anusvāra at the bottom of the letter seems to be certain, and the top is also different from *lo*, *l*. 5. I would therefore provisionally read *Indafria*, though I admit that *Loṃdafria* is also possible. At all events the form is certainly the genitive sing. of a name ending in *fri*. Compare *Ayasīa* in the Mathurā lion capital; *Datīa* in the Kaldarra inscription; *Kavīśīa* in the Mānikīāla bronze inscription³; *Kamagulya* in the Wardak vase inscription.

Dhamaraīe may be the oblique form of a *dhamaraī*, which would represent a Sanskrit *dharmarājī*. This again might be a shorter form of the word *dharmarājikā*, a stūpa. M. Boyer has, however, drawn attention to the fact that in another Taxila inscription we find *Tachhaīle* *agadhamaraīe*, which seems to represent a Sanskrit *Tākshasīlā* *agradharmarājikā*. It is, therefore, more probable that we have to assume a form *dharmarājika* with the same meaning as *dharmarājikā*, though it is impossible to make any definite statement.

According to Professor Vogel⁴ *dharmarājikā* is more especially a stūpa the erection of which was ascribed to king Aśoka, the *dharmarāja*. M. Boyer⁵ has, however, shown that this explanation is not quite certain, and I think the word can also be explained as meaning a stūpa containing relics of the Buddha, the real *dharmarāja*. At all events *dhamaraīa* must denote the Chir stūpa itself, and this stūpa M. Boyer is inclined to identify with the Kunāla stūpa mentioned by Hsüan-tsang.

Tachhaīe is, of course, miswritten for *Tachhaīlāe*, the oblique form of *Tachhaīlā*, Sanskrit *Tākshasīlā*.

Taxuvae was explained by Sir John as the name of some locality at Taxila. M. Boyer thinks that the word represents a Sanskrit *tanuvaya*, "sacrifice of the body," and is the name of the Bōddhisattva chapel mentioned in the next word. He compares the *Vyāghriṇṭaka*. To me the dropping of the *ya* makes some difficulty. Though I admit the ingenuity of the explana-

¹ The compound *kra* in these words certainly denotes a guttural spirant.

² See Justi, *Iranisches Namenbuch*, p. 509.

³ Mr. Pargiter reads *kavotia* and does not consider the form as a genitive. I read *Kavīśīa* *chhatrapasa* *G(r)āṇafryaka* *chhatrapa-putrasa* *daṇamukho*, "gift of the Kshatrapa Kavisi, the son of the Kshatrapa Grāṇafryaka." Cf. *SBAW.*, 1916, p. 798.

⁴ *Archaeological Survey of India, Annual Report, 1903-04*, p. 223.

⁵ *loc. cit.*, p. 204.

tion, I prefer to see in *tanuvae* the genitive of a female name *Tanuva* which would then signify the founder of the Bôdhisattva chapel.

The various forms of the name which is here written *khushanasa* have been discussed by Dr. Fleet,¹ who did not then know the present record. The initial aspirate reminds us of the χ in the Greek legend of some of the coins of Kujula-Kadphises; and, if we compare these two writings, it becomes probable that the first letter of the name was originally a guttural spirant, and, to judge from the *g* in *gushanasa* in the Panjtâr inscription and *gushana* in the Mānikialā record, a voiced one. I have no doubt that Count Staël Holstein² is right in combining the name *kushana* with Chinese *yüe-chi*, older *güt-shi* or *gür-shi*. I am further convinced that a short form *kushi*, corresponding to *yüe-chi*, occurs in *koshano*, which is used in the coin legends of Kanishka and his successors. Dr. Fleet³ considers this *koshano* as an adjective in the nom. sing. I hope, however, to have proved⁴ that the whole legend is composed in a language which is, to all practical purposes, identical with ancient Khotani. The only exception would, if Dr. Fleet were right, be the word *koshano*. In old Khotani this form can only be the genitive plural of a *koshi*; it cannot by any means be explained as a nominative singular of an old *a*-base. In that case it would have sounded *koshani*. Dr. Fleet thinks that, if we explain *koshano* as a genitive plural, we must arrange the words of the legend "in an order in which they were not intended to be taken." In two Junnar inscriptions, however, we find a genitive plural denoting nationality after a personal name exactly in the same way as in the Kanishka coin legends. Compare No. 1154 in Professor Lüders' List, *Yavanasa Irilasa Gatāna*, "of the Yavana Irila, of the Goths," and No. 1182, *Yavanasa Chitāsa Gatāna*, "of the Yavana Chitā, of the Goths," where the Yavanas (i.e. Europeans) Irila and Chitā are evidently described as belonging to the people of the Gatas, i.e. Goths.⁵

Though I agree with the Count in assuming the existence of a short base *koshi* in such forms as *koshano*, I am unable to understand how he came to deny the existence of another form *kushana* or *kushāna*. The new Taxila inscription proves, as remarked by Dr. Thomas,⁶ the existence of such a word, which is in itself a very likely one. Compare the two forms *a-she* and *a-she-na* which the Chinese used to denote the ancient royal family of the Turks. The only difficulty is whether the first *a* of this word is short or long. This question would be solved if the reading *kushānaputrō* in the Māt inscription were certain. There is, however, a mark above the *na* in this word, and Count Staël Holstein reads *kushānam putrō*. I therefore prefer to read *kushana*, leaving the question as to the length of the *a* open.

In the last line the photograph favours the reading *nivanae*, as stated by Dr. Thomas. M. Boyer explains *a-de* as Sanskrit *agrataḥ*, principally, and *samaparichago* as Pāli *sammāparichāgō*. Instead of the latter it would be possible to assume *sa me parichago*, "this my gift."

The most important questions connected with this record are its date and the identity of the Kushana ruler mentioned in it.

Sir John Marshall has shown that the record was found in strata which belong to the Kadphises kings and are deeper, i.e. older, than those of the Kanishka group. So far as I can see, his excavations have finally established the priority of the two Kadphises kings to the Kanishka group. On the other hand, Sir John has left the question open which of the two Kadphises kings is meant. He says,⁷ "The next important point is to determine which of the Kushan kings is referred to as reigning in that year. That he is identical with the nameless Kushan ruler mentioned in the Panjtâr record of fourteen years earlier, is probable;

¹ *JRAS.*, 1914, pp. 369 ff.

² *loc. cit.*, p. 379.

³ See Konow, *JRAS.*, 1912, pp. 880 ff.

⁴ *JRAS.*, 1914, pp. 977 f.

⁵ *SBAW.*, 1914, pp. 645 ff.

⁶ *ZDMG.*, 68, pp. 93 ff.

⁷ *JRAS.*, 1914, p. 990.

and here, again, I think Dr. Fleet may be correct in identifying the latter with Vima-Kadphises.¹ On the other hand, it is also possible that Kujula-Kadphises may be meant. The monogram on the scroll is characteristic of coins of Vima-Kadphises, but is also found on coins of his predecessor. Again, the title *maharajasa rajatirajasa* also suggests Vima-Kadphises; indeed, it was stated by several speakers during the discussion on the date of Kanishka that Kujula-Kadphises was only a petty local chief (*yavuga=jabgou*), never 'a king of kings,' like his successor. But this assertion is erroneous. On some of his coins Kujula-Kadphises styles himself *maharaja rajadiraja*, and, according to Cunningham, *devaputra* also. That he ruled, moreover, at Taxila, and consequently over the north-west of the Punjab and Frontier generally, is abundantly clear from his coins, which are found there in larger numbers than those of any other king except Azes I and Azes II. Other considerations, too, favour the identification with Kujula-, rather than Vima- Kadphises. For, in the first place, it would be natural for the first emperor of the dynasty to be styled 'the Kushan emperor' without any further appellation, while it would be equally natural for his successors to be distinguished from him by the addition of their individual names. Secondly, the stratification of coins at Taxila shows that Kujula-Kadphises succeeded the Pahlava kings there, and consequently he can hardly have conquered the country before *circa* A.D. 50; and, inasmuch as his coins betoken a fairly long reign there, and he is known from other sources to have lived to a great age, he may well have been ruling in the 122nd and 136th years of the era of Azes, i.e., approximately, in A.D. 65 and 79."

Dr. Thomas seems inclined to ascribe the Taxila record to the reign of Vima-Kadphises. The era is, he maintains,² the same as in the Takht-i-Bahi and Panjtār records and probably an old Śaka era, which was continued by the first Kushana rulers, at least as late as the years 122 and 136. He goes on to remark: "If Gondophernes died about A.D. 50 after forty years of rule, the year 136 would correspond to A.D. 50 + 33 + 14 = *circa* A.D. 70, which approximates to A.D. 78, the beginning of the so-called Śaka era. And A.D. 78—twenty-eight years after Gondophernes—will be a very suitable date for the death of Vima-Kadphises, who succeeded an octogenarian probably soon after the death of Gondophernes. This would fit the commencement of Kanishka's reign . . . in A.D. 78. We may urge further (1) that the era of the Śakas, having been actually employed by the early Kushans, can have been overthrown only by the definite institution of a new era, which will naturally be the known era of Kanishka; (2) that the so-called Śaka era must have owed its institution to the intentional abolition of a real Śaka era, that is, to the new epoch of Kanishka. On the other hand, if 136 + = A.D. 78, the commencement of the era is not B.C. 58, but a few years earlier. If, however, the + = 0, we arrive actually at B.C. 58. Although the era which we know as the Mālava and Vikrama era is dated, as I have endeavoured to show above (pp. 413-14), from the institution of non-kingly (oligarchical) rule in Ujjain, it is quite conceivable that it was a consequence of the foundation of the real Śaka era and followed after only a short interval; for the Śakas in question may have overturned a ruling dynasty in Ujjain."

So far as I can see, there cannot be much doubt that the Kushana emperor of the Panjtār and Taxila records was Kujula-Kadphises, and not Vima-Kadphises, who does not on his coins style himself a Kushana.

We learn from Chinese sources that the Yüeh-chi, after their defeat by the Hiung-nu in the second century B.C., proceeded westwards, and that, on the southern slopes of T'ien-shan, they came into contact with the Sai-wang, who in their turn migrated southwards and made themselves masters of Ki-pin. Later on, about 160 B.C., the Yüeh-chi were attacked by the

¹ See, however, Dr. Fleet's remarks, *JRAS.*, 1914, p. 993 and note 1.

² *JRAS.*, 1914, pp. 989 ff.

Wn-sun and continued their march towards the west. In Bactria they settled down under the rule of several *hi-hous*. More than hundred years later the *hi-hou* of Knei-shuang K'in-tsin-k'io conquered the other *hi-hous*, established himself as king and adopted the dynastic title "King of Kuei-shuang." He invaded An-si (Parthia), conquered Kao-fu and annihilated P'n-ta and Ki-pin. He died at the age of eighty years and was succeeded by his son Yen-kao-chên, who "again" conquered India and appointed a governor of that country.

It is now generally recognised that K'in-tsin-k'io is identical with Kujula-Kadphises and Yen-kao-chên with Vima-Kadphises, and that the Sai-wangs were the people who in India were known as Śakas or Śaka-mnrudās.¹ The information which can be gathered from Chinese tradition is accordingly to the following effect:—

The Śakas conquered the country which the Chinese called Ki-pin. Here they were later on replaced by the Kushana chief Kujula-Kadphises, who also invaded Parthia, and whose son Vima-Kadphises "again" conquered India. We are not told whether the Śakas extended their conquest beyond Ki-pin. The remark, however, that Vima-Kadphises' conquest of India was a re-conquest would naturally lead to the conclusion that India had formerly been subjected to the rule of the Śakas.

Sinologists seem to agree that Ki-pin in the times of the Han and the Wei denoted Kashmir, while in the T'ang period it was identified with Kapiśa, i.e. the country drained by the northern tributaries of the Kabul river.² There cannot be any doubt about the correctness of the latter statement that the terms Ki-pin and Kapiśa were often in the times of the T'ang dynasty used to denote the same locality. The principal reasons on which it is based have been ably summarised by M. Chavannes,³ as follows,—

(1) In the Chinese-Sanskrit dictionary Fan-yü-tsa-ming by Li-yen Kie-pi-sho-ye, i.e. Kapiśa, is given as a synonym of Ki-pin;

(2) Hsüan-tsang states that the kings of those parts were in the habit of spending the summer in *Kia-pi-shi*, i.e. Kapiśa, and the winter in Gandhāra. A century later Wn-k'ung gives the same information, but substitutes *Ki-pin* for *Kia-pi-shi*;

(3) From the T'ang-shu we learn that in the days of Hsüan-tsang the dominions of the Tu-küe extended as far as Ki-pin, and the Turkish Kagan gave the Chinese pilgrim an escort to *Kia-pi-shi*, i.e. to the southern limit of his empire.

That Ki-pin was, in the T'ang period, different from Kashmir can also be inferred from the fact that Wu-k'ung came to Kashmir after having visited Ki-pin. According to him Gandhāra was the eastern capital of Ki-pin, and, as Gandhāra was the lower Kabul valley, Ki-pin must have comprised the central part of that valley.⁴

Finally *Ki-pin* can be considered as a Chinese rendering of the word Kapiśa,⁵ though it is by no means certain that such be the case.

Kapiśa seems to have been an old country. Lassen⁶ has identified it with *Kapissa* which, according to Pliny VI. 25, was conquered by Kyros, and, if this identification can be upheld, we should be able to trace the name back to the 6th century B.C.

¹ Cf. *SBAW.*, 1916, pp. 787 ff.

² Franke, *Beiträge aus chinesischen Quellen zur Kenntnis der Türkvolker und Skythen Zentralasiens*. Berlin, 1904, p. 80.

³ *Documents sur les Tou-kiue (Turcs) occidentaux*. St. Pétersbourg, 1903, p. 52¹.

⁴ Lévi, *Jo. As.*, IX, vi, pp. 371 ff.

⁵ Lévi, *Jo. As.*, IX, vii, pp. 161 ff. According to a note added to the Ming edition of the *Na-sien-king* (Milindaprasna), Ki-pin is a *fan*, i.e. Indian word, meaning "mean fellow." Cf. Lévi, *Jo. As.*, IX, x, p. 529²; Schlegel, *T'oung-pao*, II, i, pp. 329 f. Perhaps this means that Kapiśa was explained as *ka* (or *ku*)-*pōśas*.

⁶ *Indische Altertumskunde*, Vol. I, pp. 859 f.

In the T'ang period Kapiśa was a considerable power. In Hsuan-tsang's time Gandhāra had fallen under its domination, and Wu-ta-kia-han-ch'a, i.e. Udhāṇḍa on the Indus, was one of the residence towns of its king. Nagarahāra, Lampāka, and other countries belonged to their dominions, which later on also comprised Udyāna. Takshasilā, which had formerly belonged to Kapiśa, on the other hand, had recently passed into the possession of the Kashmir kings.¹

The arguments in favour of the identity of Ki-pin and Kashmir in the Han and Wei periods are far less convincing. According to M. Lévi² they are,—

In Chinese works such as the Pien-yi-tien section of the T'u-shu-tsi-ch'êng and the Hainan-t'u-chi, Ki-pin and Kashmir are identified ;

The old annals distinguish Ki-pin from Kao-fu, which latter name must signify Kabul ;

The Wei annals state that the country was surrounded by four mountain ranges, and that it extended 800 li from east to west and 300 li from north to south ;

Finally Ki-pin can very well be a rendering of an Indian word *Kapira* ; cf. the translation of *Rāhula* as *Lo-yun*. This *Kapira* can be compared with Ptolemy's *Kaspēria*, *Kaspeiraioi*, and may represent a Sanskrit *Kaspīra*=*Kāśmīra*. Paramārtha, a native of Ujjayinī, who lived in the second half of the 6th century, in his translation of the *Abhidharma-kōśa* always renders *Kāśmīra* by *Ki-pin*,³ while Hsuan-tsang, a century later, in his translation of the same work, renders the Indian name as *Kia-shi-mi-lo*.

These reasons are far from being conclusive. The identification of Ki-pin and Kashmir in some Chinese sources does not prove much, if we remember that Kashmir became part of the empire of the Kushānas, of whom we know that they made themselves masters of Ki-pin after the Śakas. Mountain ranges are found everywhere in Afghanistan as well as in Kashmir, and the fact that Ki-pin may be a rendering of *Kāśmīra* does not prove that such is actually the case. Ptolemy's *Kaspeiraioi* are located between the country of the Pāṇḍavas and the Vindhya hills,⁴ and Paramārtha's rendering would, at the utmost, prove the identity of Ki-pin and Kashmir in his time, and we have already seen that such cannot be the case.

It will accordingly be necessary again to examine the information which can be gathered from the oldest Chinese sources.⁵

The Chinese first heard about Ki-pin during the rule of the emperor Wu-ti (140-87 B.C.). The country was then in the possession of the Sai, i.e. the Śakas. Later on it was conquered by the Kushānas, and the first Kushāna ruler does not seem to have extended his power beyond Ki-pin into India proper. In the time of Yuan-ti (48-33 B.C.) ambassadors from Ki-pin arrived in China and were escorted back as far as Hien-tu, which was accordingly on the way to Ki-pin. Also the Sai, i.e. the Śakas, passed Hien-tu on their way to Ki-pin.

According to M. Specht, Hien-tu was situated to the east of Badakshan. Professor Franke,⁶ on the other hand locates it at a short distance to the west of Skardu. He bases his conclusions on Fa-hian's description of his route from Turkistan to Udyāna. After crossing the passes he arrived at Kie-cha, and thence proceeded along the hills towards the south-west and arrived at a gorge where one had to descend and cross (*tu*) by means of hanging (*hien*) ropes. This description seems to suit the famous gorge near Skardu. From Hien-tu Fa-hian then arrived in Udyāna, i.e. the Swat valley. He did not accordingly

¹ Chavannes, *loc. cit.*, p. 174 ; Lévi, *Jo. As.*, IX, x, p. 529².

² *Jo. As.*, IX, vi, pp. 371 ff.

³ *Ibidem*, p. 384.

⁴ Lassen, *loc. cit.*, Vol. III, p. 146.

⁵ Cf. Franke, pp. 59 ff. ; Specht, *Jo. As.*, VIII, ii, pp. 323 ff. ; IX, x, pp. 162 ff. ; Lévi, *Jo. As.*, IX, vi, pp. 371 ff.

⁶ *Loc. cit.*, pp. 56 ff.

proceed from Hien-tu to Kashmir, but towards the west, whereby he would have to cross the Indus a second time. His description would accordingly lead us to infer that Ki-pin was situated to the west of Kashmir.

This well agrees with the information which can be gleaned from older Chinese sources. According to the Han annals Ki-pin was bounded towards the south-west by Wu-i-shan-li, towards the north-west by the Bactrian empire of the Yüe-chi, while towards the north-east it was eight days' journey distant from Nan-tun, and towards the east 2250 li distant from Wu-cha. In another place Ki-pin is mentioned between An-si, i.e. Parthia and Wu-i-shan. Wu-i-shan-li is, as shown by Professor Marquardt,¹ a rendering of the Greek Alexandria, i.e. Kandahar, or, according to M. Chavannes,² Herat, and according to Cunningham³ it comprised the whole of South-western Afghanistan. This description certainly seems to indicate parts of Afghanistan, to the south of the Hindukush. Of Kao-fu, to the south-west of the Ta Yüe-chi, we hear⁴ that it sometimes belonged to Ki-pin and sometimes to T'ien-chn. Kao-fu has been identified with Ptolemy's Kaboura, the present Kabul, and, if we consider Kao-fu as the border land between Parthia and Ki-pin,⁵ to which latter country it sometimes belonged, we are led to think of parts of the Kabul valley and neighbouring districts, i.e. territories which we have found formed part of Kapiśa. Professor Franke therefore arrives at the conclusion that Ki-pin comprised the north-western portion of the present Kashmir state, the Indus country down to the Kabul river, the country between the lower Kabul river and the Swat river, and further parts of the Panjāb. These must be added, because we learn about Ki-pin that it was a flat and hot country, a designation which does not at all suit Kashmir. I think that we cannot get nearer at the truth. The only territories mentioned by Professor Franke which I do not think can be proved to have belonged to Ki-pin are the north-western districts of Kashmir. On the other hand it is possible that it extended a little further towards the west and the south-west.

Ancient Ki-pin thus included districts which were later on known as Kapiśa, and I do not see why it should be necessary to assume that the Chinese at different periods used the designation Ki-pin in two different senses. It seems to me that we shall have to return to the old explanation of Ki-pin as a rendering of the same word which the Greeks made into Kōphēn, whereby we must bear in mind that the Greek *ph* was an aspirated labial and not a spirant. The reasons brought forward against this identification are little convincing. M. Lévi⁶ thinks that the name Kōphēn had probably already become obsolete when Megasthenes picked it up. Ptolemy ignores it and calls the principal river of Afghanistan Koas, and finally Strabo has another form of the name, viz. Kōphēs. I cannot find anything in these arguments which disproves the old identification of the names Kōphēn and Ki-pin, which is in itself much more likely than the supposed renderings of Kapiśa and Kāśmira by Ki-pin. The fact remains that the Greek knew a name which they thought sounded like Kōphēn, that this name sounds much more like Ki-pin than any other name which has been suggested, and that we have every reason for looking for Ki-pin in the same neighbourhood where the ancient Greeks located Kōphēn, the country on the Kōphēn. The fact that the Chinese later on used the name Kapiśa of districts which others included in Ki-pin seems to be much more naturally explained by assuming that Kapiśa formed part of ancient Ki-pin and was sometimes designated by means of the wider name Ki-pin.

In support of my location of ancient Ki-pin I may mention a small detail. I hope to have proved in another place⁷ that the so-called Murundas who ruled in the Ganges valley in

¹ *Untersuchungen zur Geschichte von Iran*, H. 2, Leipzig, 1905, p. 176.

² *T'oung pao*, II, vi, p. 514.

³ Specht, *Jo. As.*, VIII, ii, p. 325.

⁴ *Jo. As.*, IX, vi, pp. 371 ff.

⁵ *Ancient Geography of India*, Vol. I, p. 39.

⁶ Franke, p. 77.

⁷ *SBZW.*, 1916, pp. 790 ff.

the second and third centuries A.D. were in reality the Kushanas, and that the word *murunda* itself is not the name of a tribe, but a Śaka word meaning "lord," which was used as a title by the Śakas and after them by the Kushanas, while the Kshatrapas translated it by the corresponding Indian word *svāmin*. Wherever we meet with the designation *murunda*, we are justified in thinking of Śakas or tribes that can be considered as the heirs and successors of the Sakas. Now Lassen has long ago¹ drawn attention to the statement in Hēmachandra's *Abhidhānachintāmaṇi*, v. 960, *Lampākās tu Murandāḥ syuḥ*, "the Lampākas would be (called) Murandas." Lassen inferred that the *Murandas*, who must be identical with the *Murundas*, should be located in the present Laghman. This, however, is impossible, when we consider the information about the *Murundas* which can be gleaned from Indian, Greek and Chinese sources, which unanimously locate the so-called people in the Ganges valley. If we examine the preceding stanza in Hēmachandra's work, we there find the remark, *Turushkās tu Sākhayāḥ syuḥ*, "the Turushkas would be called Sākhis." It has long ago been recognised that this *sākhī* is nothing else than the title *shāhi*, and we are quite justified in looking for a title in *murunda* as well. Now that we know that *murunda* was actually a Śaka title, the natural inference is that the Lampākas had preserved this title from the time when they were ruled by Śakas, in other words that their country belonged to the dominion of the Śakas, of whom we know that they ruled in Ki-pin.

Finally, the location of ancient Ki-pin here attempted is the only one which suits what we know about the ancient history of the Śakas and the Kushanas. We have no traces of the Śakas or of Kadphises in Kashmir, and there is not the slightest indication that they ever ruled there. Numerous finds, on the other hand, prove that they held sway in Taxila and further to the west, at least as far as towards Jalalabad. Of Huvishka we have traces as far west as in Khawat.

I have consulted Professor Franke about the results of my study of the question, and he kindly authorises me to state that he agrees with me. The support of his great authority makes me confident that I am right.

Taxila, the find-place of the present inscription, accordingly belonged to Ki-pin, and "India" which was reconquered by Vima-Kadphises was beyond Ki-pin, i.e. beyond the north-western Panjāb. We thus have an old tradition about a king who succeeded the Śakas in Ki-pin, and about his son, who reconquered India. Now I have shown in my *Indo-Scythian Contributions* that the Kushanas in India must be considered as the heirs and successors of the Śakas, that they were known under the Śaka title *murunda*, and that it would be nothing extraordinary if a Kushana ruler were designated as a Śaka. I have therefore compared the Chinese tales about the Sai-wang and the Kuei-shuang in India with an Indian tradition, which has been handed down in the Jain work *Kālakāchāryakathānaka*.²

We there learn how the king of Ujjayini, Gardabhilla, abducted the sister of Kālaka, who went to the country of the Śakas (*sagakūla*) and prevailed upon some of the *sāhis*, i.e. chiefs, to accompany him to India (*Hindugadēsa*). They first proceeded to Surat (*Suratīṭha*) and thence, in the autumn, to Ujjayini, where Gardabhilla was made prisoner. A *Sāhi* was made overking, and thus the dynasty of the Śaka-kings originated. After some time, however, Vikramāditya, the king of Mālava, ousted the Sakas and became king, whereafter he established his own era. After the lapse of 135 years his dynasty was overthrown by another Śaka, who in his turn introduced the Śaka era.

I have no doubt that this second Śaka king who reconquered India is identical with Vima-Kadphises, who "again" conquered India; and, if that is admitted, the Jain tale at once acquires

¹ *Loc. cit.*, I, p. 548¹.

² *ZDMG.*, 37, pp. 247 ff.

great importance. It must be a very old tradition, and we have no reason to reject any portion of it, unless it can be disproved. I know that most European scholars, though many of them speak with respect about Indian tradition, do not usually take any notice of it, but I am unable to see why. And with regard to the narrative of the *Kālakāchāryakathānaka* I see no reason whatever why we should disbelieve it. I have shown elsewhere¹ that there are good reasons for assuming the existence of a Mālava king Vikramāditya at an early date, and² that the oldest dates in the Mālava-Vikrama era are recorded according to a system which is quite different from that followed in old Kharōshthī inscriptions, and which is probably the old national Indian one. I think the only sensible course is to abandon the idea that the Vikrama era was established by foreigners and return to the traditional theory that it dates back to an Indian ruler of Mālava, who upset the rule of Śaka conquerors. As remarked by Dr. Fleet, everything we know about Indian eras is to the effect that they were started by individual kings, and, though the Vikrama era was later on known as the era of the Mālava corporation, I do not think that Dr. Thomas has succeeded in making it probable that "it dates from the foundation of the tribal independence of the Mālavas."³

The oldest dates in the Śaka era are recorded in the same way as the ancient Kharōshthī inscriptions, and this state of things makes it almost certain that Dr. Thomas was right in assuming⁴ that these latter ones were likewise dated in a Śaka era. The second Śaka era, of A.D. 78, was according to the *Kālakāchāryakathānaka* founded by the Śaka ruler who ousted the dynasty of Vikramāditya and "again" subjected India to the sway of the Śakas. I have already remarked that I identify this Śaka ruler with Vima-Kadphises, who "again" conquered India and appointed a governor to rule the country. If we remember that Śurat and Mālava were the countries which the Śakas invaded at the invitation of Kālaka, when he asked them to accompany him to India, it becomes probable that the governor whom Vima-Kadphises appointed was the first of the Western Kshatrapas, i.e. in my opinion, Bhūmaka-Ysamōtika.⁵ It is thus easily explained why the inscriptions of the Western Kshatrapas are dated in the Śaka era.

If now Vima-Kadphises was the ruler who established the Śaka era, he can scarcely be the king alluded to in the Taxila inscription. His conquest of India did not probably take place in the first year of his reign, and we may roughly place his accession in A.D. 75. His father, who died as an octogenarian, would then have been born *circa* 5 B.C. According to Professor Franke⁶ the consolidation of the Kushana empire under Kujula-Kadphises had not taken place in A.D. 24, but did not happen long after that date. In l. 5 of the so-called Takht-i-Bahi inscription I read *erjhuna Kapśasa puyae*, "in honour of prince Kapśa." This prince Kapśa can hardly be anybody else than Kujula-Kadphises, of whom we know that he invaded Parthia. The Takht-i-Bahi inscription is dated in the year 103 of the era which I follow Dr. Thomas in considering as an old Śaka institution. It can, of course, be anterior to A.D. 24, but scarcely much later. The initial date of the era would accordingly not fall later than about 75 B.C., but might fall some years earlier. At least there cannot be any question of the Vikrama era, which, I think, we must finally ascribe to Central India. With an initial date in or about 75 B.C., the year 136 would fall about A.D. 60, at a date when there can be no question of placing Vima-Kadphises; and, even if we were to assume that Kujula-Kadphises ascended the throne as much as 10-15 years after A.D. 24, the Taxila inscription would still have to be ascribed to Kujula-Kadphises. It should finally be borne in mind that we have the definite statement about him in Chinese sources that he assumed the title "King of Kuei-shuang," i.e. Kushana king.

¹ *SBAN*, 1916, p. 812.

² *JRAS.*, 1914, p. 414.

³ *SBAN*, 1916, p. 814.

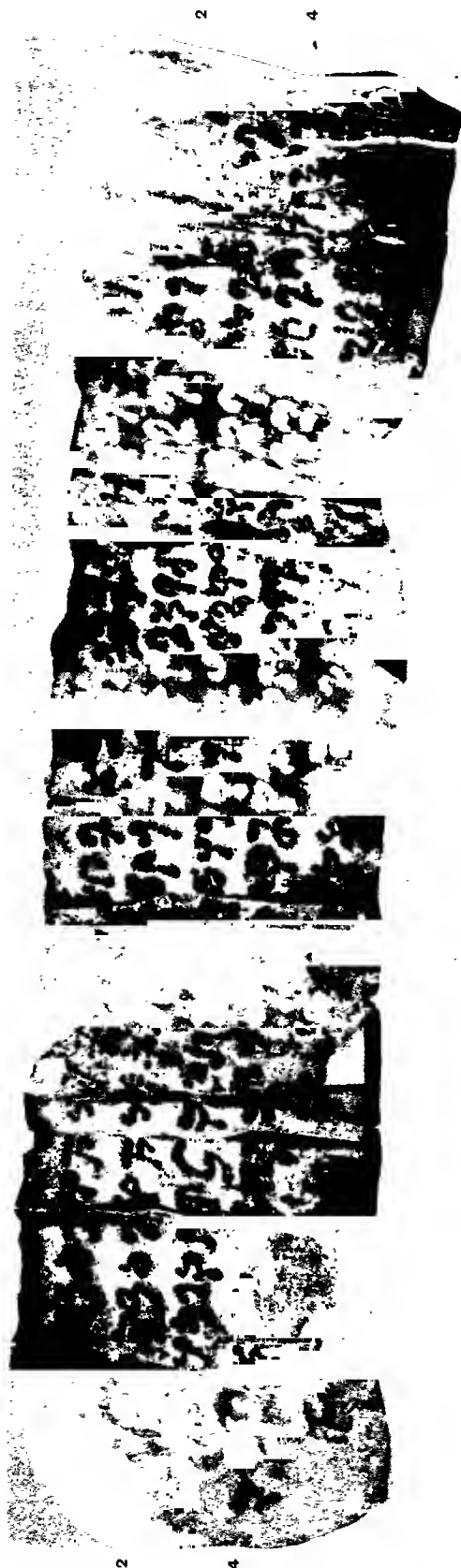
⁴ *Above*, pp. 135 ff.

⁵ *JRAS.*, 1913, p. 637.

⁶ *Beiträge*, p. 72.

Original.

Transcript.

[illegible]

TEXT.

- 1 Sa 100 20 10 4 1 1 ayasa Ashādasa masasa divase 10 4 1 iśa divase
 pradisthāvita bhagavato dhatn[o] Ura[sa]-
 2 keṇa Imḍafria putr[e*]ṇa Bahaliṇa Noachae ṇagare vasthavaṇa Teṇa ime
 pradisthāvita bhagavato dhatno dhamara-
 3 ie Tachhaśi[la*]ṇe Tanuvae bosi(dbi)satva-gahami maharajasa rajatirajasa
 devapntrasa Khushaṇasa arogadachhiṇae
 4 sarvabudhāṇa pnyae prach[e*]gabudhāṇa pnyae araha[nta*]ṇa pnyae
 sarvasa[tva*]ṇa pnyae matapitu pnyae mitr-amacha-ñati-sa-
 5 lohi[da*]ṇa pnyae atvaṇo arogadachhiṇae ni[va]ṇae hotu a . . de sama-
 parichago

TRANSLATION.

In the year 136, on the 15 day of the first month of Āshādha, on this day relics of the Venerable One were enshrined by Urasaka, the son of Imḍafri, a man from Balkh, a resident of the town Noacha. By him the relics of the Venerable One were enshrined in the Dharmarājika (*stūpa*) in Takshaśilā, in the Bōdhisattva-chapel of Tanuva, for the bestowal of health on the great king, the king of kings, the son of the gods (of heaven), the Khushaṇa; in honour of all the Buddhas; in honour of the individual Buddhas; in honour of the Arhats; in honour of all beings; in honour of (*his*) parents; in honour of (*his*) friends, ministers, kinsmen and blood-relations; for the bestowal of health upon himself; to Nirvāṇa may this proper gift lead hereafter (?).

No. 21.—ARTHUNA INSCRIPTION OF THE PARAMARA CHAMUNDARAJA:
 VIKRAMA-SAMVAT 1136.

By LIONEL D. BARNETT.

The village of Arthūṇā lies about 28 miles in a westerly direction from Bānswārā in Rājputānā; it is shown on the Indian Atlas quarter-sheet 36 (1905) as lying in lat. 23° 29½', long. 74° 9½'. About a mile to the east of Arthūṇā is a temple of Maṇḍalēśvara Mahādēva (Śiva); the present inscription, which records its foundation and endowment, is on a slab on the right side of its śikhara. According to local tradition, the place formerly bore the name of Amarāvati. An abstract of this record was published by Professor Kielhorn in *Ind. Ant.*, Vol. 22 (1893), p. 80. Recently Mr. Shyama Shankar Har Chaudhuri, M.A., with great kindness obtained for me from the Antiquarian Department of His Highness the Maharaja of Jhalawar's Government the loan of an ink-impression of the stone, together with a transcript by the learned Curator of the Department, Pandit Gopal Lal Vyas, on the basis of which I now edit the text. Unfortunately the ink-impression in several places has been touched up with white paint, which somewhat lessens the value of its testimony; but in spite of this fact and of the frequent incorrectness of the original writing the greater part of the inscription can be determined with certainty.—The character is Northern, of a type common in Rājputānā during the period; the letters are on the average about ¾" in height. They are for the most part fairly well preserved. The area covered by the writing is 2 ft. 6¼" wide and 2 ft. 2' high.—The language is throughout Sanskrit, all verse, with the exception of the colophon on l. 53. The spelling throughout shews a tendency to confuse ś and s (I fear I may not have always succeeded in distinguishing what the engraver really cut in this respect, owing to the touching up of the ink-impression), and sporadic doubling of consonants after r. In the somewhat ambitious *praśasti* occupying ll. 1-45, which shews that the poet was a careful student of Kālidāsa, there is little of special linguistic interest; we may note the words *tāṇīra* (for *tūṇīra*, l. 5), *kaṇḍūla* (l. 12), and *uchch[u*]lumpichakāra* (l. 40). But in the business part of the record, comprising the articles of the endowment (l. 45 to end), there is a fair number of

rare words, mostly of a homely kind, viz. *prati* (ll. 45, 46), *haṭṭa* (l. 46), *mūḷaka* (ll. 46, 50), *pūḷaka* (l. 47), *jāla* (ib.), *utthapanaka* (ib.), *vuṇvaka* (l. 48), *lagaḍā* (ll. 48, 50), *saṃta* (l. 48), (?)*pāṇaka* (ib.), *vṛsha-vimśōpaka* (l. 49), *tavaṇi* (ib.), *araghaṭṭa* (ib.), *hāraka* (ib.), *chhaṅga* (l. 50), *vāpa* (ib.), and *āṭavika* (ib.).

The subject of the inscription is the foundation and endowment of the temple of **Maṇḍalēśa** (Śiva) at Arthūpā by the **Paramāra** king **Chāmunda**rāja. After two Śaiva benedictory stanzas, it gives the familiar legend of the origin of the **Paramāras**. First Mount **Arbuda** (Ābū) is described (v. 3); here the saint **Vasishṭha** performed his holy rites (v. 4), in company with his wife **Arundhatī** (v. 5) and the Cow of Desire (v. 6). **Viśvāmitra**, son of **Gādhi**, stole the cow (v. 7). To recover her **Vasishṭha** miraculously created a warrior, who defeated the enemy and brought her back (vv. 8-10). **Vasishṭha** blessed him and gave him the name **Paramāra**, "Destroyer of Foes" (v. 11). In his lineage was the warrior king **Vairisimha** (v. 12), who, despising common glory, became master of the earth (vv. 13, 14). Next his younger brother **Ḍambarasimha**, a valiant and charming prince, is introduced (vv. 15-16). In his lineage was **Kamkadeva** (probably an error for **Kakkadeva**), a brave warrior (vv. 17-18), who in a battle on the banks of the **Narmadā** overthrew the army of the king of **Karṇāṭa**, and in fighting on the side of **Śriharsha** of **Mālava** died a hero's death (v. 19). We are then told of the glories of his son **Chandapa** (vv. 20-21), **Chandapa**'s son **Satyarāja** (vv. 22-24), **Satyarāja**'s son **Maṇḍanadeva** (vv. 25-45), and **Maṇḍanadeva**'s son **Chāmunda**rāja (vv. 46-54). He (apparently **Chāmunda**rāja) gloriously overcame **Sindhurāja** (v. 55); his splendours are further described (vv. 56-61). He established religion in an unprecedented degree (v. 62), and dispensed rich bounties to **Brāhmaṇas** and others (vv. 63-65). He caused the temple of **Maṇḍalēśa** to be built (v. 66); may his fame endure for ever (v. 67). Then follow the details of the endowment (vv. 68-81), and comminatory stanzas (vv. 82-83). In the **Sādhāra** family was the learned poet **Sumati-Sādhāra** (v. 84); his son was **Vijaya-Sādhāra** (v. 85), whose younger brother was **Chandra**, the author of this poem (v. 86). The fair copy was written by **Āsarāja**, son of the **Kāyastha Śridhara** (v. 87).

The family of kings introduced to us by this *prasasti* is a junior branch of the **Paramāra** dynasty. The point at which they branched off from the main stock (as represented by the family ruling **Mālwa** from **Kṛishṇa-Upēndra** down to **Arjunavarman**: above, Vol. I, p. 224, *Ind. Ant.*, Vol. XIX, pp. 345 ff.) is not clear: it may be from **Vairisimha** and his brother **Ḍambarasimha**, for conceivably the former may be identical with the **Vairisimha** I of the **Mālwa** dynasty.¹ Some generations after these we find **Kakkadeva** fighting for the cause of "Śriharsha" of **Mālwa** against the "Lord of **Karṇāṭa**." This "Śriharsha" is most probably **Harshadeva-Siyaka** II of **Mālwa**; and the "Lord of **Karṇāṭa**" may be the **Rāshtrakūṭa Khottiga**, against whom **Siyaka** II waged a successful war about 970 A.D. Accordingly we may assign **Chandapa** to about 1000 A.D., **Satyarāja** to about 1025, **Maṇḍanadeva** to about 1050, and **Chāmunda**rāja to 1080, which was the actual year in which the present inscription was set up. Some difficulty, however, arises from the obscurity of the verses 47 ff. To all appearance they refer to **Chāmunda**rāja, and we should naturally gather from them that it was he who conquered **Sindhurāja** (v. 55), patronised religion (v. 62), and built the temple of **Maṇḍalēśa** (v. 66). But immediately afterwards we find a prayer for the continuance of the glory of **Maṇḍanadeva** (v. 67) and a statement that certain imposts for the benefit of the temple were established by the latter (v. 70). The most natural conclusion is that vv. 47-66 do refer to **Chāmunda**rāja; that the temple of **Maṇḍalēśa** built by him was a new structure taking the place of an older sanctuary to which his father **Maṇḍanadeva** had

¹ Considerations of chronology forbid us to identify him with **Vairisimha** II of **Mālwa**.

previously granted an endowment¹; and that the present inscription was intended to record these facts and to amalgamate the endowments of the father and the son.

Who *Sindhurāja* (v. 55) can be is not clear. He cannot be the well-known *Sindhurāja* of *Mālwā*, whose period is about 990-1010 A.D.; for, even if we refer v. 55 to *Maṇḍanādēva*, the latter can hardly have been old enough to wage a victorious war before 1010; and as we saw, the probability is that the verse refers to his son, which will bring it still further down in time. Possibly *Sindhurāja* is to be understood as meaning "a king of Sindh."

The date as given on the ink-impression and read by Pandit Gopal Lal Vyas is: *Samvat* 1136;² *Phālguna śuddha*, the 3rd day; Friday. On this Mr. R. Sewell has kindly supplied to me the following remarks: "Since the month is *Phālguna*, the beginning of the year, whether *Chaitra*, *Kārttika*, or *Āshāḍha*, makes no difference in the year's number; and since the *tithi* was in the bright half, it makes no difference whether the months began with the new or full moon. Hence the only question is whether the year was current or expired. Take the *expired* case first. In that case *Samvat* 1136=A.D. 1079-80. The lunar year began 7 March 1079, and 3 śukla *Phālguna* corresponded with Tuesday, 28 January, A.D. 1080. This, therefore, does not fit. Now take the *current* *Samvat* 1136. This=A.D. 1078-79, which began in lunar reckoning on 17 March 1078. 3 śukla *Phālguna* of that year must have been coupled with a civil day 327 days later, viz. with Thursday, 7 February, A.D. 1079. On that day, 3 śukla *Phālguna* ended about 11 h. 24 m. before mean sunrise on the Friday next day, and it could not be coupled with that Friday. However, this is nearer than the Tuesday of the former case."

On the other hand, Professor Kielhorn, in his notice of the inscription, read the number of the *tithi* as *seven*, and accordingly calculated the date as Friday, 31 January, A.D. 1080, when, according to his reckoning, the seventh *tithi* of the bright half ended 20 h. 3 m. after mean sunrise. Mr. Sewell has pointed out to me that this is a satisfactory solution. "Only," he adds, "Kielhorn made a slip about the end of the *tithi*, so it seems to me. My work shews that the 7th śukla *tithi* of *Phālguna* in *Samvat* 1136 *expired* was current at mean sunrise on Friday, 31 January, A.D. 1080. It had begun 2 h. 25 m. before that mean sunrise, and was coupled with the civil day Friday . . . Supposing that the calculation for the given date had been made for the moment of true sunrise, not mean, would the results be different? I think not. In Northern India true sunrise on Jan. 31 would take place *after*, not *before*, mean sunrise. Hence, since the 7th śukla *tithi* had begun 2 h. 25 m. before mean sunrise, it would have run a still longer time at the moment of true sunrise." Accordingly it would seem most probable that the numeral representing the *tithi* on our inscription was really 7, and has been wrongly altered by the preparer of the ink-impression to 3.

The only places mentioned are: Mount *Arbuda*, now *Ābū* (v. 3), *Karnāṭa*, the *Narmadā*, and *Mālava* (v. 19).

TEXT.³

[*Metres*: vv. 1, 3, 4, 13, 19, 24, 28-9, 31, 37, 39, 40-1, 43, 45-6, 49, 58, 63-4, 67, *Śārdūlavikrīḍita*; vv. 2, 5-7, 14, 16, 18, 21, 23, 26-7, 30, 32-5, 42, 44, 47, 52-3, 57, 61-2, 65, 68-70, 72-84, 87, *Anuṣṭubh*; vv. 8, 48, *Drutavilambita*; vv. 9, 10, 38, 51, 56, *Sragdharā*; vv. 11, 36, 71, *Śvāgatā*; vv. 12, 15, 17, 22, 25, *Vasantatilaka*; vv. 20, 86, *Triṣṭubh*; vv. 50, 59, 60, *Mandākṛāntā*; vv. 54, 66, *Mālinī*; v. 85, *Āryā*. V. 55 is compounded of a *Rathōddhata* (pāda 1) and *Śvāgatā* (pādas 2-4).]

1 Ōm⁴ Ōm Namaḥ Si(śi)vāya | Pāṇau va(ba)ddha-bhujamga-phūtkṛiti-bhayāt-
sainkōchayatyaḥ karam vyākṛiṣṭam jaratī-janēna rabhasās(ch)=Chhambhōr-

¹ Possibly the name *Mandālā* was intentionally chosen to commemorate the name of *Maṇḍanādēva* by likeness of sound.

² Curiously enough, the poet in v. 86 gives the year as *Śaka* 1136; chronological considerations prove this to be an error.

³ From the ink-impression

⁴ Denoted by a symbol.

- drīdhaṁ grīhna(hṇa)taḥ | bhrāntāḥ sambhramataḥ sukhān=mukulitā visphāritāḥ
kautukāta(d) vridā-mamvāratā¹ vivāha-samayē Dēvyā dṛiṣa[h*]
- 2 pāmtu vaḥ || [1*] Irūdum mūrddhni dadha[t*] kshīṇam pātu vaḥ Sasi-
sēkharah² | khēdād=iva sad-āsanna-Gauri-mukha-parājayāt || [2*] Asty-
uchchair=gagan-āvalamva(ba[bi ?—Ed.])-si(śi)kharah kshōṇibhrīd=asyām bhuvī
khyātō Mēru-mukh-ōchchhrit-ād[r*]ishu pāṣm kōṭim gatō=py=Arvvu(rbbu)daḥ |
yatra sphāṭika-pushpa-rāga-kira-
- 3 n-ālīdḥ-ārka-chamdrau kṣaṇam dṛiṣtvā siddha-janair=amanyata divā rātris(ś)=cha
naktam dinam || [3*] Tasmims=tyakta-bhavas(ś)=charitra-vibhavas=tathyam tapo-
tapyata vra(bra)hma-jñāna-nidhir=guṇē(pai)r=niravadhiḥ srē(śrē)shthō Vasishthō
munih | yasya prajvalit-āgni-hōtra-jvalitair=dhūmair=iva vyōma-gē(gai)r-jātāḥ
sammilitās(ś)=chirēṇa haritās=tē
- 4 Hāridasvā(śvā) hayāḥ | (||) [4*] Munēs=tasy=āntikē rējē nirmmalā dēvy-
Arumdhati | sthira-vasy(śy)-ēmdriya-grāmā tapaḥ-śrīr=iva jaṁgamā || [5*]
Ananya-sulabhā dhēnuḥ kāma-pūrvv-āśya sannidhau | dadati vāmchchhitān=
kāms[m*]s=tapaḥ-siddhir=iva sthitā || [6*] Tataḥ kṣatra-mad-ōdvṛitto Gādhi-
rāja-suta-
- 5 ch(ś)=chhalāt | dhēnum jar(ja)hrē=sya duḥprāpyām³ vighnam siddhim=iv=
ōdyatām || [7*] Atha parābhava-sambhavā-manyunā jvalana-chamda-ruchā
munin-āmunā | ripu-vadham prati vira-vidhitsayā hutabhuji sphuṭa-mantra-
yutam hutam || [8*] Prishthē tōṇira-yugmam dadhad=atha cha karē
chamda-kō-
- 6 daṇḍa-daṇḍam . va(ba)dhnan-jūṭam jaṭānām=atinivīdataram pāṇinā dakṣiṇēna |
kruddhō yajñōpavitī nija-vishama-dṛiṣā bhāyayañ=jīva-lōkam tasmād=uddāma-
dhāmā prativa(ba)la-dalaū nirggataḥ kō=pi viraḥ || [9*] Ādishtas=tēna yātō
raṇam=amara-gaṇair=mmam-
- 7 galē giyamāṇē vā(bā)ḍham vyāpt-āmtarālair=dinakara-kirāṇa-chhādakair=vvā(bbā)ṇa-
varshe(rshai)ḥ || (|) kṛtvā bhaṁgam ripūṇām prava(ba)la-bhuja-va(ba)lāḥ
kāma-dhēnum grīhitvā bhaktyā tasy=āmhri(ghri)-padma-dvaya-lulita-si(śi)rāḥ
sō=vatasthau purastāt || [10*] Ānatasya jayinaḥ paritushtō vām-
- 8 chchhit-āsisham=asāv=abhidhāya | tasya nāma Paramāra it=ittham tathyam=ēva
munir=āsu(su) chakāra || [11*] Tasy=ānvayē krama-vaśād=udapādi viraḥ
śrī-Vairisimha⁴ iti sambhṛitāsana⁴-nādaḥ | durvvāra-vairi-vara-vāraṇa-kumbha-
kūṭa-bhēd-ōdyat-āsi-nakha-
- 9 r-ōḍḍamarah kshitindrah || [12*] Kirtim tāvad=avēkshā(kshya) bhāva-chapalām
sambhōga-vṛiddh-āpriyām n[i*]tyam māṁgala-sadmanā su(su)bha-chatur-ddik-
kumbhi-kumbha-prabhē(hau) | dōr-ddaṇḍa-dvaya-śālinā kshitibhujām=āsā(śā)-
chatushk-āntarē yēn=ākāri kara-grahō vasudhayā gāḍa(dha)m guṇ-āśa(sa)-
- 10 ktayā || [13*] Gata-śrīḥ śrī-nidhānēna sa-va(ba)mdhah samyat-āriṇā | na yēna
samatām dhattē jadadhiḥ paṭu-vu(bu)ddhinā || [14*] ⁵Tasy=ānujō
Ḍamva(mba)rasī[m*]ha iti prachanda-dōr-ddamda-chamdimā-vaśikṛita-vairi-vṛim-
daḥ [1*] sṛi(śrī)ṅgāra-sāra-tarunī-jana-lōchau-āsi(li)-pumj-ōparu-
- 11 ddha-vadan-āmvu(bu)ruhō va(ba)bhāva || [15*] Chamdrik=āpi katham-kāram
yasya kirttyā samam samā | ēkā dōsh[ā*]kar-ōḍbhūtā guṇ-ōtkara-bhav-āparā ||

¹ Read *mantharita*.² Read *Śasi-sēkharah*.³ Read *duḥprāpyām*.⁴ Read *sambhṛita-simha*.⁵ Metre: Vasantatilaka; the metre of *pāda* 1 is wrong. [The reading *Ḍamara*² would make it right.—
H. K. S.]

- [16*] Tasy=ānvayē kari-kar-oddhura-vā(bā)hu-daṇḍaḥ śrī-Kaṁkadēva¹ iti lavdha(bdha)-jayō va(ba)bhūva | darpp-āmdha-vairi-vanitā-kucha-patra-valli- ||²
- 12 samdōha-dāha-dahana-jvalita-pratāpah || [17*] Yuddha-kamḍāla-dor-ddamḍa-dvayē yaḥ samaram prati | mēnē ripu-sa(śa)r-āghāta-nakha-kamḍāyanaiḥ snkham || [18*] Ārūdhō gaja-prishṭha vāhnta(āhata?)-sa(śa)r-āsārai ranē sarvvataḥ Karṇnāt-ādhipatēr=vva(bba)lam • vidalayams=tan=Narmmadāyās=ta-
- 13 tē³ [1*] śrī-Śrīharsha-nripasya Mālava-patēḥ kṛitvā tath=āri-kshayam yaḥ svarggam subhātō yayau sura-vadhū-nētr-ōtpalair=archchitah || [19*] Tasy=ātmajaś(ś)=Chamḍapa-nāmadhēyō vra(bra)hmāmḍa-vē(vi)bhrānta-yasā(śā) va(ba)-bhūva [1*] sāmanta-kāntā-jana-hāsa-haṁsa-śrēṇi-pravās-aika-payōda-kā-
- 14 lah | (||) [20*] Vra(bra)hma-stamva(ba)sya yat-kirttir=mmamjar=iv=ōpari sthitā | sasvat⁴=kinnara-bhring-ō(au)ghair=npagit=ādhiham va(ba)bhaū || [21*] Saty-āspadam dahana-duḥsaha-vāma-dhāmā śrī-Satyaarāja iti tasya suto va(ba)bhūva | sāmanta-dūra-nati-saṁgi-lalāṭa-paṭṭa-lagn-ōllasat-tilaka-pāda-na-
- 15 kh-āmsu-jālah || [22*] Vana-mālā-dharā nityam hi(bhi)yā yasy=āchyasā⁵ api | ripavō na cha vijñām(jñā)tā na lakshmi-patayah katham || [23*] Nirvyā-jam karuṇ-ārdrito=pi sataś⁶ nistṛi(stri)mśa-karm-ōdyataḥ samjāta-prasarō=pi vikrama-śatair=amtaḥ sadā samyataḥ | ā-mūlam guṇa-varddhitō=
- 16 pi va(ba)hndhā dōsh-ārjjita-śrī-harō yō=py=ēvam niyatam viruddha-charitō lōk-āviruddhō(dddhō)=bhavat ||⁷ [24*] Tasmād=abhūd=ihā nayād=iva vṛiddhi-yōgaḥ puṇyas=trilōka-tilakō vipul-ōnnat-āmśa(sa)ḥ | gīrvāna-chāru-charit-ārppita-karṇa-pūrah Śrī-mamdiram jagati Maṇḍanadēva- ||⁸
- 17 nāmā || [25*] Viśāl-ōra[h*]-sthalam kā[m*]tam manyē Śrīr=utthit-ōditam | na vavamḍha⁹ yam=āsādyā purāṇa-purushē ratim | (||) [26*] Anavachchhinna-dān-aughō yaḥ pralamva(ba)-kar-oddhuraḥ | kul-aika-dhavalō bhadraḥ sura-dvipa iv=āvahau¹⁰ || [27*] Visphūrjan-nakha-chandra-didhiti lasal-lāvanya-
- 18 nīr-ōchchayam susnigdha-sphuṭa-dīrgha-rāji-ruchi-bhrit sat-sa(śa)mka-mīn-āmkitam | vāhinyā[h*] prapatitva-yōgyam=atulam khyāva(ta)m śriyah kārapam yasy=ādhatta kar-āmhrī(ghri)-padma-yugalam sāmudrikam lakṣhaṇam || [28*] Va(ba)ddhvā kautukam=auvay-ōttha-ruchirā sarvv-āṁga-pūrṇa=ādhiham yēn=ātra Smara-rū-
- 19 piṇā dīrgha-bhuja-damḍ-ōllasan-mamḍapē | vairi-śrīr=nri-varēṇa bhavya-divas-āvṛta parair=ihivā(tā) datt=ēyam nija-vikramēṇa mahav(t)=ē(ai)v-ōchchair=udūna¹¹ svayam || [29*] Dhṛita-viśvambhārā-bhārāḥ khamḍi[t-ā*]rāti-vigrahaḥ | asi[r*]=mmamtr=iva satatam yasy=āvarddhayataḥ(ta) śriyam || [30*] Yasy=ārā-
- 20 ti-vadhū-janasya saralaih svā(śvā)s-ānilaih sō(śō)ka-jair=ushn-ōshṇaih paritō yug-āmāta-pavana-prasarddhirī(bhi)ḥ kēnanē | dagdhē nīla-triṇ-āmku-ōtkara-bharē nīrē-dhikam śōshitē ||¹² kṛichchhṛēṇa-āsana-pāna-vṛitti-rahitaih khinnair=mrīgaih sthityatō || [31*] Dīpyamānaḥ sadā sarvva-vāhin-īśa-

¹ Read -Kakkadēva.² This syllable is engraved outside the line, in front of śrī.³ Corrupt. The transcription of Pandit Gopal Lal Vyas gives *achyutā*, which suits well the sense (see translation and note), but does not seem to be the reading of the ink-impression.⁴ Read *sasvat*.⁵ The *daṇḍa* is followed by a rosette and another *daṇḍa*.⁶ Read *babamḍha*.⁷ Apparently a mistake for *udūdhā*.⁸ Delete this *daṇḍa*.⁹ Read *sasvat*.¹⁰ Delete this *daṇḍa*.¹¹ Read *ābābhau*.¹² Delete this *daṇḍa*.

- 21 kshay-ōlla(lba)ṇaḥ | pratāpō yasya jajvāla Vā(bā)ḍavō=gnir-iv-āparaḥ || [32*]
Kirtti-nirggamanāth(d)=ēva śrīṅkhal=ēva ripu-śriyām | yasy-āsiḥ samarē bhām-
(bhā)ti vēṇik=ēva jaya-śriyaḥ || [33*] Valabhid=va(ba)la-yuktēna Gōtrahā
gōtra-naṁdinā | na yēna kṛtinā dhattē sō=pi sāmyam Puraṁdaraḥ || [34*]
- 22 Tasy=āsti hṛidayē Lakshmiḥ sa cha Śrī-hṛidayam-gamaḥ , sparddhā[m*]
pē(tē)na katham-kāram karōti¹ Garuḍa-dhvajaḥ || [35*] Yam pratāpa-
nava-pallava-kāntam kirtti-nirmala-dhrit-ākshata-dēham [*] Śrīḥ sadā na hi
mumōcha day-āmbhaḥ-pūritam vijaya-maṁgala-kumbham || [36*] Nirvyājam
sura-maṁdirō=tivima-
- 23 lair=vridhdhair=guṇaiḥ sthāpitā muktānām ruchi-dhāriṇī su-mahitā loka-traya-
vyāpini | prati-āsām prati-kānanam prati-puram gēham prati prastutām(tā)
yasy=aish=ādbhuta-dēvat=ēva satatam kirttir=jjauaiḥ * stu(stū)yatē || [37*]
Lakshmyā yasminn=upāttam jananam=atha yaśaḥ-pāṁḍu-piṇṣha-pūrai=yatr=
ōdbhūtam
- 24 samantād=akhila-bhṛita-lasad-bhūtal-ās(ā)-āntarālah | kshir-āmbhōdhir=guṇ-anghō
niravadhir=abhavad-yasya chāritra-simnaḥ sītāmsu²-śrīr=yad-utth=āchchhurayati
gaganam kirtti-kallōla-mālā || [38*] Kharvā kv=āpi na³ kutra-chin=na
hi tathā lōkē gatā śēshatām na prāptā viratīm sphuṭam na hi
- 25 vṛisha-dhvams-ōday-āviḥ(sh)kṛitā | nō pūrṇa-aika-pad-ālpaka-tribhuvau-ākṛōdikṛitā
na kva-chid=yat-kirttir=vvisi(śi)nashṭi kumda-dhavalā kṛishṇām tanum Śrī-patēḥ
|| [39*] Yasy=ōddāna(ma)ra-vā(bā)hu-daṇḍa-yugalasy=ōdyad-va(ba)lōn=ādhikam
samchchhannēna rajō-bharaiḥ prachalataḥ pratyarthi-vṛindam prati | tē-
- 26 jas=tyaktam=abō svakam bhagavatām(tā) Chamḍ-āmsn=āpi sphuṭam prati-āsām
bhaya-sā(sa)dma sā(śā)ttravajanasy⁴=ānyasya tat=kā kathā || [40*] Yasy=
āsā(śā)-vijay-ōdyatasya nikhila-kshmapāla-chṇḍāmaṇēr=vvairi-śrī-hṛiti-lampāṭasya
chalatas=tir[ē*]shu vārām-nidhēḥ | kruḍdh-ādhōraṇa-tarjjitair=api muhur=mā-
- 27 n-ōnnataiḥ piyatē majja[d*]-dig-gaja-dāna-gandhi salilam duḥkhēna sēnā-gajaiḥ ||
[41*] Uchchair=dhṛita-vṛishō nityam sama-darśi gat-āhitaḥ | jin(t)=a(ā)sam-
khyā-puraḥ pūjyō yō=paraḥ Paramēśvaraḥ || [42*] Vikhyāt=āchapal=ēti [—]⁵
priyatam=āsau samkit=ēva Śriyā gatv=Ādi-
- 28 tya-bhuvam surair=api nutā nityam visu(śu)ddhā sati | mānēn=ō(ai)va tath=āpi
kirttir=amalēn=āṁgikṛit=āpi svayam |⁶ yēn=ēyam yaśasā sah=aiva saha-jēn=
ētham jagad=bhṛāmyati || [43*] Dhanur-vvidyā-vidā yēna sat[t*]va-saty-aika-
sadmanā | raṇē samvā(dhā)nam=āniya katham nu ripavō hatāḥ || [44*]
- 29 Ālānō vijaya-dvipasya ruchirā vēṇī nu kirtti-striyō dōr-ddaṇḍa-priya-nirbhar-
aika-vasatēs=chhāyā sphuramti Śriyaḥ | vā(bā)ḍham vairi-vadh-ōdyataḥ prati-
raṇam Kāl-ōgra-damḍō gurur=yasy-āsiḥ susubhē⁷ parākrama-bhṛitō dṛipt-āri-
darppa-chchhidaḥ || [45*] Śūrah prandha-va(ba)lah
- 30 kul-aika-tilakō durvvāra-vir-āmtakō vairi-śrī-haraṇ-aika-lampāṭa-lasach-chamḍ-āsi-
damḍ-ōlva(lba)ṇaḥ | kāntā-lōla-kāṭaksha-pūmja-nilayaḥ śrīṁgāra-Mīna-dhvajō
jātō yasya ravi-dyutēr=ggūṇa-nidhi=Chāmumdarājah sutah || [46*] Guru-
duḥkh-ōshṇa-niśya(śvā)sair=aśru-pūrai-

¹ The ō is wrongly formed, an i being written for the first mātrā and an ā for the second.

² Read sītāmsu.

³ Written na, with the u erased.

⁴ The corrections here are suggested by the Editor.

⁵ This syllable appears to be illegible on the stone.

⁶ Delete this daṇḍa. [In what precedes I should prefer to retain mānēn=ēva.—Ed.]

⁷ Read susubhē.

- 31 ś=cha samtatam | kṛitam yasy=āri-kāntābhīr=ddagdha-pallavitam vanam ||
[47*] Ahita-dōsha-gu(ga)ṇair=udit-ōditair=jagati lavdha(bdha)-jayair=iva
vihṛitāḥ | sakala-lōka-nikāya-nirākṛitā yam=iha sarvva-guṇāḥ śaraṇam yayuḥ ||
[48*] Durvvār-āri-vē(vi)dāriṇā hari-khura-kshunn(ṇṇ)-āntarā-
- 32 lē bhṛisām tikshṇ-āstra-kshata-vānta-śōṇita-payah-pūra-plutē sarvvataḥ | nistṛi-
(stri)mś-āhata-kumbhi-kumbha-vigalan-muktāphalānām gaṇāḥ kshiptā vira-varēṇa
yēna samara-kshētrē yaśō-vi(bi)javat || [49*] ¹Vāram vāram prakṛiti-sumbha-
gām² van(dhau)ta-nistṛi(stri)mśa-pāṇim yuddhē yuddhē satata-
- 33 vijaya-śrī-priyam khēchariṇām | tat-kāl-ōttha-smara-bhaya-vaśād=yam prati sparddhay=
aitā maṇḍam maṇḍam chakita-chakitam dṛishṭayāḥ sampatanti || [50*]
Krōdhād=yasy=ātibhitā diśi diśi vihat-ānamta-sāmanta-kāntāḥ kāntārēshu
pravishṭāḥ śrama-vaśa-vivaśāḥ saṁsri(śrī)tā duḥkha-nidrām || [51*]
- 34 svapnē daivād=upāttān=nija-nija-ramaṇān=prāpya sambhōgam=ētā(tya) jāgratyē(tyō)=
py=āsu(su) n=ēttham rati-rasa-rasikās(ś)=chakshur=anmilayanti || [51*] Śatavaś=
chamḍa-kōpēna yēna sva-sthāna-chālītāḥ ³nija-kāntā-manō muktā sthitim=
anyatra nō gatāḥ | (||) [52*] Sasvatannadako⁴ vā(bā)ḍham Va(ba)li-
va(ba)mndh-ōdit-ōdi-
- 35 taḥ | Trivikrama iv=ōdārām yā(yō) Lakshmiṁ satatam davan(dhau) || [53*]
Dṛiḍhataram=abhisa(sha)ktyā bhayya-sambhōga-ramyā vidhṛita-vimala-paksha-
dvaṁdvam=ānamda-hētuḥ | kshaṇam=api na mnmōcha prāpya yam rāja-
hamsam kuvalaya-rati-pātram rāja-hams=iva Lakshmiṁ || [54*] Simdhurājam=
ati-
- 36 mathya hēlayā khaḍga-Maṇḍara-bhṛitā yudhi yēna | uttamēna purushēshu vi⁵
lēbhē śrīr=yasō(śō)-bhurana-pāvana-samkhaḥ || [55*] Viśvam vāiri-pratāpam
jhaṭiti kavalayan lilayā jāṁgal-ābham chamḍ-āmsōs=tivra-śōchir-mmilana-kapilit-
ārechis-chhaṭā-kēsara-śrīḥ | dhārā-dam-
- 37 shṭrā-karālō vilasati samarē jāta-ghāt-ōchcha-nāḍō yasy=ārāt-ibha-kumbha-sthala-
dalana-paṭuḥ prandha-nistṛi(stri)mśa-simhaḥ ||⁶ [56*] Yasya sarvv-ānga-
saṁdarya-prativimvanm⁷=apaśyātā | praśamsitā Smarēṇ=āpi nijā chiram=
ana[m*]gatā || [57*] Stribhir=yatra griham pratipravi-
- 38 śati svasthē sva-hṛin-maṇḍalē harsh-ōttālatay=aiva hāra-kiraṇān sambhāvya sa-
svastikam | uttunga-stana-kumbha-saṁga-ruchira-śrī-kaṇṭha-kamva(bu)-sphurad-
vak[t*]r-āmbhōja-vibhūshitam nija-vapuś=chakrē svayam maṁgalam || [58*]
Dūtīm dṛishṭv=ōtsukānām vadanam=abhibhavat=[-?—Ed.] sanrabhāt=kāmi-
- 39 nīnām n=āyāty=āyāti v=ēti sva-vachana uditē yat-kṛitē duḥkha-saukhyaiḥ | jā-
t-ōshnam(shṇa)-svā(śvā)sa-dāhān=madhukara-paṭalāny=āsru-sampāta-sēkāta(d) vai-
kalpya-svāsthya-bhāmji tvaritana(ta)ram=adhaḥ samprataty=ā(ō)tpatanti⁸ || [59*]
Gēhē gēhē=nurāgāt=pathi pathi suchiram prām-
- 40 gaṇē prāṁgaṇē vā vāram vāram nitāntam yuta-yuvati-janō jāta-tṛishṇā-bhar-
ārttaḥ | utkallōlam sāmāntād=ahamahamikayā yasya Kamdarppa-kāntē[r*]=lāvany-
āmbhas=tanu-stham sva-nayana-chulukair=uchch[u*]lumpichakāra || [60*]
Anāṁgaḥ sa Smarō' yuktam viraha-jvalitē hṛidi |

¹ The verse imitates the style of the Mēgha-dūta.² Read -*subhagā*, or (less probably) -*subhagam*.³ The engraver has put this *daṇḍa* before the final *h* of *chālītāḥ*.⁴ Apparently to be corrected to *sa-Śatānandakō* [*śatad-annati-gō* (?)—H. K. S.].⁵ Apparently to be emended to *purushāśv=iva*.⁶ After this *daṇḍa* is a four-armed figure and another *daṇḍa*.⁷ Read -*pratibimbam*.⁸ [Read *sampatanti*=*utpatanti*?—Ed.]

- 41 *tasthau yad=iha kāmānām chitram yō vasat=iti mē* || [61*] *Yēna dharmmo mahi-prishthē kō=py=apūrvvaḥ prakāśitaḥ | yasy=ōnna[m]ya*[tō=py=ēva gupa[h] kōṭim parām gataḥ* || [62*] *Dattvā kāmchana-ratna-dānam=atulan dharmm-aika-rāgān(t)=tathā yēn=aisvarya=atiprapaichitam=ahō punya-dvijāḥ*
- 42 *prāpitāḥ | jātam māndira-mālikāsu timiram dīpair=vin=ō[j*]jimbhitam jiv=ō[d*]dyōtam=ahar-nisam vidadhatē ratnaḥ(tna)-pradīp-āmkurāḥ* || [63*] *Yēna Svarṇagiri[—]r=virāchataḥ¹ s[v*]arṇēna sapt-ānvayaḥ svarṇāḥ kalpa-taruḥ samasta-vasudhā svarṇyām sahasram gavām | ity-ādi dvi-*
- 43 *ja-samchayāya dadatā sphūrjad-yasā(śo)-hāsataḥ s-ollāsam hāsatā vāla-prabhṛitayaḥ² sarvvō=py=ami pārthivāḥ* || [64*] *Kāma-db[ē*]nur=akām=ābhūch=chi * * **
* * *³ *pi | vikalpaḥ kalpa-vṛikshasya śrutvā yad-dānam=adbhuta[m*]* || [65*] *Nata-ripu-dhṛita-chūḍā-lagna-nīl-ēddha-sō(śo)chi[r*]-madhukara-*
- 44 *nikuramva(ba)-chchhanna-pād-āmva(bu)jēna [i*] ruchiram=idam-udāram kārītam dharmma-dhāmā vi(tri)daśa-griham=iha śrī-Maṇḍalēśāsya tēna* || [66*] **Yāval=lō[cha*]na-dhūma-daṇḍa-militam chchhatra-chchhav-i[m*]durūm davau(dhan) bhōg-i(m)ndram nava-yōga-paṭṭa-sadṛīsam yāvach=cha maulau Harāḥ | yāvat=kaustubha ē-*
- 45 *sha bhāti hṛidayē Vishṇoḥ Śrīyē⁴ rāgavat (i) śrīman-Maṇḍana-kīrttanam kshiti-talē tāvat=sthiram tishṭhatu* || [67*] *Atha Chaitra-chaturddasām Yasō(śo)dēv-ādi-k[i*]mkaraiḥ | Kīrttirāja-mukhair=anyair=dēvasy=aishā kṛitā pratiḥ* || [68*] *Vanijām khaṇḍa-guḍayōr=bharakam prati varṇi-*
- 46 *kā | mānjishṭhā-sūtra-karppāsa-bharakēshu cha rūpakaḥ* || [69*] *Tathā śrī-Maṇḍanēn=ōyam śāsanēna mahātmanā | haṭṭē vikriyatē yat=tu t[asy=ā]pi rachitā pratiḥ* || [70*] *Nālikēra-bharakē phalam=ēkam mānakam lavaṇa-mūṭaka-mathā⁷ [i*] pūm(pū)gam=ēkam=api pūga-sahasrā-*
- 47 *d=ājya-taila-ghaṭakē palik=aikā | (ii) [71*] Dāpitō rūpakaḥ s-ārdḍhaḥ prati karppaṭa-kōṭikām | pūlaka-dvitayam jālād=anna-chchhadmō cha pā iti⁸ || [72*] Tatth-ōtthapanakē tēna vanijām prati māndiram | Chaitryām drammaḥ pavitryām cha dramma ēkaḥ pradāpitāḥ* || [73*] *Sā(śa)lāsu kām-*
- 48 *syakārāṇām māsē drammaḥ kṛitas=tathā | vumvakē kalyapālānām rūpakāṇām chatuṣṭayam* || [74*] *Prakṛitā(ti)nām ra(cha) sarvvāsām tayā sthity-ānu-māndiram | dāpitō dramma ēkaikō dyūtē=smim(n) rūpaka-dvayam* || [75*] *Lagaḍā yatra samtē dvē taila-karashō(rshō) nu pāpakam⁹ | dāpitā¹⁰ pashu(śu)-śākē*
- 49 *chchhā¹¹ vṛisha-vimśōpakas=tathā* || [76*] *Drammas=tēna tathā dattō vanig-maṇḍalikām prati | sa[r*]vv-āvarṭta-yutā māsam prati su(śu)klā chaturddasī*

¹ Read *virachitāḥ*; the next words are more or less corrupt.

² Read *haritā Pa(ba)li-prabhṛitayaḥ*.

³ These six syllables are illegible on the ink-impression; the transcription of Pandit Gopal Lal Vyas suggests the reading *chintā chintāmagēr=api*.

⁴ See further the translation below, p. 309 and note.

⁵ Perhaps to be corrected to *Śrīyō*.

⁶ After this *daṇḍa* there is a four-armed ornament and another *daṇḍa*.

⁷ Corrupt; perhaps *madhyāḥ*.

⁸ Uncertain; perhaps we should read *pālī* or *pālā* (i.e. *pāyalī*, *pāyalā*), or we may take *pā* as an abbreviation of one of these words: cf. above, Vol. XI, pp. 41, 56.

⁹ Possibly a mistake for *māpakam*.

¹⁰ The ending *ā* is wrong.

¹¹ Corrupt; possibly *cha*.

- || [77*] Arddhā^{*1} ma-satē diśē vyārg̃ha-dōraka-sambhavē | tath-ākahu-
tavanīm drammo=raghattē yava-hāraḥ || [78*] Dānē cha bhāmda-
vā(dhā)nyānām bharaka[h*] sn(śn)ddha-
- 50 vi[m*]śatan | tēna datta[h*] sva-dharmmēṇa bharakaś²=chhaṅga ēva cha ||
[79*] Sa-vāṭikam tathā tēna puram dhavala-mamdiram | kārītam bhūh
pradattā cha dēvāy=āghāta-sammitā || [80*] Vi(bi)japūrakam=śkam tu
lagadāyās=cha dāpitam [l*] yavānām mūtakē(ka)sy=aisha vāpas=ch=āṭavikē
tathā || [81*] Śrūyatām bhn-
- 51 vi bhūpālāḥ pradattam śāsanam mayā | pālyatām=anyathā n=ātra maulau
va(ba)ddhō=yam=amjalih || [82*] Prithu-prabhritibhir=bhūpair=bhuktōkaiḥkēna³
mēdini | tair=apy=āshā pnnah sārddham yatō n=aika-padam gatā || [83*]
Kaviḥ Sumati-Sādhārō vamsē Sādhāra-sambhavē | va(ba)bhūva kramaśō
vidv[ā]-
- 52 n Bhārati-karṇṇa-knūḍalam || [84*] Tasya sut[ō*] guṇa-chamdana-smndara-
samjāta-dig-vadhū-tilakaḥ | kavi-jana-mukha-kumuda-sasi⁴ jayatā[m*] śrī-Vijaya-
Sādhārah || [85*] Tasy=ānujēn=ābhīhitā prasastiś=Chamdrēṇa chamdr-
o[j*]jvala-kirtti-bhājā | Sa(śa)kā[t*] sahasr-aika-sa(śa)tē prayā[tē
shad-u]-
- 53 [tta]rē trimśa(śa)ti yāti kālē || [86*] Vā(bā)lāya jāti-kāyastha-Śridharasy-
ēha sūnnā | likhitā Āsarājēna prasastiḥ svastha-chētasā || [87*]
Utkirṇā vijū * * * * * munēkēna | sūtradhārō * * * * *
* * * Samvat 1136 Phālguna śu di 3 Sukrē || māṅgalam⁷

TRANSLATION.⁸

(Line 1.) Om! Om! homage to Śiva!

(Verse 1.) May the glances of Dēvi at the time of her marriage protect you—(*glances*) confused with excitement, budding forth with pleasure, quivering with delight, made slow by modesty, as in terror at the hissing of the snakes clinging to his arm she clenched her hand, which was drawn back by the old ladies for Śambhu, who seized it eagerly in firm grasp!

(Verse 2.) May the moon-crested one [Śiva] protect you, who bears on his head the moon that is wasted away as if from annoyance at the superiority of Gauri's face that is ever present!

(Verse 3.) There is in this land a famous mountain, Arbuda, the summit of which supports the heaven on high, (*and*) which stands in the highest rank among the lofty mountains beginning with Mēn; upon which for a moment night has been imagined by Siddhas to be day and day to be night, as they beheld the sun and moon licked by rays (*respectively*) of crystals and topazes.

(Verse 4.) Upon it the excellent saint Vasishṭha, freed from embodied life, magnificent in his conduct, a treasure of divine knowledge, boundless in merits, performed labours of true mortification; through being long in contact with the smoke flaring up from his *agni-hōtra* rites, (*and*) passing through the sky, as it were, the horses of the Sun were coloured bay.⁹

¹ For this missing syllable the transcription of Pandit Gopal Lal Vyas gives *śāś*. Much of the rest of the verse is corrupt.

² Apparently corrupt; should we read *bharakāś*?

³ Read *bhukt=aiḥkaiḥkēna*.

⁴ Read *-sasi*.

⁵ One *akshara* is here illegible.

⁶ About 12 *aksharas* here are almost illegible, of which nos. 6-10 look like *Gumḍaka-sūtradhārāḥ*.

⁷ The transcription of Pandit Gopal Lal Vyas adds here *maṅgala-tri* ||.

⁸ [In a number of unspecified points I should dissent from the subjoined rendering of this elaborate composition. But it is not necessary to discuss them, as the historical facts are not affected.—Ed.]

⁹ The meaning of this *uprākāśā* is that the Sun's horses got their bay colour because of their regularly passing through the sky, which was full of the smoke of his constant sacrifices.

(Verse 5.) In company with this saint shone the stainless lady Arundhati, having the whole of her organs strictly under control; like the embodied spirit of mortification.

(Verse 6.) With him dwelt the Cow of Plenty, obtainable by no others, bestowing objects of desire, like success in mortification.

(Verse 7.) Then the son of king Gādhi [Viśvāmitra], inflated with the arrogance of the warrior caste, by fraud carried off his precious cow, as an impediment (*to a religious act removes its*) success when ready.

(Verse 8.) Thereupon that saint, wroth at the occurrence of the insult, like a blazing sun, offered in the fire an oblation attended with clear spells, because he wished to create a warrior to slay (*his*) foes.

(Verse 9.) There issued thence a certain warrior, bearing on his back a pair of quivers and in (*his*) hand a terrible bow, fastening exceedingly tightly the mass of (*his*) braided locks with (*his*) right hand, wrathful, wearing the sacred cord, with awry glances terrifying the world of living beings, magnificent in splendour, crushing opponents.

(Verse 10.) He, who had most puissant strength of arm, being instructed by that (*saint*), entered the fray, while an auspicious song was sung by troops of celestials, routed his foes with showers of arrows forsooth filling the regions of space (*and*) covering up the sun's rays, seized the Cow of Plenty, and presented himself devoutly before (*the saint*), with head quivering upon the pair of lotuses that were his feet.

(Verse 11.) The delighted saint, having pronounced over the bowing conqueror the desired blessing, at once gave him the appropriate name of Paramāra [Destroyer of Foes].

(Verse 12.) In his lineage in due course arose a warrior named the blest Vairisimha because he was able to utter a lion's roar, a monarch terrible with claws consisting of the sword uplifted to cleave the frontal globes of the noble elephants' potent foes.

(Verse 13.) Observing now that Glory was fickle of nature, worn by enjoyment and unpleasing, he, puissant with a pair of long arms (*and*) having ever a festal residence on the periphery (?) of the frontal globes of the brilliant elephants of the four regions of space, held his espousals with [*or, levied tribute upon*] the earth of (*other*) kings, who was deeply enamoured of his virtues, within the area of the four regions of space.¹

(Verse 14.) The Ocean is not equal to him; for it has lost Fortune, and he was a treasure of fortune; it is in confinement, and he held foes in restraint; it is unintelligent,² and he was shrewd of wit.

(Verse 15.) His younger brother Dambarasimha subdued multitudes of foes by the awfulness of his terrible long arms, (*and*) the lotus of his face was obstructed by the mass of bees that were the eyes of damsels who were the very essence of amorous sentiment.

(Verse 16.) How could even moonlight be compared to his glory? The one arises from *dōshākara* [the moon, or a mine of faults], the other is produced from a multitude of virtues.

(Verse 17.) In his lineage was the blest Kakkadēva, whose long arms were solid as an elephant's trunk, (*and*) whose blazing splendour was a consuming fire to the multitudes of *patra-valāḥi*³ on the breasts of the wives of his pride-blinded foes.

(Verse 18.) In (*his*) two long arms itching for the fray so as to join battle he felt pleasure at the nail-scratchings that were the assaults of foemen's arrows.

(Verse 19.) Mounted upon his elephant's back in battle, on every side with showers of arrows shattering the host of the Lord of Karpāṣa upon the banks of the Narmadā.

¹ Despising ordinary glory, he aspired to and quickly won the earth. [*kumbhā* also = 'bowl' of water, an auspicious object in the wedding marriage.—Ed.]

² There is a play on the double meaning of *jaḍadhi*, "ocean" (= *jaladhi*) and "dull-witted" (*jaḍa-dhi*: cf. Whitney's Grammar, § 354a).

³ Lines drawn with fragrant pigments.

slaying thus the foes of the blest king Śrīharsha the lord of Mālwa, he went to heaven, a valiant warrior, worshipped with the lotuses of the eyes of the ladies of the gods.

(Verse 20.) His son, Chandaṇa by name, had fame wandering free through the universe, (and) was a peculiar cloudy season (causing) the departure of the swans that are the smiles of princes' mistresses.

(Verse 21.) Exceedingly brilliant was his fame, standing like a flower-bunch over (the universe comprising everything from) Brahman to grass and constantly attended with song from crowds of Kinnaras like bees.

(Verse 22.) His son was Satyarāja, a seat of truth, having lovely splendour irresistible as fire, (who made) the mass of radiance from his toenails a bright forehead-ornament clinging to princes' brows delighting in deep obeisances.

(Verse 23.) From dread of him his enemies, though . . . constantly wore wild flowers: how surely are the lords of fortune known!¹

(Verse 24.) Being in a hundred ways active in the works of the sword, yet withal sincerely tender² with mercy; always controlled inwardly, though obtaining extension³ by hundreds of valiant deeds; in many ways winning fortune earned by his arms [or, without guilt]⁴ though nourished in virtue down to his very roots,—he was thus certainly *viruddha* [discrepant] in his conduct, but not *viruddha* [inimical] to the world.

(Verse 25.) From him arose, like a conjunction of prosperity from policy in this world, a holy ornament of the triple universe, broad and lofty of shoulders, an ear-jewel attached to the beautiful deeds of the gods, a palace of Fortune, (a son) named Maṇḍanadēva.

(Verse 26.) Finding him arisen in his career, broad of breast, charming, Fortune, as I imagine, held no (more) amorous commerce with her ancient husband.

(Verse 27.) Giving out constant streams of *dāna* [largesse, or rutting ichor], stout in his long arm [or, trunk], uniquely *dhavala* [white with fame, or a bull] in his race, *bhadra* [brilliant, or a high-bred elephant], he was resplendent as the Elephant of the Gods [Airāvata].

(Verse 28.) The pairs of lotuses that were his hands and feet bore the tokens of cheironancy, having moonbeams from the glittering nails, (being surrounded by) a mass of water of brilliant beauty, bearing a radiance of most graceful clear long lines, being marked with the goodly couch and fish, snitable for the lordship of an army, peerless, famous, a cause of fortune.⁵

(Verse 29.) This excellent king, having the form of the Love-god, binding the marriage-thread here in the brilliant pavilion (formed) of the pole of his stout arm, on the arrival of an auspicious day, espoused his foes' fortune, (as a bride) who was charming in high descent, exceedingly perfect in all members, desired by rivals, and gloriously given as his wife by his own great prowess.

(Verse 30.) His sword, like a minister, supporting the burden of the earth, shattering the hostile action of foes, constantly fostered his fortunes.

(Verse 31.) As the forest, full of masses of green grass-sprouts, is burned up by the earnest hot grief-born winds of the sighs of his foes' mistresses, which vie everywhere with the

¹ There is a play on words, designed to suggest that the king was the equal of Viṣṇu (Lakṣmīpati) or Kṛiṣṇa (Vanamālīn); it would be improved if we adopted Pandit Gopal Lal Vyas's reading *achyutā*. ['How are his enemies neither recognized, nor lords of Fortune?']—Ed.]

² Literally, "moistened." [*nītrīṃśa* also = 'cruel.'—Ed.]

³ Scil. of territory or of fame.

⁴ If we take *dōśha* in the sense of "arm," we must divide *vahudhā dōśh*^o; if in the sense of "guilt," we must divide *vahudhā=ādōśh*^o.

⁵ For the full understanding of this verse the reader must refer to the text-books of palmistry. The figure of a fish in the palm usually portends wealth, progeny, and general success; that of a couch, lordship over millions of men. [*sāmuḍrikāṃ lakṣaṇam*, as also *vākīnyāḥ*, contains a punning reference to the sea, the source of the moon, etc. etc.—Ed.]

blasts of the end of the æon, (and) the water is utterly dried up (by them), the worn deer exist with difficulty, deprived of their sustenance of food and drink.

(Verse 32.) His splendour, ever brilliant, blazed like a second submarine fire, potent in the destruction of all lords of hosts [or, of the Ocean].

(Verse 33.) His sword in battle seems like a fetter for foemen's fortunes after the departure of (their) glory, like a braided lock of the goddess of victory.

(Verse 34.) Purandara [Indra] himself does not bear a resemblance to this skilful man— (the former being) a destroyer of (the demon) Vala, (the latter) a possessor of *vala* [strength]; (the former being) a smiter of the Gōtras [stalls of mythical kine] [mountains (?)—H. K. S.], (the latter) a gladdener of his Gōtra [family].

(Verse 35.) In his heart is Fortune, and he is dear to the heart of Fortune: how can he whose device is Garuḍa [Vishnu] rival him?

(Verse 36.) As he was lovely with fresh sprouts of majesty, stainless of glory and bearing an unscathed body, a festal pitcher of victory filled with the water of mercy, Fortune never abandoned him.

(Verse 37.) This his fame, like a miraculous deity, truly established in a temple because of its ancient exceedingly pure virtues, bearing the radiance of pearl-strings, greatly admired, pervading the three worlds, present in every region, in every forest, in every town, in every house, is everlastingly extolled by men.

(Verse 38.) The boundless stream of the virtues of this man, who was a seat¹ of righteous conduct, was a Milk Ocean entirely filling the bright spaces of earth and sky on every side, in which Fortune found birth, and in which arose floods of the pale yellow nectar of fame; whence arising, the garlanded waves of (his) glory, radiant as the moon, spread over the heavens.

(Verse 39.) His glory, nowhere insignificant, nowhere in the world becoming a thing of secondary importance, certainly not ceasing, not arising from the occurrence of a failure of righteousness, nowhere finding a lodging in the triple world, which is too small to contain its full single stage, is marking, white as jasmine, the swart body of Fortune's Lord [Vishnu].

(Verse 40.) Wholly covered up by the masses of dust (caused) by the mighty host of this (king), who had an awful pair of long arms, as he advanced against the foemen's host, even the lord Sun forsooth plainly surrendered his own radiance in every region of space in an access of terror . . . what need then to speak of other beings?

(Verse 41.) When this crest-jewel of all monarchs, ready to conquer the (various) regions, eager to ravish foemen's fortune, advances on the shores of the ocean, the water, scented with the rutting ichor of the plunging elephants of the quarters of space, is scarcely drunk by the elephants of (his) army, lofty in pride, although they are threatened again and again by the angry drivers.²

(Verse 42.) Bearing aloft the *vrishā* [rule of righteousness, or bull], always having even vision, being free from foes, conquering countless cities, he is another worshipful Paramēśvara [emperor, or Śiva].³

¹ Literally, "bound."

² The king's elephants feel themselves superior to the elephants of the Quarters, because the king is the conqueror of the Quarters; hence they scorn to drink the water of the ocean.

³ The king is greater than Śiva. For he bears the *vrishā* ("righteousness," or "bull"), while Śiva is borne on it; he is *sama-dṛishṭi* ("impartial"), but Śiva is *a-sama-dṛishṭi* ("three-eyed"); he has no foes, but Śiva has the foe Kāma; he conquers innumerable cities, but Śiva conquered only the Three Cities. The figure is an *adhikābhāṣa*.

(Verse 43.) Though espoused by him personally from stainless high spirit, that dear mistress Fame wanders thus in company with his native glory through the world, renowned under the title of "The Unfickle" (*and therefore*) regarded with jealousy by Fortune, penetrating to the realm of the sun, praised even by the gods, everlastingly pure.¹

(Verse 44.) Learned in the science of the bow, a unique seat of high spirit and truth, when he applied his energy to battle, how were his foes smitten by him !

(Verse 45.) His weighty sword, a tethering-post for the elephant of victory, a bright tress of the lady Fame, a glittering reflection of Fortune, who had her dear and constant peculiar abode on (*his*) long arm, an awful mace of Kāla nplifted to destroy foes in battle after battle, was assuredly radiant, wielded with valour, as he cut down the pride of haughty enemies.

(Verse 46.) To him, who had the radiance of the sun, was born a son, a hero magnificent in might, a peculiar ornament of his race, a destroyer of irresistible warriors, potent with a bright and awful long sword lusting to ravish foemen's fortunes, a site of a mass of lovely women's wanton glances, a Cupid of amorous sentiment, a treasure of virtues, Chāmundaṛāja.

(Verse 47.) His foes' mistresses constantly by hot sighs of deep sorrow caused the forest to be burnt up, and by floods of tears made it sprout into bud.

(Verse 48.) To him all the virtues, as if dislodged by the multitudes of enemies' vices which had unhappily risen up² and attained victory in this world, (*and as if*) rejected by all classes of beings in the universe, came for refuge.

(Verse 49.) He, best of warriors, cut to pieces troublesome foes, scattered like seeds of fame multitudes of strings of pearls falling out of the frontal globes of elephants smitten by his sword on the field of battle, the spaces whereof were intensely pounded by his horses' hoofs, and which were on all sides flooded with streams of blood vomited forth from wounds made by sharp missiles.

(Verse 50.) Upon him, who wielded again and again a washed sword and was beloved of the goddess of constant victory in battle after battle, fall ever gently, ever timidly, these naturally charming glances of the sky-traversing (*goddesses*), (*inspired*) by immediate love and fear, in mutual rivalry.

(Verse 51.) Sorely fearing his wrath, the mistresses of countless smitten princes in every region, having entered the forests, overcome by the influence of weariness, (*and*) falling into the sleep of sorrow, in dreams meet and are embraced by their respective lovers, and thus on their waking, imbued with amorous emotion, they do not quickly open (*their*) eyes.

(Verse 52.) Enemies, expelled from their seats by him, who is terrible in his wrath, have found no resting-place anywhere except in their mistresses' hearts.

(Verse 53.) Verily endowed with a hundred delights [*or, attended by Brahman*], succeeding again and again in imprisoning the mighty [*or, arising to his dismay*³ from Balin's prison], like Trivikrama, he always has been in possession of exalted fortune [*or, Lakshmi*].

(Verse 54.) Having found him, Fortune, who is charming in the embrace of the righteous, a cause of delight, has never quitted him even for a moment, as a female swan (*quits not*) the

¹ The idea of this is that though the king's adscititious fame was acquired lawfully by him and became as it were his lawful wife, yet it spreads freely all over the earth like a common woman. He and his fame are paralleled with Viṣṇu and Śrī (Fortune), but they have a point of superiority: Fortune is fickle, the king's fame is not. [I would take *amālēna* not with *mānēnēna* 'as if through temper,' but with *yēna* and *yaśasā sahaiva sahaṇēna* as—'with her brother, prestige.' In the next verse *sandhānam ānīya riparō hatāṇ*—his enemies were annihilated by his making friends with them.—Ed.]

² I understand the reduplication in *udīt-pḍitair* in accordance with Pāṇini VIII. i. 10 (*Siddhānta-kaumudī* 2145).

³ For this meaning of the reduplication, see the previous note.

male swan, for he is most firm in (*his*) attachment, possessed of a stainless double lineage¹ [*or*, bearing a stainless pair of wings], an object of the love of the encircling earth [*or*, a performer of amorous sport amidst the lotuses].

(Verse 55.) He, who in battle bears a sword like Mandara, with which he has utterly shattered Sindhurāja [*or*, has completely churned the ocean] in sport, has found like Pṛushōtama Fortune (*and*) a world-purifying conch-shell (*consisting*) of fame.

(Verse 56.) That lion his mighty sword, instantly devouring in sport all majesty of foemen as if it were a partridge, having a splendid mane of rays reddened by commixture of the intense radiance of the sun, awful with fangs (*consisting*) of its edge, displays itself in battle, making a loud noise with (*its*) blows, skilful in shattering the frontal globes of enemies' elephants.

(Verse 57.) Seeing not the likeness of his beauty of every member, the Love-god himself has long praised his own *anaṅgatā* [bodilessness, *or* character of Cupid].²

(Verse 58.) When he returns to the house, the women in the intensity of their joy, conceiving in imagination gleams of jewel-strings upon their happy bosoms, have made a festal scene of their own bodies, which are marked with *svastikas*, adorned both by shells (*consisting*) of (*their*) throats brilliantly beautiful by union with high pitcher-like breasts and by the lotuses of (*their*) bright faces.

(Verse 59.) When they see the faces of love-lorn damsels surpassing in fragrance their messenger,³ the troops of bees fly down very hastily in a swarm, enjoying alternative good fortune from (*either the damsels'*) fever of hot sighs (*or*) from the dripping of their falling tears because of sorrow (*in the one case*) or joy (*in the other*) on his account when it is reported of him either that he is not coming or that he is coming.

(Verse 60.) With affection in every house, constantly on every road, and repeatedly, perpetually, in every court, attendant damsels, worn with intensity of desire, on all sides in emulation have stirred up into high waves [stole (?)—H. K. S.] by the scoops of their eyes the water of beauty lying in the person of this (*king*) who is lovely as the Love-god.

(Verse 61.) The Love-god is naturally Anaṅga ["Bodiless"] when he has dwelt here in the heart of lovers which is ablaze with (*the agony of*) separation.⁴

(Verse 62.) By him a certain unprecedented religion has been displayed on the face of the earth; his merit in maintaining it has reached the highest degree.

(Verse 63.) By bestowing unparalleled largesse of gold and jewels in unique affection for religion, he thus forsooth has raised holy Brāhmanas to most abounding dignity; overcoming without lamps the gathered gloom that had arisen in the upper chambers of their dwellings, rays from lamps (*consisting*) of jewels create radiance by day and night.

(Verse 64.)⁵ as he gave largesse of such degree to the multitude of Brāhmanas, by the splendour of his brilliantly demonstrated fame all those (*ancient*) kings such as Baliu have been conspicuously outshone.

¹ Cf. above, Vol. XIII, p. 32 and note 1.

² The king is in the perfect beauty of his every limb an image of Cupid (Kāma, Smara, or Anaṅga). The latter has hitherto boasted of being Anaṅga ("bodiless one"), but that was because he had not yet seen the king: he was "bodiless" only so long as the king, his image in beauty, was not yet visible. It is thus suggested that the king himself is the true Love-god. [Or does *prafāṁsita* imply 'congratulated himself upon'?—Ed.]

³ *Dūṭim*: if this is correct (and the reading seems to be certain), it must mean the mango-tree; but possibly it should be emended to *ekāntam*. [But should we not render 'owing to the fragrance which overspreads their faces (they blush, in fact) on seeing a go-between' and later *sva-vacana udīṭe* 'as their own lips pronounce the words'?—Ed.]

⁴ The latter half of this verse is unintelligible to me, and is perhaps corrupt. [I would translate the verse 'That the bodiless Kāma remained in a heart [sc. that of Rati] on fire with the pain of separation was meet: but when he dwells in the hearts of us who have a [living] lover ["are loved," *kāntānām*] that is surprising to me.' The next verse refers (*guṇa*, *kōṭi*, etc.) to the bending of a bow: *dharma* = 'fashion.'—Ed.]

⁵ [The omitted passage seems to contain a list of *maḥādānas*; cf. e.g. Vol. XIII, p. 128, v. 17.—Ed.]

(Verse 65.) Since men have heard of his marvellous bounty, the Cow of Plenty has been a thing not wanted, as also the idea of the wishing-stone¹ and the conception of the tree of desire.

(Verse 66.) He, the lotuses of whose feet are covered with masses of bees (*consisting*) of the kindled lustre of sapphires fixed in the hair-knots worn by bowing foes, a seat of godliness, has caused to be made here this splendid exalted temple of the blest Maṇḍalēśa.

(Verse 67.) As long as Hara bears on his coronet² the moon with the hue of a white umbrella joined to the fire³ of his (*frontal*) eye and as long as he bears the snake-king like a new *yōga-paṭṭa*,⁴ as long as that Kaustubha shines on Viṣṇu's breast like (*his*) love⁵ for Fortune, so long may the praise of the blest Maṇḍana abide on the face of the earth !

(Verse 68.) Now on the fourteenth of Chaitra this list of dues of the god was made by Yaśōdēva and other servants, (*likewise*) by others headed by Kīrttirāja.

(Verse 69.) On each *bharaka* of candied sugar and jaggery belonging to the traders (*there was assigned*) one *varṇikā*; and on each *bharaka* of Bengal madder,⁶ thread, and cotton, one *rūpaka*.

(Verse 70.) Likewise the blest Maṇḍana, great of soul, by edict made out this list of dues on what is sold in the bazaar.

(Verse 71.) On every *bharaka* of cocoanuts, one⁷ fruit; on each *mūṭaka*⁸ of salt, a *mānaka*; from every thousand areca-nuts, one nut; on every *ghaṭaka* of butter and sesam oil, one *palikā*.

(Verse 72.) On each *kōṭikā* of clothing fabric were assigned one and a half *rūpakas*; on a *jāla*,⁹ two *pūlakas*¹⁰

(Verse 73.) For each house of the traders in the local bazaar (?) was assigned by him a *dramma*¹¹ on the Chaitra festival and the festival of the sacred thread.¹²

(Verse 74.) On the shops of the braziers was likewise imposed a *dramma* for the month; on (*each*) *vumvaka* of the distillers four *rūpakas*.

(Verse 75.) Under this constitution there was assigned on every house of the whole population a *dramma*, on the gambling (*-house*) two *rūpakas*.

(Verse 76.) On each *lagaḍā*¹³ were assigned two *santas*, on each *karsha* of oil a *pāṇaka*; and similarly on each load of cattle-fodder a *vr̥ṣha-vimśōpaka*.¹⁴

¹ See above, p. 302, note 3.

² If *maṇḍalā* is right, it is out of place, and should come in the first *pāda*, as I have implied in translation. Possibly, however, it should be corrected to *maṇḍī*.

³ *Dhūma-danḍa*, literally "smoke-staff." There is apparently a play on words: *danḍa* is suggested by *chhatra*.

⁴ The band used by Yōgins to keep their limbs in a position of rigidity.

⁵ A play on the primary meaning of *rāga*, "colour," is intended.

⁶ *Rubia munjistā*, Roxb.

⁷ Apparently "hullock's load": cf. Marathi *mūṭh*, "bullock's pack-saddle," and Telugu *mūṭa*, "hundle," "pack."

⁸ This is perhaps connected with Sanskrit *jāḷaka*, "hunch of huds."

⁹ This in Sanskrit usually means "bundle"; it is the Hindi *puṭā*, "a small bundle of sticks or plants."

¹⁰ See on this particularly the *Progress Reports of Asst. Arch. Supt. for Epigr., Southern Circle*, 1909, p. 80, 1910, p. 97, 1915, p. 102.

¹¹ See *Ind. Ant.*, 1909, p. 52.

¹² This seems to be connected with Marathi *lagaḍ*, "a bar of gold, silver, or other metal; a frame of wood or iron in which pitchers are carried upon beasts," and the Gujarati *lagaḍuṃ*, "a coarse bag put on an ass in which the burden is placed."

¹³ See above, Vol. I, p. 166; Vol. XI, pp. 41, 59.

(Verse 77.) He likewise gave a *dramma* on each traders' association; the fourteenth day of the bright fortnight in each month was attached to every recurrence.¹

(Verse 78.) and on a pile of sugar² a *dramma*, on a water-wheel³ a *hāraka*⁴ of barley.

(Verse 79.) In (his) bonnty also he granted on a clear twenty (*packs*) of loaded grain one *bharaka* in his piety, and on a *bharaka* (of the same) one *chhaṅga* (?).

(Verse 80.) He likewise constructed a town with white houses and furnished with gardens, and bestowed on the god lands duly measured out with their sides of access.

(Verse 81.) He moreover assigned one citron from each *lagaḍā*, and the *vāpa*⁵ from a *mūṭaka* of barley and likewise on *āṭavika*.

(Verse 82.) O kings on earth, hearken to the edict granted by me : observe it : for no other purpose are these my hands clasped upon this coronet.

(Verse 83.) Prithu and other kings have severally enjoyed the earth ; whence the latter together with them has again passed through various conditions.

(Verse 84.) There was born in due succession in the family sprung from Sādhāra the learned poet Sumati-Sādhāra, an ear-ring of the Mnse.

(Verse 85.) Success be to his son the blest Vijaya-Sādhāra, by the sandal-paste of whose virtues there was made a beauteous forehead-ornament for the goddesses of the quarters of space,⁶ a moon to the lotuses of poets' faces !

(Verse 86.) His younger brother Chandra, having fame bright as the moon, pronounced this panegyric when a period of one thousand, one hundred, and thirty-six years was elapsing since the Śaka (*king*).

(Verse 87.) Āsarāja, son of the junior Śrīdhara of the Kāyastha race, happy of mind, wrote out here the panegyric.

(Line 53.) Engraved by Samvat 1136, on Friday, the 3rd day of the bright fortnight of Phālguna. Good luck !

No. 22.—KADALADI PLATES OF ACHYUTA-RAYA : SAKA 1451.

By Prof. S. V. VENKATESWARA, M.A., AND S. V. VISWANATHAN, M.A., KUMBakonam.

These plates belong to Mr. Yegnaswāmi Ayyar, son of Rāmachandra Dikshitar, a direct descendant of the donee of our grant, whose name is also Rāmachandra Dikshitar. He is the village munsiff of Kaḍalāḍi in North Arcot district and has still in his possession the land granted to his ancestor by Achyuta-Rāya. The plates were obtained from him through the kindness of His Holiness the Śaṅkarāchārya at Kumbakonam. They are in good preservation and are at present in the possession of the latter.

The grant is on five copper plates bored at the top and held together by a ring. The plates bear inscriptions on both sides, excepting the first and the last, which are engraved on one side only. They are numbered with Telugu-Kanarese numerals on the first side of each

¹ *Sarev-āvarita-yutā*, i.e. assigned as the date of payment as it falls due annually.

² *Tavaṇiṁ* (the ending is perhaps wrong) is connected with Marathi *tavaṇā*, "the heap of sugarcane as cut for the mill" (Molesworth).

³ See above, Vol. XI, p. 29.

⁴ Ibid.

⁵ A hand-cast or handful : cf. above, Vol. I, p. 161 n. Compare *sirevāpa*, above, Vol. XI, p. 56.

⁶ I understand *-śmādhara-samjāta* . . . *tilakakā* as an irregular compound similar in structure to the Prakrit *dhavala-ka-ōvavā* (i.e. *dhavala-kṛit-ōpacīta*, for *kṛita-dhavala-ōpacīta*): Pischel, *Gramm. d. Prakrit-Spr.*, 603.

plate. They measure 9·2 in. by 7·4 in. Including the arch at the top, the height is 11·7 in. The writing runs across the breadth of the plates and is quite legible. There are 216 lines in all. All the plates have raised rims. The ring with which the plates are fastened is 7 in. in diameter.

The characters are Nandināgari, excepting the words *Śrī-Virūpāksha*, the signature at the bottom, which is in large Kanaress characters. The average height of the letters is 2 in., except in the signature. The language is Sanskrit, full of errors, and the whole inscription is in verse, except in *Śrī-Gaṇādhīpatayē namaḥ* at the beginning and *Śrī-Virūpāksha* at the end.

The inscription contains some noteworthy orthographical peculiarities. The first is that punctuation marks are not supplied in their right places, all the lines of the verses being stopped with a vertical line. These have been pointed out in the footnotes to the text. Here and there we find instances of confusion between long and short *i* and *u*. In these plates, as in others, there is a redundant *anuvāra* before the double consonants *nya* and *nya*. Instances of these are : °*hiraṇya-payō-dhārā* for °*hiraṇya-payō-dhārā* (l. 126), °*amnyās=traya*° in the place of °*anyās=traya*° in ll. 127-8, °*Śāṃḍily-āṃnvaya* instead of °*Śāṃḍily-āṃvaya* (l. 159), °*Sāmāṇnyō=yaṃ* (l. 214) is a mistake for °*Sāmānyō=yaṃ*. *Anuvāra* is wanting in some places, as it is superfluous in others, e.g. *chadra* for *chandra* (l. 1); °*Kāṃchyā* instead of °*Kāṃchyām* (l. 36). These, we think, are mostly to be attributed to want of care on the part of the engraver. Visargas are likewise redundant. Examples of this may be seen in l. 66, where we have °*gaṃḍaḥs=tōsha*° instead of °*gaṃḍas=tōsha*°; ll. 119-20 °*saṃyuktahm=ēkabhōgyam* for °*saṃyuktam=ēkabhōgyam*. The confusion between the sibilants, palatal, dental and lingual (ṣ, ś and ṣ), is as common here as in the other grants of the Vijayanagara kings. Instances of this are :—°*shv=apy=a-sēshēshu* in l. 39 instead of °*shv=apy=a-sēshēshu*; °*saṃśōshya* in l. 54 for °*saṃśōshya*; °*sudhībhi* in l. 72 in the place of °*sudhībhi*; °*a-sēsha* in l. 104; °*kāsiti* in l. 128; °*sēshṭa* in l. 129 and °*śāsanēna* in l. 207 are written instead of °*a-sēsha*, °*kāsiti*, °*sēsh(ṭ)a*, and °*śāsanēna* respectively. A conjunct consonant is made up of the full form of the first consonant and the curtailed form of the second consonant. The *r* sign is inserted over the line, where necessary, except in a few instances of double consonants, e.g. °*āvajya* in l. 34 and °*chatubhuja* in l. 51. In certain cases instead of a double consonant only one of the consonants is written. As in the other inscriptions of the same dynasty, this one also contains the *birudas* attached to the kings—for example *Bhāshegetappuwarāyaraṇḍaḥ*, *Hindurāyasuratrāṇaḥ*, etc. *Rāya* and *Mahārāya* appear frequently in the place of *Rājā* and *Mahārāja*. There are instances also of Tamil usage. °*Tāmbra-sāsanam* in ll. 208 and 209 is evidently the Tamil form of °*tāmra-sāsanam* and *varsha* is usually written in Tamil as *varusha*.

The inscription records the grant of the village of Kaḍalāḍi *alias* Paṇḍal, by Achyuta-Rāya to Rāma-chandra-Dikshita, son of Nāga-Bhaṭṭa, who in his turn splits up the village granted into 110 *vrittis* and distributes them among other Brāhmins, who are 46 in number. The inscription naturally falls into 4 parts—(1) Vv. 1-3, benedictory verses; (2) Vv. 4-36, the genealogy of the dynasty as far down as Achyuta-Rāya; (3) Vv. 37-104, the terms of the grant, names of donees, etc. etc.; (4) Vv. 105-111, the names of the composer, the engraver and the imprecatory verses at the end. Vv. 1-3 invoke Śambhū, the Varāha incarnation of Viṣṇu and Gajānana. Vv. 4-8 trace the genealogy of the family as far as Nārasa Nāyaka. Vv. 9-11 give an account of the gifts made by the king and his exploits; his victory over the kings of the South, Chēra, Chōḷa and Pāṇḍya. Vv. 12 and 13 mention the sons of Nārasa, Vira Nṛi-simha and Kṛishṇa-Rāya by Tippāji and Nāgalā. Vv. 14-18 contain the praise of Vira Nṛi-simha as king and his gifts at holy shrines; and the beneficent rule of Vira Nṛi-simha. Vv. 19-23 likewise describe the deeds of valour of, and the gifts made by, Kṛishṇa-dēva-Rāya. Vv. 24-27 describe how Achyuta succeeds Kṛishṇa-Rāya after the latter's death. We have in these a long

list of the *birudas* attached to the name of the king. Vv. 28-36 are in praise of Achyuta-Rāya, who succeeds his brother.

The verse stating that Achyuta was the son of Ōbāmbikā, a step-mother of Kṛishṇa-Rāya, and thus making Achyuta a step-brother of the latter, is not found in our inscription. Our record states, however, that Kṛishṇa-Rāya, after his death, was succeeded by Achyuta-Rāya, a younger brother of his (*anujaṇma*—v. 29). The genealogy thus stops with Vira Nṛi-siṃha; and Kṛishṇa-Rāya and Achyuta succeed the latter in due course.

Among the shrines to which Achyuta paid pilgrimage and at which he is said to have made gifts is Viriñchipuram, which is a locality in the Vellore *Tāluk*, North Arcot district. It contains a Śiva temple, known as that of Mārgasahāyēśvara. The late Rai Bahadur V. Venkayya has identified Marataka-purī (mistake for Marakata-purī), appearing in the Satyamangalam plates of Dēva-Rāya II¹ and in the Madras Museum plates of Śrīgiri-bhūpāla² with Viriñchipuram. He says that Marakata-purī is derived from Marakatavallī, the goddess of Viriñchipuram.³ The city of Viriñchipuram is mentioned as the capital of the country ruled over by Srigiriśvara, a brother of Dēva-Rāya II. Of the grants of the second Vijayanagara dynasty so far published it is only in this that Viriñchipuram is mentioned among the shrines visited by Vijayanagara kings. Perhaps at the time of this grant Viriñchipuram, which a century before was ruled over by a branch of the Vijayanagara family, had been lost to them and had come to be classified with Kāñchi as a place of pilgrimage.

(Vv. 37-42) In the Śaka year 1451 according to the Śālivāhana reckoning, in the year Virōdhi, in the month Makara, on the trayōdaśī day of the dark half of the month and on Tuesday (was made the gift) on the banks of the river Tuṅgabhadra, in the vicinity of Virūpākṣa, to the best of Brāhmins, Rāmachandra Dikshita, the son of Nāgā-Bhaṭṭa. Thus the necessary details as regards the date are given.

The date of the grant is of considerable interest to students of history. In the course of his introduction to the Ūnamāñjērī plates of Achyuta-Rāya⁴ Professor Kielhorn has remarked as follows:—“The latest date for Kṛishṇa-Rāya known to me from published inscriptions corresponds to Friday, 23rd April, A.D. 1529, and the earliest date for Achyuta-Rāya to Monday, 15th August 1530.” But the astronomical data given in our inscription unmistakably refer to the year 1451 Śaka, etc., i.e. Jan. 1530 A.D. Dr. Kielhorn's earliest date for Achyuta-Rāya has therefore to be revised in the light of this inscription. It is clear also that Achyuta-Rāya succeeded his brother after the natural death of the latter (V. 29 इदमिति सुरजोक्तं छत्रराये निजांता⁵ तदनु तदनुजन्म⁶ पुण्यकर्माच्चतैः etc.). So the death of Kṛishṇa-Rāya must be placed before January 1530 A.D.

The only inscription among those as yet discovered that may seem to raise some difficulty as regards our chronological result is No. 369 of 1912, copied by the Madras Epigraphical Survey. It belongs to the reign of Vira-pratāpa Kṛishṇa-dēva Mahārāya and is dated Śaka 1453, *Virōdhi Sittirai śu di 10, Attam*. But another inscription in the same temple⁸ records a sale of land made in the reign of Achyutayya-dēva Mahārāya, son of Vira-pratāpa Narasa Nāyaka, dated Śaka 1452, *Vikṛiti, Makara śu di 13, Monday, Pūṣam*. If 1452 Śaka year is Vikṛiti, then 1453 cannot be Virōdhi. It is therefore clear that the figure 1453 must be a mistake for 1451, as the figure nearest to ‘three’ in Tamil characters is ‘one’.⁹

¹ See *Ep. Ind.*, Vol. III, p. 35.

² *Ep. Ind.*, Vol. III, p. vii.

³ Read मतवति.

⁴ Read ‘जन्मा पुण्यकर्माच्च’.

⁵ *osnu* (one); cf. *mānu* (three). [The inscription reads clearly 1453 and not 1451.—H. K. S.]

⁶ *Ep. Ind.*, Vol. VIII, p. 308.

⁷ *Ep. Ind.*, Vol. III, p. 148.

⁸ Read निजांता.

⁹ No. 373 of 1912, *Ep. Surv. Report*.

Vv. 42-48 record the name of the village granted with its boundaries and neighbouring villages. The village of **Kaḍalāḍi**, the object of the grant, is situated in **Paḍaviḍu-mahārājya** in **Jayamkoṇḍa-chōḷa-maṇḍala**, in **Phalgunna-kōṭaka**, in **Paṅgaḷa-nāḍu**, on the outskirts of **Kaṭṭagara**. It is surrounded on the north by the village of **Sennāripāḍi**; on the east by the village of **Pālapūr**; on the south by the village of **Chiyanēndil**; and on the west by **Skandanadi** and the village named **Haritālāmaṅgala**. Besides the localities noted above there are others mentioned in the grant. Among these are **Siṅgaṇappāḍi**; **Kunnaturu**; **Mām-bākam**, and **Paṭēndal**. Of these **Paḍaviḍu mahārājya** was probably called after a town bearing the name **Paḍaviḍu** in the North Arcot district. This town was very likely the centre round which the **Mahārājya** was situated. **Pālapūr** may be either **Polur** or **Pollilur**. The former is a **Taluk** in the North Arcot district, in which the town **Paḍaviḍu** is; while the latter is the scene of a battle between the English and **Haidar Ali**.

Vv. 48-53 describe the terms of the grant, such as are usually found in all **Vijayanagara** grants. The villages are given in perpetuity as *sarva-mānya*, to be enjoyed by the donee and his descendants. With the grant of the village go also the rights over the property therein. The king reserves to himself no right over the village granted. The village, as the inscription states, is given as *ēka-bhōgya*, which implies the exclusive ownership of the property and the rights over it by a single individual. In effect, however, it is found that the land is not *ēka-bhōgya*, as part of it is divided among others and a portion reserved for the gods. Land which is thus enjoyed by 2 or more parties goes by the name of *gaṇa-bhōgya* or *tri-bhōgya*. The word *ēka-bhōgya* in the particular context can be explained only by the fact that the grant was made in the first instance only to one individual, **Rāmachandra-Dikshita**, who divided the land among the **Brāhmans** of the sect to which he belonged. It is, moreover, not clear whether, as in the original grant, **Rāmachandra-Dikshita** gave to the **Brāhmans** along with the land allotted among them, rights over it also. Perhaps the rights over the property were reserved by the donor, the donees being allowed only the enjoyment of the fruits accruing from the land.

In vv. 54-104 the village granted to **Rāmachandra-Dikshita** is divided into 110 *vrittis*, and the portions allotted among various **Brāhmans**. The donee takes 27 shares for himself (V. 54). He leaves one *vritti* for **Vishnu** and one likewise for **Śiva** (V. 55). The remaining 81 *vrittis* are divided among 47 **Brāhmans**, the division ranging from $\frac{1}{2}$ *vritti* to 8 *vrittis*. The donees belong to an important sect of **Brāhmans**, the **Poysala Kannaḍa sect**—judging from the names and from the fact that there are two of the **Sāma śākhā** (Nos. 14 and 29 below). The **Poysala Kannaḍa** are, I am told, the only sub-sect of the **Kannaḍa Brāhmans** where we find **Sāma-vēdins**. The exact amount given to each, the name of his father and the particulars of his *gōtra*, *sūtra*, and *śākhā*, the nature of the learning of each etc. are appended below in a table.

Donee's name.	Father's name.	Śākhā.	Gōtra.	Sūtra.	No. of shares.	REMARKS.
1. Rāmachandra-Dikshita.	Nāgā-Bhaṭṭa	Yajus	Kāśyapa	Āpastamba	27	Vēda-vēdānta purāṇ-āgama-vid, yaśasvin, guṇa-śālin, dhimat, mahātman.
2 & 3. Hara and Hari	.....	...	.....	...	1+1	Yajvan.
4. Tirumala	Nāgā-Bhaṭṭa	Yajus	Kāśyapa	...	8	
5. Nārāyaṇa	Do.	Do.	Do.	...	5	
6. Nāgā-Bhaṭṭa	Do.	Do.	Do.	...	5	

Donor's name.	Father's name.	Śākhā.	Gōtra.	Sūtra.	No. of shares.	REMARKS.
7. Manishi Rāma-chandra.	Gōpinātha .	...	Kāśyapa .	...	4	
8. Rāmā-Bhaṭṭa .	Śaṅgā-Bhaṭṭa .	...	Do. .	...	2	
9. Timmā-Bhaṭṭa .	Bhānu-Bhaṭṭa .	Bahv-riṣha	Bhāradvāja .	...	2	Mahāmāti.
10. Chandra-Dīkṣita .	Māṭha-Bhaṭṭa .	Do. .	Jāmadagnya-vatsa	...	2	
11. Śrī-Virūpākṣa .	Rādra-Bhaṭṭa .	Do. .	Harita .	...	2	
12. Kōṇḍu-Bhaṭṭa .	Akkā-Bhaṭṭa .	Do. .	Bhāradvāja .	...	2	Dhīmat.
13. Sōmanātha-Bhaṭṭa	Śrīkanṭhēśvara .	Do. .	Viśvāmītra .	...	2	
14. Śrī-Virūpākṣa .	Chauḍi-Bhaṭṭa .	Sāmaga .	Ātrēya .	...	2	
15. Kālahasti .	Māda-Bhaṭṭa .	Bahv-riṣha .	Jāmadagnya-vatsa	...	1	Adhvarin.
16. Viṭā-Bhaṭṭa .	Rāmā-Bhaṭṭa .	Do. .	Maudgalya .	...	1	
17. Chauḍi-Bhaṭṭa .	Nāgā-Bhaṭṭa .	Do. .	Ātrēya .	...	1	Sudhī.
18. Tirumala .	Bhāskara-Bhaṭṭa	Do. .	Harita .	...	1	Yajvan.
19. Sri-Virūpākṣa .	Kāmā-Bhaṭṭa .	Do. .	Bhāradvāja .	...	1	
20. Tippayya .	Mahādēva .	Vājasaneyin (?)	Viśvāmītra .	Bōdhāyana .	1	
21. Tirumala .	Kēśava-Yajvan .	Yajus .	Śāṇḍilya .	...	1	Sūri.
22. Sāditya-Liṅga-Bhaṭṭa.	Kēśav-Ādhvarin	Do. .	Do. .	...	†
23. Tirumala .	Tirumala .	Bahv-riṣha .	Ātrēya .	...	1	
24. Rāmā-Bhaṭṭa .	Chittī-Bhaṭṭa alias Bhūtanātha.	Do. .	Gautama .	...	2	
25. Timmā-Bhaṭṭa .	Dēvaru-Bhaṭṭa .	Do. .	Kāśyapa .	...	1	Mahāmāti.
26. Vaidyanātha .	Nārasimha .	Do. .	Do. .	...	1	
27. Uppapa-Bhaṭṭa .	Nārasimh-Ādhvarin.	Yajus (?)	Gautama .	Bōdhāyana .	†	
28. Dēvarē-Bhaṭṭa .	Nārasimh-Ādhvarin	...	Do. .	Do. .	1†	Manishin.
29. Dēvarē-Bhaṭṭa .	Chauḍi-Bhaṭṭa .	Sāmaga .	Ātrēya .	...	1	
30. Subrahmanya .	Varada-Bhaṭṭa .	Bahv-riṣha	Bhāradvāja .	...	1	
31. Nārasimha .	Tirumala .	Yajus .	Gautama .	Bōdhāyana .	†	
32. Viṭhala .	Timmā-Dīkṣita	Do. (?)	Do. .	Do. .	†	*
33. Śaṅkara .	Nārāyaṇa .	Bahv-riṣha.	Jāmadagnya-vatsa	...	†	Sudhī.
34. Timmaya .	Tippā-Bhaṭṭa .	...	Gārgya .	...	†	Dhīmatāṃ varāḥ.
35. Airru-Bhaṭṭa .	Varada-Bhaṭṭa .	Yajus .	Bhāradvāja .	...	1	
36. Varada-Bhaṭṭa .	Timmāvajjala .	Do. .	Do. .	...	1	Dhīmat.

Donee's name.	Father's name.	Śākhā.	Gōtra.	Sūtra.	No. of shares.	REMARKS.
37. Sūrā-Bhaṭṭa	Varada-Bhaṭṭa	Yajus	Śrīvatsa	...	1	
38. Venkaṭeśvara	Mahalinga-Bhaṭṭa	Bahv-ṛicha	Viśvāmitra	...	1	
39. Jannaya	Māra-Bhaṭṭa	Do.	Do.	...	1	
40. Yēllā-Bhaṭṭa	Gauri-Bhaṭṭa	Yajus	Śāṇḍilya	...	1	
41. Śrī - Virūpāksha-Bhaṭṭa.	Tirumala	...	Kauśika	...	1	
42. Sāndi-Bhaṭṭa	Liṅgā-Bhaṭṭa	...	Gautama	Bōdhāyana	1	Dhīmat.
43. Kāmā-Bhaṭṭa	Maṅgā-Bhaṭṭa	Bahv-ṛicha	Kāśyapa	...	1	
44. Kōṇē[ri]-Bhaṭṭa	Chōḍi-Bhaṭṭa	Do.	Bhāradvāja	...	1	
45. Tirumala	Ananta-Bhaṭṭa	Do.	Kāśyapa	...	1	Sūri.
46. Timmā-Bhaṭṭa	Śrī - Vidyānidhi-Bhaṭṭa.	Do.	Kauśika	...	1	
47. Nāgā-Bhaṭṭa	Akkā-Bhaṭṭa	Do.	Bhāradvāja	...	1	Sūri.
48. Vēdaya	Mādhava-Bhaṭṭa	Do.	Kapila	...	1	Vēda-śāstra-vid.
49. Ekāba	Divākara-Bhaṭṭa	Yajus	Parāśara	...	1	

It is clear from the list given above that of the 47 donees among whom the land was distributed 24 were Rīg-vēdins (Bahv-ṛicha); 15 Yajur-vēdins and 2 Sāmāgas. It is not stated to which Vēda the remaining 6 donees belonged; 10 were of the Kāśyapa gōtra; 8 of the Bhāradvāja; 6 of the Gautama; 4 each of the Viśvāmitra and the Ātrēya; 3 each of the Śāṇḍilya and the Jāmādagnya-vatsa; 2 each of the Kauśika and the Harita; and one each of the gōtras Maudgalya, Śrīvatsa, Gārgya, Kapila and Parāśara. 6 belonged to the Bōdhāyana sūtra, the rest belonged presumably to the Āpastamba sūtra, though this is distinctly stated only of Rāmachandra-Dīkshita, the main donee. As regards relationship of the other donees to Rāmachandra-Dīkshita, it appears probable that Nos. 4-6 were his brothers, and No. 7 a cousin of his. No. 21 was apparently a brother of No. 22, and No. 27 of No. 28. All the donees probably stood in agnate or cognate relationship to Rāmachandra.

As regards the distribution of land among the donees, the allotment among the 47 Brahmins, when totalled up, comes only to 65 *ṛittis* and not to 81, as it should according to the grant (see above). It is not known what became of the remaining 16 *ṛittis*.

After the names of the donees, etc., thus given the record mentions that Paṭēndal was another name by which Kaḍalāḍi was known (V. 103). [If it was a grāmagrāsa it must be a separate village.—H. K. S.] Then comes the name of the person who composed the edict of the king. His name was Sabhāpati, the famous rhymester of the Court (V. 105). V. 106 gives the name of the engraver, Virāṇ-āchārya, the son of Mallāna, whose family were the hereditary engravers of the grants of the Vijayanagara kings. Under all these is the signature at the bottom of the last plate, Śrī-Virūpāksha, written in bold Kanarese characters, after the concluding imprecatory verses common to all the Vijayanagara grants.

TEXT.¹

[Metres: vv. 1-4, 6-8, 12-14, 18, 19, 25-27, 35, 37-103, 105-110, *Anuśṭubh*; vv. 5, 20, 29, 34, *Śārdūlavikrīḍita*; vv. 10, 11, 15, 16, 17, 21-23, 28, *Sragdharā*; v. 9, *Harin*; v. 24, *Dōdhaka*; vv. 30 & 104, *Āryā*; vv. 31, 111, *Śālinī*.]

¹ From the original plates.

[The first 28 verses of the grant are not printed here, as they are the same as those found in the other grants of the Vijayanagara dynasty that have been published by us. They appear in the Kāñchīpuram plates of Kṛishṇa-dēva-Rāya (Vol. XIII, pp. 126-9). The first 26 verses are found in the Kuḍiyāntaṇḍal grant of Vīra Nṛsiṃha (Vol. XIV, No. 17). The Bēvinahalli grant of Sadāśiva contains the first 29 verses of our grant (Vol. XIV, No. 16). Such slight variations as occur are apparently due to mistakes of the engraver, and are not of interest to students of history or epigraphy.]

- (77) तदनुजन्म¹ पुण्यकर्माच्युतेन्द्रः प्रकटमवनिलोकं
 (78) ²सांशमेत्यातिजेता विलसितचचिवेता विहृदिष्टप्रदा-
 (79) ता ।[। २८] यत्कीर्तिचंद्रसरति क्षमायां तिथिष्वशेषासु विव-
 (80) र्घते च । तनोति चक्रस्य मुदं समिधे³ दिवा च सायं कुमु-
 (81) दैर्विर्हंषे ।[। ३०*] मदं मवसि⁴ मारुतं शीथीलयंत्यमेधैर्यैर्व-
 (82) दम्बपटलोखुरैः क्षितिचोभिरुत्थापितैः⁵ । अजोजनद⁷-
 (83) तिल्लथा⁸ किमु विशेषयत्यंबुधीं बलप्रमथनस्य
 (84) नो रंगविरोधीनं वाजिनं ।[। ३१*] कारागृहाकलितवा-
 (85) सविरोधिभूपदारावलीकरविचालितचामरस्य ।[*]
 (86) राजाधिराजपरराजभयंकरैकवीरादिकानि वि-
 (87) रुदानि बह्वनि यस्य ।[। ३२*] गोकर्णसंगमवृत्तिसुवर्ण-
 (88) संसत्क्षोणाद्रि¹⁰पर्वतविरिंचपुरेषु कांक्षां । श्रीका-
 (89) लहस्तिनगरेपि च कूम्भकोणे¹¹ दानानि षोडश बह्व-
 (90) नि कृतानि येन ।[। ३३*] अंभोदेन निर्पायमा¹²नसलिलोगस्ते-

Plate III; Side i.

- (91) न¹³ पीतोष्णि¹⁴तस्तप्तो राघवसायकान्निशिस्त्वया स्तंता¹⁵-
 (92) प्यमान सदा¹⁶ । अंतस्त्रैर्बडवासुखानलशो¹⁷खाजालै-
 (93) वशुष्को¹⁸ [ध्रु]वं यद्वावांशुधवांशुधुधि¹⁹रहो पशं स²⁰सु

¹ Read तदनुजन्मा.

² Read सांशमेत्यातिजेता विलसति हरिचेता.

³ Read समिधे.

⁴ Read मवसि.

⁵ Read त्रिपिण्डवत्यमेधैर्यैर्विहृदं.

⁶ The reading in other plates is क्षितिचोभिरुत्थापितैः.

⁷ & ⁸ Read अजनिदिति कुचा.

⁹ Read रवविरोधिनां.

¹⁰ Read शोकादि.

¹¹ Read कुम्भकोणे.

¹² Read निर्पायमान.

¹³ & ¹⁴ Read अंभोदेन पीतोष्णत.

¹⁵ Read संता.

¹⁶ Read सदा अंतस्त्रैः.

¹⁷ Read श्रि.

¹⁸ Read विंशको.

¹⁹ Read बह्वावांशुधवांशुधुधि.

²⁰ Read पशं स.

- (94) द्योतते । [। ३४*] अंगेनापि कलिङ्गेन वनं^१ च परे नृपे^२ । जय जा-
 (95) व महाराजेल्यनद्रां^३ गीयते च यः[*] । [। ३५*] स जयति नरपालो
 (96) रत्नसिंहासनस्तो^४ विजयनगरवासी कीर्तिपूर्वा
 (97) विलासी^५ [।*] नृगनलनहुषादीन् नीकयन्^६ राजनीत्य^७
 (98) निरुपमभुजवीर्योदार्य^८भूरचाताख्यः^९ । [। ३६*] शकाब्दे शालि-
 (99) वाहस्य सहस्रेण चतुःस्रतैः^{१०} । एकाभ्यधिकया पंचाशता
 (100) च गणिते क्रमात् । [। ३७*] विरोधिवत्सरे पुण्यमासे मकरसंक्र-
 (101) मे । कृष्णपक्षे त्रयोदश्यां पुण्यायां^{११} भौमवासरे । [। ३८*] तुंग-
 (102) भद्रापगातीरे श्रीविरूपाक्षसनिधौ^{१२} श्रीमत्काश्य-
 (103) पगोताय वरापस्तंबसूत्रिणे । [। ३९*] यशस्विने यज्ञशास्त्रा-
 (104) ध्यायिने^{१३} गुणशालिने । असे^{१४}षवदेदान्तपुराणाग-
 (105) मवेदिने । [। ४०*] नागाभट्टमहामोधिपूर्णचंद्राय भूष्णवे । भूदा-
 (106) नपावभूताय भूमिदेवाग्रया[यि]ने । [। ४१*] धोमते रामचंद्राख्य-
 (107) दीक्षिताय महात्मने । विख्यातश्रीजयंकोडचालमं-^{१५}
 (108) डलभूषणं । [। ४२*] पडवीडुमहाराज्ये प्राज्ये विरचितस्ति(स्थि)-
 (109) तं । पल्लान्कोडके रम्ये^{१६} विर्वल्लुपत्तुकेपि च । [। ४३*] स्ति(स्थि)-
 (110) तं पंगलनाडी च स्कन्दहास्य^{१७} पश्चिमं । श्रीक[ट्*]टगर-
 (111) सोमातभावं^{१८} चापि समाश्रितं । [। ४४*] पालपूराह्वया[द*] आ-
 (112) मात् प्राचीमाशामुश्रितं^{१९} । चीयनेन्दिलितिग्रामा-
 (113) त् दक्षिण[।*]माश्रितं दिशं । [। ४५*] पश्चिमाशां हरीतालामं-
 (114) गलां समुपाश्रितं । ग्रामाच्छेनारिपाद्याख्यादुत्त-
 (115) रस्यां दिशि स्थितं । [। ४६*] पुरीषे सिंगण्पाडिसोमांतर्व-
 (116) र्तिनाड(व)भौ । श्रीकुर्णतुरुमांवाकौ^{२०} ग्रामयाससमा-
 (117) श्रितं । [। ४७*] कडलाडोति विख्यातं^{२१}नामानं ग्राममुत्तमं । स-

^१ Read वनेन.^२ Read परेनृपे.^३ Read राजेल्यनिचं.^४ Read °स्त्री.

^५ This pāda appears in other Achyuta plates as विजयनगरराजद्रवसिंहासनस्थः. This is not suited to the reading in this inscription, as रत्नसिंहासनस्थः appears in the previous pāda. But to style a king as विजयनगरवासी ("residing in the city of Vijayanagara") is unusual, and the poet seems to have been carried away by consideration of rhyme in विजयनगरवासी and कीर्तिपूर्वा विलासी.

^६ Read नीकयन्.^७ Read त्वा.^८ Read वीर्योदार्य°.^९ Read °भूरचाताख्यः.^{१०} Read चतुःस्रतैः.^{११} Read पुण्यायां.^{१२} Read °सनिधौ.^{१३} Read यज्ञःशास्त्राध्यायिने.^{१४} Read श्वे.^{१५} Read स्था°; °चौख°.^{१६} Read स्वे.^{१७} Read छंदनयास.^{१८} The right reading here seems to be सोमांतभावं.^{१९} Read समुपाश्रितं.^{२०} Read °कुर्णतुरुमांवाकौ. [The original reads कुर्णतुरुमांवाकौ.—H. K. S.]^{२१} Read त.

Plate III; Side ii.

- (118) वमान्यं चतुसी¹मासंयुतं च समंततः ।[1] ४८*] निधनिचेप-
 (119) पाषाणसिद्धसास्त्रजसाम्बित । अक्षिचयागामिसंयु-
 (120) त्तः²मेकभोष्यं सभूषणं ।[1] ४९*] वापीकूपतटाकैश्च कहे-
 (121) नापि समन्वितं । पुत्रपौत्रादिभिर्भोष्यं कमादाचंद्र³-
 (122) तारकं ।[1] ५०*] दानस्वाधमनस्वापि विक्रयस्वापि चोचि⁴-
 (123) तः । परीतः प्रयतै स्त्रिग्वैः पुरोहितपुरोगमे⁵ ।[1] ५१*] विवि-
 (124) धैर्विबुधैः त्रैत⁶पयिकैरधिकैर्गिरा । अष्ट्युत्तैर्द्रम-
 (125) हारायो माननीयो मनस्विनां ।[1] ५२*] सहिरं⁷स्त्रपयोधारा-
 (126) पूर्वकं दत्तवाग्मुदा । यजमानोऽत्र हस्तीनां शतं कृत्वा द-
 (127) स्त्रोत्तरं⁸ ।[1] ५३*] सप्तविंशतिसंख्याता हस्ति(त्तीः) स्त्रीया विधाय च । च⁹-
 (128) न्यास्त्रयाधिकासीति¹⁰हस्तिः पुष्पाय भूयसे ।[1] ५४*] विप्रोभो न्या-
 (129) कृतासेष्ट¹¹शास्त्रेभ्यो व्यतरन्मुदा । समरेरर्चमानस्य हर-
 (130) स्वापि हरेरपि ।[1] ५५*] एकैका हस्तिरत्रैव सुधाहाराय कक्षि-
 (131) ता ॥ नागामहात्मजो धीमान् याक्षुषः काश्यपाग्वयः । अष्टौ
 (132) हस्ति¹²रिहाप्नोति यज्वा तिरुमलाग्वयः ।[1] ५६*] काश्यपाग्वय-
 (133) संभूतो नागामहस्त्र नंदनः । श्रीनारायणमहात्म्यो या-
 (134) क्षुषः पंचहस्तिकः ॥ [५७*] नागामहात्म्यो धीमान् नागामह-
 (135) तनूजवः । पंचहस्तिरिहाप्नोति याक्षुषः काश्यपाग्वयः ॥ [५८*]
 (136) काश्यपाग्वयजसूतः¹³ नोपिनाथस्य याक्षुषः । म-
 (137) नीषौरामचंद्रस्य¹⁴ चतुहस्ति¹⁵रिहाप्नोति ॥ [५९*] काश्यपा-
 (138) ग्वयसंभूतः संगामहतनूजवः [1*] रामामहात्म्यो ह-
 (139) स्तिहयमत्रैति याक्षुषः । [६०*] भारद्वाजाग्वयः सप्तुमा¹⁶नु-
 (140) महस्त्र बंधूचः¹⁷ [1*] हस्तिहयमिहाप्नोति तिमामहो महा-
 (141) मतिः ।[1] ६१*] माठमहात्मजो जामदग्न¹⁸वसकुसोन्नवः [1] हस्ति

¹ Read स्त्री.

Omit the visarga.

² Read जना⁰.⁴ The right reading would here be चोदितः.⁵ Read जैः.⁶ Read श्रीत.⁷ Omit anuvāra after र.⁸ Read दक्षीतरं.⁹ Omit anuvāra after च.¹⁰ Read चासीति हस्ती.¹¹ Read अक्षिच.¹² Read चोदी here and passim.¹³ Read अष्ट्युत्तैः.¹⁴ Read ज ?¹⁵ Read चतुर्हस्ती.¹⁶ Read मति.¹⁷ Throughout the inscription this word appears wrongly with an anuvāra at the end of the first syllable.¹⁸ Read जय.

- (142) इयमिहाप्नोति बंद्चः चंद्रदीक्षितः । [६२*] नंदनो रुद्रभ-
 (143) इत्य बंद्चो हरितान्वयः [१*] वृत्तिइयमिहाप्नोति श्रीवि-
 (144) रूपाचदीक्षितः । [६३*] अजाभट्टात्मजो धीमान् भारद्वाजा-
 (145) न्वयोद्भवः । बंद्चो कौटुभट्टाख्यो वृत्तिइयमिहाप्नुते ॥ [६४*]
 (146) विश्वामित्रान्वयोद्भूतश्रीकंनेश्वरभट्टजः । श्रीसोम-

Plate IV ; Side i.

- (147) श्रीसोम^१नाथभट्टाख्यो बंद्चोव द्विवृत्तिकः । [६५*] आत्रे-
 (148) यगोव्रजसूनु^२ चौडिभट्टस्य सामगः [१*] श्रीविरूपाक्षभ-
 (149) ट्टाख्यो वृत्तिइयमिहाप्नुते ॥ [६६*] मादभट्टसुतो जामद-
 (150) त्र^३वत्सकुलोद्भवः । कालहस्ताध्वरो वृत्तिमेकामत्रे-
 (151) ति बंद्चः ॥ [६७*] मौडस्यगोत्रसंभूतो रामाभट्टस्य नंद-
 (152) नः [१*] वृत्तिमेकामवाप्नोति विट[ट्*]टाभट्टोव बंद्चः ॥ [६८*] आ-
 (153) त्रेयगोत्रजसूनुर्नागाभट्टस्य बंद्चः । वृत्तिमेकामि-
 (154) हाप्नोति चौडिभट्टाग्रयसुधीः^४ ॥ [६९*] सुनुर्भा^५क^६भट्टस्य
 (155) बंद्चो हरितान्वयः^७ । यज्वा तिरुमलाभिख्यो वृत्तिमे-
 (156) कामिहाप्नुते ॥ [७०*] भारद्वाजान्वयः सूनुः कामाभट्टस्य बं-
 (157) द्चः [१*] श्रीविरूपाक्षभट्टाख्यो वृत्तिमेकामिहाप्नुते ॥ [७१*] बो-
 (158) ध्नो^{१०} वसंत्वाजि^{११}महादेवस्य नंदनः । विश्वामित्रान्व-
 (159) योवैकां तिष्ययो^{१२} वृत्तिमप्नुते ॥ [७२*] सुरेष्टिरुमलाभिख्यो
 (160) सूनुः केशवयज्वनः । ग्रांडिस्वगोत्रजोवैकां वृत्तिमाप्नो-
 (161) ति याज्ञुषः ॥ [६३*] सादित्वालिङ्गभट्टाख्यो^{१३} केशवाध्वरिनंदनो [१*]
 (162) ग्रांडिस्वगोत्रजोवैकां^{१४}वृत्तिकावत्र याज्ञुषः^{१५} ॥ [७४*] सुरेष्टि-
 (163) रुमलाख्यस्य सूनुः^{१६}स्तिरुमलाग्रयः । बंद्चोवाप्नुते व-
 (164) र्त्तिमेका^{१७}आत्रेयगोत्रजः ॥ [७५*] बंद्चो भूतनाथस्य चिडिभट्ट-
 (165) स्य नंदनः । रामाभट्टा^{१८}प्नुते वृत्तिइयं गौतमगोत्रजः । [७६*]
 (166) सूनु दे^{१९}वकभट्टस्य बंद्चः काश्यपान्वयः । आत्रेका-

^१ Read श्रीसोम^१वर^१, as the name in the text seems to have no meaning.

^२ Omit one श्रीसोम.

^३ Read जसूनुचो^३.

^४ Read न्व.

^५ Read संभूतो.

^६ Read सु.

^७ Read सुचो^७.

^८ Read रु.

^९ Read सान्वयः

^{१०} Read भावनी.

^{११} Read राजसूनेवि (??). [वसंत्वाजि is correctly वसंतवाजिन्, the title of a Brahman; S. I. I., Vol. II, p. 519.—H. K. S.]

^{१२} Read तिष्ययो.

^{१३} Read ख्यो.

^{१४} Read आध्व.

^{१५} Read यो.

^{१६} Omit viarga.

^{१७} Read मेकामा^{१७}.

^{१८} Read इतो.

^{१९} Read दे.

- (167) मश्रुते वृत्ति¹ तिमाभट्टो महामतिः ॥ [७७*] श्रीनारसिंहभ-
 (168) दस्य नंदनः काश्यपान्वयः [1*] बंधूचो वैद्यनाथाख्यो
 (169) वृत्तिमेकामिहाश्रुते ॥ [७८*] बोधायनोपपणेभट्टो नारसिं-
 (170) ह्यध्वरोद्वजः² । अर्धवृत्तिमिहाप्रोति गौतमान्वयसंभवः [॥ ७९*]
 (171) मनोषो देवरेभट्ट[.*]श्रीनृसिंहध्वरोद्वजः² । बोधायनोश्रुते
 (172) वृत्ति³ सार्धकां गौतमान्वयः । [1 ८०*] सामकः⁴श्रीडिभट्टस्य सूनुरा-
 (173) त्रेयगोत्रजः । अत्रैकामश्रुते वृत्ति देवरेभट्टनामकः । [1 ८१*] सूनुर्व-
 (174) रदभट्टस्य भारद्वाजान्वयोद्भवः । सुब्रह्मण्यान्वयोत्रैका⁵
 (175) वृत्तिमाप्रोति बंधूचः । [1 ८२*] सूनुस्तिरुमलाभिख्यायज्वनो गौत-

Plate IV; Side ii.

- (176) मान्वयः । नारसिंहद्वयो⁶त्रार्धवृत्तिं बोधायनोश्रुते । [1 ८३*] गौतमा-
 (177) न्वयसंभूतः⁶स्तिमादीक्षितनंदनः । बोधायन⁷श्रुतेत्रार्धवृ-
 (178) त्तिं विठ⁸लनामकः । [1 ८४*] नारायणात्मजो जामदग्न⁹वत्सकु-
 (179) लोद्भवः । अर्धवृत्तिमिहाप्रोति संखरो बंधूचः शुधिः¹⁰ । [1 ८५*] बंधू-
 (180) चो गार्ग्यगोत्रस्य तिष्याभट्टस्य नंदनः¹¹ । अर्धवृत्तिमिहा-
 (181) प्रोति तिस्रयो धीमतां वरः । [1 ८६*] सूनुर्वरटु¹²भट्टस्य भारद्वाजा-
 (182) न्वयोद्भवः [1] याजुषो ऐरुभट्टाख्यो वृत्तिमेकामिहाश्रुते । [1 ८७*]
 भार-
 (183) द्वाजान्वयोद्भूतस्तिमावज्जलुनंदनः [1*] धीमान् वरदभट्टा-
 (184) ख्यो याजुषोत्रैकवृत्तिकः । [1 ८८*] सूनुर्वरदभट्टस्य श्रीवत्सान्वय-
 (185) संभवः । अर्धवृत्तिमिहाप्रोति सुराभट्टोत्र याजुषः । [1 ८९*] श्रीमहा-
 (186) लिंगभट्टस्य नंदनो वैकटेश्वरः । विश्वामित्रान्वयोत्रा-
 (187) र्धवृत्तिमाप्रोति बंधूचः । [1 ९०*] नंदनो मारभट्टस्य विश्वामित्रान्वयो-
 (188) द्भवः [1*] अर्धवृत्तिमिहाप्रोति बंधूचो जनयाद्वयः । [1 ९१*] नंदनो

गौरिभ-

¹ Read त्ति.

⁴ Omit *visarga*.

⁶ Omit *visarga*.

⁹ Read न्व.

¹² Read द.

² Read नारसिंहाध्वरोद्वजः.

⁴² Read °स्याद्वयो.

⁷ Read नो.

¹⁰ Read बंधूचो. सुधीः

⁸ Read त्ति.

⁶ Read °सिंहाद्वयो.

⁸ Read द्वि.

¹¹ Read नंदनः.

- (189) दृश्य शंङिस्त्वन्वयशंभवः¹ । येन्नाभट्टाह्वयोत्रार्धवृत्तिमाप्नोति
 (190) याजुषः ।[। ८३*] सूरिस्त्रिरुमलाह्वयः सूरुः कौशिकगोत्रजः ।[*] श्रीविह²-
 (191) पाक्षभट्टाह्वयो वृत्तिमेकामिहाप्नुते ।[। ८३*] लिंगाभट्टाह्वयो धीमान् गौ-
 (192) तमान्वयसंभवः ।[*] सांदिभट्टाह्वयोत्रैकां वृत्तिं बोधायनोप्नुते ॥ [८४*]
 (193) काश्यपान्वयसंभूतो मंगाभट्टस्य नंदनः ।[*] कामाभट्टाह्वयोत्रा-
 (194) र्धवृत्तिमाप्नोति बंङ्गिचः[.] ॥ [८५*] नंदनः चोडिभट्टस्य³ भारद्वा[जा *]नयोत्-
 (195) भवः । कोने[रि*]भट्टनामा च बंङ्गो(हृ)चोत्रार्धवृत्तिकः[*] ॥ [८६*]
 नंदनोनंतभट्ट(ट्ट)-
 (196) स्य बंङ्गचः काश्यपान्वयः । अर्धवृत्तिमिहाप्नोति सूरिस्त्रिरुमलाह्व-
 (197) यः ।[। ८७*] श्रीविद्यानिधिभट्टस्या⁴ नंदनः कौशिकान्वयः⁵ । तिस्र्याभट्टाह्वयो-
 (198) त्रार्धवृत्तिमाप्नोति बंङ्गिचः ।[। ८८*] भारद्वाजान्वयशूरिरक्ताभट्टनूत्तम-
 (199) वः । वृत्तिमेकामवाप्नोति नागाभट्टा⁶त्र बंङ्गिचः ।[। ८९*] सूरु⁸
 माधवभट्टस्य बंङ्गि-
 (200) च[*] कपिलान्वयः । अर्धवृत्तिमिहाप्नोति वेदयो वेदशास्त्रवित् ।[। १००*]
 श्रीदी⁹वाक-
 (201) रभट्टस्य सूरुरेकावनामकः । प[र]ाशरान्वयो वृत्तिमेकामवैति या-
 (202) जुषः ।[। १०१*]

Plate V; Side i.

- (203) ¹⁰पुरीशेशिंगणप्याडिसीमांतर्वर्त्तितां श्रितं । श्रीकीलपुतीरे अग-
 (204) रनामानं ¹¹ग्रामशासं च संश्रितं ।[। १०१*] अक्षु¹²तेद्रमहारायः क¹³डलाडेर्मही-
 (205) यसः । पट्टेदलाह्वयंमामां माममासमदानसु¹⁴दा ।[। १०३*] शाशनम-

¹ Omit *anuvāra* after ह्य and read संभवः.

² Read नन्दनचोडिभट्टस्य and न्वयोह्वयः.

³ Read °कु.

⁴ Read दि.

⁵ Read ह्य.

⁶ Read ही.

¹⁰ The sense is not clear.

¹¹ The right reading here would be something like this श्रीकीलपुतीरनामानं. The present reading makes no meaning. Nor does it agree with metrical requirements.

¹² Read अक्षु.

¹³ Read क.°.

¹⁴ The latter part of the *pāda* is wrong and illegible. The right reading would be, judging from other plates of Vijayanagara kings, ग्रामशासनदानं सुदा. नामा at the end of the first half of the *pāda* is probably an attribute of the village granted [or stands for °लाह्वयं ग्रामं.—H. K. S.]

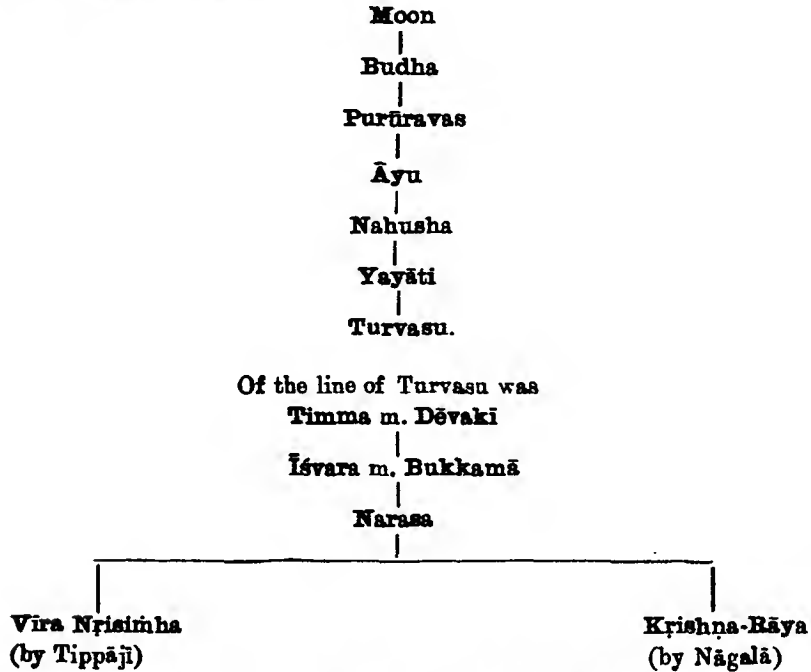
- (206) तिवल्लयाशनं तद्वरदानस्य सापदानस्य । अशुतरायनृ-
 (207) पेंदोराननशोभाभिभूतपुनंदो¹ ।[१०४*] अशुतेद्रमहाराययाशनेन²
 (208) सभापतः³ । अभाषो मद्रुसंदर्भं तदिदं तांत्रयासनं⁴ ।[१०५*] अश्व-
 तेंद्रमहारा-
 (209) ययासना⁷ मल्लयातमजः । त्वष्टा श्रीवीरवाचार्या व्यसिष्वक तांत्रया-
 (210) शनं⁸ ।[१०६*] स्वदत्ताहि(हि)मचं पुष्पं परदत्तानपास्तं [१] परदत्ता-
 पहारिष्व स्वदत्तं
 (211) निष्पलं भवेत् ।[१०७*] येकेव⁹ भगिनी लोके सर्वेषामेव भूभुजा ।
 न भोज्या म ग¹⁰-
 (212) रगाज्ञा विष्वदत्त वसुंदरा¹¹ ।[१०८*] सदत्ता¹² परदत्ता वा यो
 हरेति वसुंदरा¹³ । षष्टि-
 (213) वंद्य¹⁴सहस्राणि विष्ठायां जायते क्षिप्रि¹⁵ ।[१०९*] दानपाकन-
 योर्मध्ये दानाये¹⁶-
 (214) योनुपालनं [१*] दानाभ्यगेमवाप्नोति¹⁷ पालनाद्वन्तं¹⁸ पदं ।[११०*]
 सामा¹⁹न्वयं घ-
 (215) मंसतुं नृपाणाः²⁰ काले काले पालनीयोत्²¹ भवत्भिः । सर्वान्(१)नेता²²-
 (216) त्²³ भाविनः पार्थिवेद्रान् भूयो भूयो याचते रामचंद्रः ।[१११*]
 श्रीविरूपाक्ष

ABSTRACT OF CONTENTS.

Vv. 1-3. Invocation to Gaṇādhpati, Śambhu and the boar incarnation of Viṣṇu.

- ¹ Read °आसन, आसनस्य, अशुत and पूर्वेंदीः.
² Read अशुतेन्द्र° and °आसनेन. ³ Read सभापतिः.
⁴ Read तात्र°. तात्र is the Dravidian form of the Sanskrit word तत्र.
⁵ Read अश्व°. ⁶ Read नागमल्लयाशनः.
⁷ Read एकेव, ⁸ Read न क°. ⁹ Read त् ताम्आसनं.
¹⁰ Read लक्ष्मिः. ¹¹ Read वसुंधरा.
¹² Read वंद्य. The reading in the text is the Dravidian way of writing वंद्य.
¹³ Read क्षिप्रिः which is the Dravidian form of the Sans. क्षिप्रः.
¹⁴ Read दानाये°. ¹⁵ Read दानास्वर्गन°. ¹⁶ Read °हस्तुतं.
¹⁷ Read न्ना. ¹⁸ Read °सेतुर्ह°. ¹⁹ Omit त्.
²⁰ & ²¹ Omit न् after सर्वा and read °नेताम्.

Vv. 4-28. Trace the genealogy of the second Vijayanagara dynasty as far down as Achyuta which runs as follows :—



V. 29. After the departure to the other world of Kṛishṇa-Rāya his brother Achyuta-Rāya succeeded him on the throne.

Vv. 30-32. Describe the deeds of valour and greatness of Achyuta.

V. 33. The gifts of Achyuta at the holy shrines of Gokaṇa, Saṅgama, Chidambaram, Śopāndri, Viriñchi, Kāñchi, Kālahasti, and Kumbhaghōṇa.

Vv. 34-36. Praises of the king.

Vv. 37-39. In the Śaka year 1451 according to the Śālivāhana reckoning, in Virōdhin, in the Pushya month, on the Makara-Saṅkrama, on the 13th day of the dark half of the month, on Tuesday, on the banks of the Tuṅgabhadra, in the vicinity of Śrī-Virūpāksha, (the gift was made)

Vv. 40 and 41. To the great soul Rāmachandra-Dikshita, the best of Brāhmins, who very well deserved the gift of land, the son of Nāga-Bhaṭṭa, of the Yajus-śākhā,

Vv. 42-48. Of Kaḍalāḍi, the ornament of the province of Jayamkoṇḍachōḷa, situated in Paḍaviḍu-rājya, in Phalgunna-kōṭaka, in Virvaḷḷu-pattuka, in Paṅgala-nādu, on the west of Skandanadi, bordering on Kaṭṭagara, to the east of Pālapūr, to the south of Chīyanēndil, to the west of Haritālāmaṅgala and to the north of Sennāripāḍi.

Vv. 49-52. Describe the details of the contents in the village granted and also the terms of the grant, as generally occurring in other Vijayanagara grants.

Vv. 53 and 54. The village is divided into 110 *vṛttis* and allotted in small portions to Brahmins of various *gōtras*, *sūtras*, etc.

Vv. 55-104. Give the names of the donees, their *gōtra*, *sūtra*, *śākhā* and the number of shares allotted to each.

Vv. 105 and 106. Give the names of the composer of the decree of Achyuta-Rāya and the engraver of the inscription as Sabhāpati and Virāṇchārya.

Vv. 107-111. The admonitory verses above the signature Śrī Virūpāksha.

No. 23.—THE BANGARH GRANT OF MAHI-PALA I: THE 9TH YEAR.

By R. D. BANERJI, M.A., INDIAN MUSEUM, CALCUTTA.

This grant was discovered among some ruins called Ban Rāja's garh or Bangarh, in the Dinajpur District of the Presidency of Bengal, during the latter decades of the 19th century. It was kept for some time in the office of Bābū Nṛsiṃha Charaṇa Nandī, Zamindār of Nawābbāzār in the same district. In 1886 Mr. Giridhari Basu sent several rubbings of this inscription to the Asiatic Society of Bengal. These rubbings were examined by the late Rāja Rājendra Lāla Mitra, who pronounced the find to be an important one, but was prevented by his failing eyesight from attempting a decipherment. The rubbings were then sent by Dr. A. F. R. Hoernle to the late Dr. F. Kielhorn, who published his reading of this important record in the Journal of the Asiatic Society of Bengal in 1892.¹ The subsequent history of the plate cannot be definitely traced. It appears to have been sent to the Baṅgiya Sāhitya Parishad by the late Mr. Nanda Kṛishṇa Basu, C.S., then Collector of Dinajpur. In the Bengali year 1305 (1898 A.D.) Bābū Nāgendra Nātha Vasu Prāchya-vidyā-mahārṇava Siddhānta-vāridhi re-edited the record in the Journal of the Baṅgiya-sāhitya-parishad.²

The new edition of the text was in no way an improved one, but on the contrary was disfigured by mistakes, though the author had the original plate before him. A fresh edition of the record, accompanied by a translation, was published in 1912 by Mr. Akshayakumāra Maitrēya in a book entitled *Gauḍa-lēkha-mālā*, in which the author collected all published records of the Pāla kings of Bengal.³ Though Mr. Maitrēya's translation is an excellent one, yet his version of the text was no improvement. It was a very careless copy of the text published by the late Dr. Kielhorn. The corrections made by Mr. Maitrēya are conjectural in the majority of cases, and he has taken Dr. Kielhorn's cautious version of ill-preserved portions of the record to be the only version possible. In the winter of 1911-12, when the authorities of the Baṅgiya Sāhitya Parishad exhibited their collection of antiquities and literary relics, this grant was sent on loan to that exhibition by Bābū Nāgendra Nātha Vasu, who is the present owner of the plate. I obtained a loan of it from the same gentleman, and the new accompanying ink-impressions were prepared by Munshi Wāhid-ud-din Ahmad of the Archaeological Section, Indian Museum. On examining the original plate I found that it had never been properly cleaned and in many cases letters were still filled up with earth. The plate was very carefully cleaned before estampages were taken. In the subjoined edition Dr. Kielhorn's version of the text has been improved in some places, the most important of which is the reading of the date. Dr. Kielhorn could not read any part of it, as he had tried to decipher the record from pencil-rubbings which were taken when this part was full of impurities. Bābū Nāgendra Nātha Vasu, instead of cleaning the plate, stated that the numeral of the year and the name of the month had been scratched out. Mr. Maitrēya has simply copied this statement without attempting to verify it. After cleaning the plate I found that the portion bearing the date has suffered from corrosion only, but no one had ever scratched any part of it. The year, month and day are still legible, the numeral for the year having suffered most. The impressions published here are the first of this important record, no one having supplied a fac-simile, when editing it either in English or in Bengali.

Like all other Pāla grants, this record also is incised on a single plate of copper, measuring $14\frac{1}{2}$ " by $12\frac{1}{4}$ ". It is surmounted by a highly wrought ornament, which was the seal of the Imperial Pālas. It is pointed at the top and bears in the centre a beaded circle with raised

¹ *Beng. Asiat. Soc.'s Jl.*, 1892, pt. 1, p. 77.² *Bāṅgiya-sāhitya-parishat-patrikā*, Vol. V, p. 164.³ *Gauḍalēkhamālā*, Vol. I, p. 99.

rim, supported and surrounded by arabesque work. On the top of this circle is a conch (*śaṅkha*). Inside the area of the circle is divided into two equal parts, the upper half bearing a representation of the Buddhist wheel of law (*dharma-chakra*) on a pedestal, surmounted by an umbrella and with a deer couchant on each side, while the lower half bears the name of the king **Śri-Mahipāla-Devasya** in raised letters, supported by arabesque work.

The plate bears sixty-two lines of writing, thirty-four on the first side and twenty-eight on the second. After the *Oṃ Svasti* in l. 1 the first twenty-four lines contain twelve verses, which describe the genealogy of the Pālas from Gō-pāla I. to Mahi-pāla I. The rest of the record, with the exception of the seven imprecatory verses and the two verses giving the name of the *dūtaka* and the account of the mason, is in prose. The text is generally correct, and the majority of the mistakes is to be found in the prose portion of the record. In addition to the usual employment of *va* for *ba*, we find that the mason or the author had a predilection for the palatal in the place of the dental *sa*. In one or two cases, on the other hand, *sa* is used in the place of *śa*; e.g. in *saila* and *sikhara* in l. 25. The doubling of consonants with a subscript or superscript *r* is rare, e.g. *Maṭṭrīm* (l. 1), *-ātapatrā* (l. 10), *°tair=jjagatīm* (l. 11), *°yair=jjaladhī* (l. 15).

The characters of the inscription show well-developed Bengali forms in the initials of *a* and *u* among vowels and among consonants *ka*, *kha*, *ga*, *cha*, *dha*, *va*, and *ha*. The rest of the alphabet shows forms gradually advancing to the Bengali alphabet of the 12th century A.D. In one case at least the complete Bengali form of *ja* is used, i.e. in *jivā* (l. 3). This is really the proto-Bengali alphabet, while the 12th century alphabet of the Deopārā inscription of Vijaya-sēna, which Bühler termed proto-Bengali, is in reality the fully developed Bengali alphabet. Final forms of *ma* and *na* are used, e.g. in *bhūbhṛitām* (l. 7) and *=guṇān* (l. 13). The sign of *avagraha* is inserted in the majority of cases. The language of the record is Sanskrit.

The inscription refers itself to the reign of the Emperor Mahi-pāla I. of Bengal, whose titles are *Paramēśvara*, *Parama-bhaṭṭāraka* and *Mahārājādhirāja*, and who mediated on the feet of the *Parama-saṅgata*, *Mahārājādhirāja Vighraha-pāla-dēva* (III.). It records the donation of the village of *Kuraṭa-pallikā*, with the exception of the *Chuṭa-pallikā*, in the *Gōkalikā maṇḍala* of the *Kōṭivarsha* *vishaya* of the *Puṇḍravardhana bhukti*, by the Emperor, after a bath in the Ganges on the occasion of the *Vishuva-saṁkrānti*, to a Brāhmaṇa named *Krishṇā-ditya-śarmman*, son of *Bhaṭṭa-putra Madhusūdana* and grandson of *Bhaṭṭa-putra Hrishikēśa*, who is an immigrant from the village of *Hastipada*, an inhabitant of the village of *Chāvaṭi*, of the *Parāśara gotra*, *Śakti*, *Vasishṭha* and *Parāśara pravara*, a student of *Vājasaneyin* branch of the *Yajur-vēda*, and well-versed in grammar (*vyākaraṇa*), logic (*tarka-vidyā*) and the sacred philosophy (*mīmāṃsā*). The grant was issued from the royal camp or residence of *Vilāsa-pura*, on the 12th day of *Phālguna* of the 9th year of the king's reign. The *dūtaka* of the grant was the minister (*mantrin*) *Bhaṭṭa Vāmana*. It was incised by the artisan (*śilpin*) *Mahidhara*, son of *Vikramāditya*, an inhabitant of *Pōshali*. The *Āmagachhī* grant was incised by *Śaśidēva*, the son of this *Mahidhara*. The record is here re-edited from the original.

TEXT.¹

[Metres: v. 1, *Sragdharā*; vv. 2-3, *Śārdūlavikṛīḍita*; v. 4, *Vasantatilaka*; v. 5, *Āryā*; v. 6, *Śārdūlavikṛīḍita*; v. 7, *Vasantatilaka*; v. 8, *Sragdharā*; v. 9, *Indravajrā*; v. 10, *Vasuntatilaka*; v. 11, *Mandākrāntā*; v. 12, *Mālinī*.]

¹ From the plates and impressions.

First side.

- 1 Ni¹ Ōm² Svasti | Maittrim kārūṇya-ratna-pramudi-ni³
- 2 -tahṛidayah prēyasīm sandadhānaḥ samyak-samvō(mbō)dhi-vi-
- 3 -dyā-sa(sa)rid-amala-jala-kshālit-ājñāna-paṅkaḥ | Ji-
- 4 -tvā yah kāmakāri-prabhavam=abhibhavam śāśvatī-
- 5 -m=prāpa śāntim sa śrīmān=lōkanāthō⁴ jayati Da-
- 6 -śa-va(ba)lō ṣṇyās=cha Gōpāla-dēvaḥ ||[1*] Lakshmi-janma-ni-
- 7 -kētanam sa-makarō vōdhum kshamaḥ kshma-bharam paksha-chebhēda-bhayād-
- 8 upasthitavatām=ek-āsrayō bhū-bhritām | Maryādā-paripā-
- 9 -lan-aika-nirataḥ śaury-ālayō śmād=abhūd=dugdh-āmbhōdhi-vilāsa-hāsi-mahimā Śrī-
- 10 Dharmmapālō nripaḥ ||[2*] Rāmaśy=ēva
- 9 grihita-satya-tapasas=tasy-ānūrūpō guṇaiḥ Saumittirer-udapādi tulya-mahimā
- 10 Vākṣpāla-nām=ānujaḥ | Yah śrīmān=na-
- 11 -ya-vikram-aika-vasatir=bhrātuh sthitāḥ śāsanē śūnyāḥ śatru-patākinibhir-akarōd-
- 12 -ek-ātapatṛā diśaḥ ||[3*] Tasmā-
- 11 -d=upēndra-charitair-jjagatīm punānaḥ putrō va(ba)bhūva vijayī Jayapāla-nāmā
- 12 Dharmma-dvishām śamayitā yudhi Dēvapālō yah
- 13 pūrvvajē bhuvana-rājya-sukhāny=anaishit ||[4*] Śrīmān-Vigrahapālas=tat-sūnur-
- 14 Ajātaśatru-iva jātaḥ | Śatru-vanitā-prasādha-
- 13 -na-vilōpi-vimal-āsi-jala-dhāraḥ ||[5*] Dik-pālaiḥ kahiti-pālanāya dadhata[m] dōhē-
- 14 vibhaktān-guṇān⁵ śrīmantañ=jana-
- 14 -yāmva(ba)bhūva tanayam Nārāyaṇam sa prabhum | Yah kshōṇi-patibhiḥ
- 15 śiromaṇi-ruchā-ślisht-ānghri-pṛth-ōpalam nyāyō-
- 15 -pāttam=alaūchakāra charitaiḥ svair=ēva dharmm-āsanam ||[6*] Tōy-āśayair-jjaladhi-
- 16 mūla-gabhīra-garbhair-ddēvālayaiś=cha
- 16 kula-bhūdhara-tulya-kakshaiḥ | Vikhyāta-kīrttir=abhavat=tanayaś=cha tasya Śrī-
- 17 Rājyapāla iti madhyama-lōka-pālaḥ ||[7*] Tasmā-
- 17 -t=pūrvva-kshitidhrān=nidhir-iva mahasām Rāshtrakūṭ-ānvay-ēndōs-Tuṅgasy-ōttuṅga-
- 18 maulēr-dduhitari tanayō Bhāgya-dēvyām pra-
- 18 -sūtaḥ | Śrīmān Gōpāla-dēvaś=chiratarām-a[vanē]r-ēka-patnyā iv=aiḥ bharit-
- 19 ābhūn=n-aika-ratna-dyuti-khachita-chatuh-sindhu-
- 19 chitr-āṁśukāyāḥ ||[8*] Yam svāminam rāja-guṇair-anūnam-āśvatō chārutar-ānu-
- 20 raktā | Utsāha-mantra-prabhu-śakti-lakṣmīḥ pṛithvīm sa-
- 20 -patnim=iva śīlayanti ||[9*] Tasmād=va(ba)bhūva savitur=vasu-kōṭi-varahi kālēna
- 21 chandra iva Vigrahapāla-dēvaḥ | Nētra-priyē-
- 21 -ṇa vimalēna kalāmayēna yēn=ōditēna dalitō bhuvanasya tāpaḥ ||[10*] Dōśō
- 22 prāchi prachura-payasi svachchham-āpiya tō-
- 22 -yam svairam bhrāntvā tad-anu Malay-ōpatyakā-chandanēshu [i] Kṛi[tvā] sāndrai[r]=
- 23 mmar⁶ushu ja[ḍa]tām śikarair-abhra-tulyāḥ prālēy-ādrē-
- 23 -ḥ kṣakam=abhajan yasya sēnā-gajēndrāḥ ||[11*] Hata-sa[ka]la-vipakṣaḥ saṅgarē
- 24 vā(bā)hu-darppād=anadhikṛita-viluptam rājam=ā-
- 24 -śāya pitryam | Nihita-charaṇa-padmo bhū-[bhṛitām] mūrdhni [tasmād=a]bhavad-
- 24 avani-pālaḥ Śrī-Mahipāla-dēvaḥ ||[12*] Sa kha-

¹ The first syllable of the word *śibaddha*, "registered or recorded," referring to the registration of the grant in the Department of Land Records. See Kielhorn, *Journal Beng. As. Soc.*, 1892, p. 82, note 14.

² Expressed by a symbol.

³ See note 1.

⁴ Read *Śrīmāl-lōkanāthō*.

⁵ Read *ganaśū-śrī*.

⁶ *s-tarushu* in other plates.

- 25 -lu Bhāgīrathi-patha-pravarttamāna - [nānā] - vidha - nau - vāṭaka - sampādi[ta] - sēta-
va(ba)ndha-nihita-sai(sai)la-si(sī)khara-śrēṇī-vibhram[ā]-
- 26 -t | Niratīśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsara-lakshmi-samāravdha(bdha)-
-sautata-jalada-samaya-sandēhāt |
- 27 Udicin-āṇēka-narapati-prābhritikṛit-āprā(a)mēya-haya-vāhinī-khara-khur-ōṭkhāta - dhūli-
dhūtsarita-dig-antarā-
- 28 -lāt | Paramēśvara-sēva-samāyāt-Mēśha-Jamvu(mbū)-dvīpa-bhūpāl-ānanta-pādāta-bhara-
namad-avanēh | Vīlā(?)sa-pura-samā-
- 29 -vāsita-śrīmaj-jaya-skandhāvārāt | Paramasaugatō Mahārājādhirāja-Śrī-Vigrahapāla-
dēva-pād-ānudhyātāḥ para-
- 30 -mēśvaraḥ parama-bhaṭṭārakō Mahārājādhirājaḥ śrīman-Mahipāla-dēvaḥ kuśali
śrī-Puṇḍravarddhana-bhuktau | Kōṭiva-
- 31 -raha-vishayō | Gōkalikā-maṇḍal-āntahpāti-sva-samva(mba)ddh-āvachohhinna-
tal-ōpēta-Chūṭa-pallikā-varjita-Kuraṭa-palli-
- 32 -kā-grāmē | samu[pa*]-gat-Mēśha-rāja-puruṣhān | rāja-rājanyaka | rāja-putra |
rāj-āmātya | mahāsāndhivigrāhi-
- 33 -ka | mahākṣhapāṭalika | mahāmātya | mahāsēnāpati | mahāpratihāra |
dauṣṣādhāsādhānika | mahā[da]ṇḍanā-
- 34 -[yaka] | mahākumārāmātya | rājasthānīy-ōparika | dāśāparādhika
chaurōddharaṇika | dāṇḍika | dāṇḍapā-

Second side.

- 35 -ai(sī)ka | sau(śau)lkika | gaulmika | kahētrapa | prā-
- 36 -ntapāla | kōṭṭapāla | aṭga[ra]ksha | tadāyu-
- 37 -kta-viniyuktaka | hasty-aśv-ōshṭra-nau-va(ba)la-vyā-
- 38 -pṛitaka | kiśōra-vaḍavā-gō-ma[b]ish-āj-āvi-
- 39 -k-ādhyaksha | dūtaprōshanika | gamāgamika |
- 40 abhitvaramāna | vishayapati | grāmapati | Tarika | Gauḍa | Mālava | Khaca |
Hūṇa | Kulika | Karṇāṭa | Lāṭa |
- 41 chāṭa | bhaṭa | sēvak-ādīn | anyāms-ch-ākirttitān rāja-pād-ōpajivinaḥ
prativāsīnō vrā(brā)hmaṇ-ōttarāmēśha | mahatta-
- 42 -m-ōttama - kuṭumvi(mbi) - purōga - mēd - āndhra - chaṇḍālā - paryantān | yath - ārham
mānayati | vō(bō)dhayati | samādiśati cha | Vidita-
- 43 -m-aṣṭu bhavatām | yath-ōpari-likhitō-yam grāmaḥ sva-simā-tṛiṇa-pūti¹-gōchara-
paryantaḥ sa-talaḥ | s-ōddēśaḥ s-āmra-ma-
- 44 -dhūkaḥ | sa-jala-sthalaḥ | sa-gartt-ōsharaḥ | sa-das-āpachāraḥ | sa-chaur-ōddharaṇaḥ |
parihṛita-sarvva-pīḍaḥ | s-chāṭa-
- 45 -bhaṭa-pravēśaḥ | akiñchid-grāhaḥ | samasta-bhāga-bhōga-kara-hiraṇy-ādi-pratyāya-
samētaḥ | bhūmi-chohhidra-nyā-
- 46 -yēna | ā-chandr-ārka-kahiti-sama-kālam | mātā-pitrōr-ātmanas-cha puṇya-yasō(śō)-
bhivṛiddhayō | Bhagavanṭam Vu(Bu)ddha-bhaṭṭāra-
- 47 -kam-uddiśya | Parāśara-sagōtrīya | Śakti | Vāsī(si)shṭha | Parāśara-pravarīya
Yayur²-vāda-savra(bra)hmachāripō | Vāja[sanō*]-
- 48 -ya-śākḥ-ādhyāyinō | mīmāṃsā³-vyākaraṇa-tarkka-vidyā-vidō | Hastipada-grāma-
vinirgatāya | Chāvaṭi-grāma-vāstavyā-

¹ May also be read *yāti.² Read sa.³ Read Yayur.⁴ Read mīmāṃsā.

- 49 -ya Bhaṭṭaputra-Rishikēśa¹-pauṭṛāya | Bhaṭṭaputra - Madhusūdana² - putrāya
Bhaṭṭaputra-Kṛishṇāditya-sarmmaṇē³ | Viśuva⁴-saṁkrā-
- 50 -vantau⁵ vvidhivat⁶ | Gaṅgāyām snātvā śāsanikṛitya pradattō śmābhiḥ | atō
bhavadbhiḥ sarvvair=ēv=ānumantavya-
- 51 -m | bhāvibhir=api bhū-patibhiḥ | bhūmēr=ddāca-phala-gauravāt | apaharaṇē cha
mahānaraka-pāta-bhayāt |
- 52 dānam=idam=anumōdy=ānupālaniyam | pratīvāsibhiḥ=cha kshētra-karaiḥ | ājñā-
śravaṇa-vidhēyibhūya yathā-kālām
- 53 samuchita-bhāga-bhōga-kara-hirany-ādi-pratyāy-ōpanayaḥ kārya iti || Samvat [9
Phā]lguṇa-dinē 12 bhavanti ch=ātra
- 54 dharmm-ānuśāsinaḥ ślōkāḥ || Va(ba)hubhir=vvasudhā dattā rājabbis=
Sagar-ādibhiḥ | Yasya ya[sya*] yadā bhūmis=tasya stasya⁷
- 55 tadā phalam ||[13*] Bhūmim yaḥ pratigrihṇāti yaś=cha bhūmim prayachchhati |
Ubhan tau puṇya-karmṇānau niyataṁ svargga-gāminau ||[14*]
- 56 Gām=ēkām svarṇṇam=ēkañ=cha (l) bhūmēr=apy=arddham=aṅgulam | Haran=narakam=
ayāti⁸ yāvad=ā-bhūta-saṁplavam ||[15*] Shashṭim⁹=varsha-sahasrā-
- 57 -pi svarggē mōdati bhūmi-daḥ | Ākshēptā ch=ānumantā cha tāny=ēva narakē
vasēt ||[16*] Sva-dattān mpara¹⁰-dattān vā yō harēta
- 58 vasundharām | Sa viśṭhāyām krimir¹¹=bhūtvā piṭribhi[s*]=saha pachyatē ||[17*]
Sa[rvvā]n=ētān bhāvināḥ pārthiv=ēndrān bhūyō bhū-
- 59 -yaḥ prārthayaty=ēsha Rāmaḥ | Sāmānyō=yam dharmma-sē(sē)tur=nnipāṇām
kālē kālē pālaniyō bhavadbhiḥ ||[18*] Iti kamala-da-
- 60 -l-āmva(mbū)-vi(bi)ndu-lolām śriyam=anuchintya manushya-jivitañ=cha | Sakalam=
idam=udāhṛitañ=cha vu(bu)ddhvā na hi puruṣaiḥ para-kīrtita-
- 61 -yō vilōpyāḥ ||[19*] Śrī-Mahipāla-dēvēna dvija-śrēṣṭh-ōpapādītē | Bhaṭṭa-Śrī-
Vāmanō mantri śāsanē dūtakaḥ kṛitaḥ ||[20*]
- 62 Pōshali-grāma-niryāta-Vikramāditya-śununā¹² | Idam śāsanam=utkirṇam Śrī-
Mahidhara-śilpinā ||[21*]

TRANSLATION.

V. 1. Om Hail ! Victory to the illustrious **Gopāla-dēva**, who with his heart gladdened by the jewel of compassion, held love (for his subjects) higher (than any other thing), who had washed away the mud of ignorance (of the people) by the pure water of the stream of his perfect understanding and knowledge, who had obtained enduring peace (for his kingdom) by defeating the attacks (of princes) who were led by (their own) passions, (and who therefore was) like another **Dāśabala** (Buddha), who with his heart expanded by the jewel of compassion held **Maitri** to be dearer than others, who washed away the mud of ignorance by the pure water of the stream of knowledge of the perfect enlightenment, (and) who had obtained eternal peace by having defeated the attacks made by the **Kāmaka** foe (i.e. **Māra**).

¹ Read *Hrishikēśa*.⁴ Read *Viśhva*.⁷ Read *tasya*.¹⁰ Read *para*.² Read *Madhusūdana*.¹¹ The *ca* is superfluous.⁸ Read *ayāti*.¹² Read *kṛimīr*.³ Read *sarmmaṇē*.⁶ Read *vidhivat*.⁹ There is a superfluous *anusvāra* over the *m*.¹³ Read *śununā*.



२ विष्णुलिखितं नीला
 ४ साधुपदमस्तु
 ६ गायत्र्या नमो

२ मणिरुद्रयमयि
 ४ विष्णुलिखितं नीला
 ६ साधुपदमस्तु

८ कृतं नमस्तु मणिरुद्रयमयि
 १० विष्णुलिखितं नीला
 १२ साधुपदमस्तु
 १४ गायत्र्या नमो
 १६ मणिरुद्रयमयि
 १८ विष्णुलिखितं नीला
 २० साधुपदमस्तु
 २२ गायत्र्या नमो
 २४ मणिरुद्रयमयि
 २६ विष्णुलिखितं नीला
 २८ साधुपदमस्तु
 ३० गायत्र्या नमो
 ३२ मणिरुद्रयमयि
 ३४ विष्णुलिखितं नीला

36 ॐ नमो भगवते वासुदेवाय ॥ ३६ ॥
 ३८ यत्किञ्चिदपि कुरुते ॥ ३८ ॥
 ४० यत्किञ्चिदपि कुरुते ॥ ४० ॥
 ४२ यत्किञ्चिदपि कुरुते ॥ ४२ ॥
 ४४ यत्किञ्चिदपि कुरुते ॥ ४४ ॥
 ४६ यत्किञ्चिदपि कुरुते ॥ ४६ ॥
 ४८ यत्किञ्चिदपि कुरुते ॥ ४८ ॥
 ५० यत्किञ्चिदपि कुरुते ॥ ५० ॥
 ५२ यत्किञ्चिदपि कुरुते ॥ ५२ ॥
 ५४ यत्किञ्चिदपि कुरुते ॥ ५४ ॥
 ५६ यत्किञ्चिदपि कुरुते ॥ ५६ ॥
 ५८ यत्किञ्चिदपि कुरुते ॥ ५८ ॥
 ६० यत्किञ्चिदपि कुरुते ॥ ६० ॥
 ६२ यत्किञ्चिदपि कुरुते ॥ ६२ ॥

V. 2. From him was born the king Dharmmapāla, whose grandeur mocked the charm of the Ocean of Milk, whose place of birth was the same as that of Lakshmi¹ (or who was the place of the birth of Lakshmi), who exacted the payment of revenue (*kara*) evenly, (or who was full of crocodiles, "*makaras*"), who was capable of bearing the weight of the world, (or who was capable of bearing the maintainer of the Earth, i.e. *Vishṇu*), who was the only refuge of kings that had sought protection out of fear of having the wings (of their armies) cut off (or who was the only refuge of mountains who had sought shelter out of fear of their wings being cut off by *Indra*), who was intently engaged in maintaining the dignity (of the social orders) (or which was intently engaged in maintaining boundaries) (and) who was the receptacle of valour (or who was the home of the rays of the sun).

V. 3. To him, who had taken the vow of truth like *Rāma*, was born a younger brother, like him in virtues, named *Vākpāla*, who was the equal of *Saumitri* (i.e. *Lakshmaṇa*) in greatness, who, endowed with grandeur, was the only abode of policy and valour and who, remaining under the rule of his (elder) brother, made the (ten) cardinal points of the banners of the enemies and brought them (i.e. the cardinal points) under a single umbrella.

V. 4. From him was born a victorious son, named *Jayapāla*, who, purifying the world by his deeds, which were like that of *Upendra* (*Vishṇu*) and vanquishing the enemies of religion in battle, made his elder brother *Dēvapāla* enjoy the happiness of having the world for his kingdom.

V. 5. His son, the illustrious *Vigrahapāla*, was born like *Ajātaśatru* (*Yudhisṭhira*), the keen edge of whose spotless sword, like a stream of pure water, wiped away the toilette marks of the wives of his enemies.

V. 6. He begot a son, the illustrious Lord *Nārāyaṇa*, who in (his own) body was possessed of the qualities divided by the guardians of the cardinal points for supporting the world, who adorned by his own deeds the throne of law obtained by righteousness (or by inheritance), the stone foot-stool of which was surrounded by kings with the lustre of their crest-jewels.

V. 7. His son was the illustrious *Rājyapāla*, a ruler of the middle world, who, by (excavating) tanks, the beds of which were as deep as the bed of the ocean, (and) by (erecting) temples whose sides were as high as the ridges of the principal mountains (*Kula-bhūdhara*), had become famous.

V. 8. As from the eastern mountains the Sun, so from him, in the womb of *Bhāgya-dēvi*, the daughter of the high-crested *Tuṅga*, the moon of the *Rāshṭrakūṭa* family, was born a son, the ocean of lustre, the illustrious *Gōpāla-dēva* (and) who became for a long time the only husband of the earth, who had only one husband (i.e. was the sole Lord of the earth), which (earth) was clad in the four oceans decorated by the rays of many jewels as its coloured garment.

V. 9. *Lakshmi*, being possessed of the powers of valour (*utsāha*), counsel (*mantra*) and rule (*prabhu-śakti*, i.e. *kṛṣha*, *danḍa* and *bala*²), keeping the earth pleased (just as a good-natured lady keeps well-pleased) her co-wife served her husband (*Gōpāla*), who was not lacking in kingly virtues, with ever-increasing charm and devotion.

V. 10. As the moon, the scatterer of myriads of rays, from the Sun, so from him was born in course of time *Vigrahapāla-dēva*, the scatterer of innumerable riches. By his rise (or birth), who was pleasing to the eyes on account of personal beauty (or by his soft rays), who

¹ This refers to the descent of the Pāla kings from the Sea (cf. Pālas of Bengal, *Mem. B. A. S.*, Vol. I, p. 46). This fact is based on the *Hāmācharita* of Sandhyākaranandin, published by Mahāmahōpādhyāya Hara Prasad Sāstri (*Mem. B. A. S.*, Vol. III, I, 3-4).

² This explanation is based on *Amarakōśa* 2, VIII. 19, quoted by Mr. Akshaya Kumāra Maitreya in his *Gauḍalēkhāṇā*, p. 99, note.

was pure, (or spotless), who was learned in the (sixty-four) arts (*kalās*) (or who was formed of sixteen parts, i.e. *kalās*), were annihilated the sufferings of the world (or the heat of the earth caused by sunshine).

V. 11. Whose war-elephants, like clouds, having drunk clear water in the eastern country, which abounds with water, after that having roamed according to their own wills in the sandal forests of the valleys of the Malaya (country), (and) having caused a coolness in the Maru lands by throwing dense sprays (of water emitted from their trunks), enjoyed the slopes of the Himālayas (*Prālāyādri*).

V. 12. From him was born, the protector of the earth, the illustrious Mahipāla-dēva, who, slaying all enemies, (and) having obtained his paternal kingdom, which had been snatched away through pride of prowess by people who had no claim to it, placed his lotus-like feet on the heads of kings.

Ll. 24-62. From the illustrious (and) victorious camp (pitched) at Vilāsapura, where the illusion of the Sētabandha (bridge built for Rāma between India and Ceylon) with a chain of mountain tops placed (in the sea) was produced by water-craft of various kinds proceeding along the path of the Bhāgirathi; where exceedingly dense arrays of rutting elephants darkened (i.e. obscured) the beauty of the day (and) caused the illusion of the beginning of a perpetual rainy season; where the cardinal points were made grey with the dust dug by the sharp hoofs of the countless army of horses (that were) presented by many kings of the North; where the (surface of) the Earth bent under the weight of the endless infantry of the kings, one and all, of Jambūdvīpa, (who had) come for serving (their) overlord; he, the Paramāśvara, Paramabhāṭṭāraka, great king of kings, the illustrious Mahipāla-dēva, who meditated on the feet of the illustrious Vighrahpāla-dēva, the devout worshipper of the Sugata, the great king of kings, being in good health, honours, informs and orders (the following persons), in the village of Kurāṭa-pallika with the exception of Chūṭa-pallikā with the low ground (*tala*) which belongs to the personal (royal) domain, in the maṇḍala of Gōkalikā, in the viśhaya of Kōṭivārsha, in the Puṇḍravardhana bhukti, all royal officers assembled (here follows names of officers, 11. 22-41) and others, (who are) royal dependants, but not mentioned in the lists of superintendents (*adhyakṣas*), the neighboring Brāhmaṇas and others, Mahattamas and other families down to Mēdas, Andhras and Chāṇḍālas, "Be it known unto you, that this village which has been mentioned above, as far as its boundaries, grass and pasture-lands, with low lands, with assignments, with mango and Madhūka trees, with land and water, with hollows and salt lands, with the ten offences, with the right of extirpation of robbers, with the exemption from all oppression, not to be entered by irregular or regular troops, not to be meddled with by anybody, with all revenues, shares, rights of easement, taxes, (rights of mining) gold, etc., by the law of bhūmi-chchhidra, as long as the Sun and the Moon will last, for the increase of the merit and fame of my father and mother as well as mine, in the name of Lord Buddha, has been granted by us by means of a copper-plate grant, after bathing in the Ganges, according to law, on the occasion of the Viśhva Saṁkrānti, to the Bhaṭṭaputra Kṛishṇāditya-sārman, son of the Bhaṭṭaputra Madhusūdana, grandson of the Bhaṭṭaputra Hṛishikēśa, an inhabitant of the village of Chāvaṭi, an emigrant from the village of Hastipada, (who is) well versed in religious law (*Mīmāṃsā*), grammar and logic, a Brahmachārin of the Yajur-veda, of the Parāśara gōtra, whose pravaras are Śakti, Vasishṭha and Parāśara, (here follows a valedictory sentence in prose). In the year 9 on the 12th day of Phalguna (here follows 5 of the usual valedictory verses)" For this grant given to the best of the twice-born, by the illustrious Mahipāla-dēva, the counsellor Bhaṭṭa Śrī-Vāmana was selected as the dūtaka (20). This grant was incised by the artisan, the illustrious Mahidhara, son of Vikramāditya of the village of Pōshali (21).

No. 24.—PENUKONDA PLATES OF MADHAVA II (III).

By LEWIS RICE, C.I.E.

These plates are of special interest as being an admittedly genuine record of the early Gaṅga kings of Gaṅgavāḍi, or Mysore. They were brought to notice by Rao Sahib H. Kṛishṇa Śāstri in his *Epigraphical Report* for 1913-4, and belong to a resident of Penukonda, or, more correctly, Penugonda, in the Anantapur District of Madras, which borders Mysore on the north-east. It was the seat of government of the Vijayanagar kings after the loss of their capital. The plates have been among the family records of a *purōhit* of Penugonda, named Ādem-Bhaṭṭa, for a very long time, his ancestors being hereditary *purōhitas* of the place. They were produced for examination by the *Kaṛṇam* Venkatarayappa of Kanchasamndram in the Hindupur tāluq.

There are three plates, of which the two outer ones are engraved on the inner sides only. Four faces are thus inscribed, each containing five lines. The whole inscription is in a good state of preservation.¹ The characters are of an ornamental type and well formed, similar to those used in the best engraved Gaṅga grants, of which we have examples in Nos. 1, 18, 27, 28, 31 and others in the list below. The letters in the present case, measured by the single ones within the lines, are exactly $\frac{1}{4}$ " in height. Except for the partial omission of one step in the pedigree, the engraver's work is remarkably free from errors. But in the word *mati* (l. 4) the *ma* is formed like *che*; and in the word *dushkham* (l. 18) an *m* has been put for *sh* [or for the *jihvā-mūṭiya*.—Ed.], but these two letters closely resemble one another. According to Mr. Kṛishṇa Śāstri—"The plates measure roughly $8\frac{1}{2}$ " by $2\frac{1}{8}$ ", and are strung on an oval ring, whose major and minor axes are $2\frac{1}{8}$ " and $2\frac{1}{4}$ " respectively. The edges of the ring are secured at the bottom of a circular seal, $1\frac{1}{4}$ " in diameter, which bears at its top, on a countersunk surface, a standing elephant, facing the proper left, with its trunk hanging down between its tusks. The ring was not out when the plates were placed in my hands. The plates, ring and seal weigh 83 *tolas*."

The record is in Sanskrit prose throughout, except for three of the usual imprecatory verses at the end. It contains the pedigree (to be noticed below) of four Gaṅga kings, from Koṅgaṇivarman (the first of the line), here spelt Koṅkaṇivarman, which is a Tamil form,² to Mādhava II,³ and announces a grant by the latter, to a Brahman named Kumāraśarmaṇ, of 65 paddy fields, having a sowing capacity of 27 *khaṇḍukas*, below the big tank of Paruvi in the Paruvi rīshaya. The only date given is the full-moon day of the month Chaitra. The engraver was Apāpa, son of the goldsmith Ārya.

Paruvi is the modern Parigi, 7 miles north of Hindupur in the Anantapur District, still noted for its capacious tank. Parivi is mentioned in early inscriptions as the capital of the Bāpas; and in the time of the Chōla king Rājaraṅga I it was the chief place of the Parivai nāḍu in the Nūlambapāḍi (i.e. Nūlambavāḍi) district.

Dr. Fleet's opinion of the plates was as follows:—"In the characters, language and orthography the record stands all the usual tests, and its execution is good throughout . . . My conclusions about it are that we have here at last a genuine early Gaṅga record, and that on the palaeographic evidence . . . A.D. 475 seems a very good date for it."

¹ The impressions were sent to me by Mr. Kṛishṇa Śāstri, with a request that I should publish the inscription in the *Epigraphia Indica*. But, finding that the late Dr. Fleet had already made preparations for doing so, I left it to him. He issued a preliminary notice in the *Journal of the Royal Asiatic Society* for July 1915, but appears to have got no farther. Hence, by the courtesy of the Editor, I have undertaken the task.

² The Benḍigānhaḷḷ plates have both forms.

³ More properly Mādhava III, as the original Koṅgaṇivarman was also named Mādhava. But I retain II in order to be in conformity with the heading given to the facsimile.

In its description of the kings it follows, with slight variations, that given in the majority of the Gaṅga copper-plate inscriptions, of which as many as thirty-nine are known and have been published, ranging in date from c. 240 to 939 A.D. (see list herewith). From about the year 650 stone inscriptions preponderate. But the present record contains certain fresh statements of special importance not elsewhere met with.

The pedigree as here given is as follows:—

Koṅkaṇivarman *dharma-mahādhira*ja,
(of the Jāhnavēya (Gaṅga) *kula*, and Kāp̄vāyana *gōtra*).
|
Mādhava *mahādhira*ja.
|
Gaṅga-rāja Āyyavarman,
(installed by Simhavarman *mahārāja*, the Indra of the Pallava *kula*).
|
Mādhava *mahādhira*ja (of the Gaṅgas).
|
Simhavarman,
(Banner of the Gāṅgēya-vaṁśa),
(installed by Skandavarman *mahārāja* of the Pallavas).

As regards the two first steps all the Gaṅga plates are in agreement. But a Nagar stone inscription¹ informs us that Koṅkaṇivarman's name was Mādhava (I), the younger of two brothers, Daḍiga and Mādhava,² and that Mādhava (II), Kiriya Mādhava, was the son of Daḍiga, with whom the succession continues. In some plates Mādhava appears as Mādhavarman. The third king is in all the plates named Harivarman, which in the Tanjore plates has the Tamil form Arivarmā. But in the Beḍigānhaḷḷi plates we have Kṛṣṇavarman (with the prefix Śrī-vijaya, apparently only complimentary); and here we have Āyyavarman (equivalent to Āryavarman). These are all variants of the same name Harivarman; for Kṛṣṇa is synonymous with Hari, and Āyya or Āryya may be intended for an improvement on Ari. It is with the fourth king that a discrepancy arises, when compared with the whole run of plates. For they with one accord give his name as Viṣṇugōpa (in the Kaḍagattūr plates Viṣṇugōpa, and in the Ganjam plates³ Biṣṇugōpa) and then bring in his son as Mādhava (III). The testimony of all the records being uniform as to Viṣṇugōpa at this point, his omission in the present plates has to be accounted for. With regard to his successor being Mādhava, there is no dispute; but he is distinguished in some cases as Taḍaṅgāla Mādhava (perhaps owing to a limp in his gait), and one record⁴ makes him Viṣṇugōpa's grandson, which may be correct and indicate that his actual father did not reign.

The most conspicuous occurrence of the name Viṣṇugōpa is in the Samudra-gupta inscription on the pillar at Allahabad, where he is introduced among the conquered kings as Viṣṇugōpa of Kāñchi. He was thus a Pallava, and contemporary with Samudra-gupta, who belongs to the latter part of the 4th century. In Pallava inscriptions⁴ Viṣṇugōpa is mentioned along with Skandavarman and Simhavarman, who appear in the present record as being connected in a special manner with the Gaṅgas. But we here get no help from this source to explain the exclusion of Viṣṇugōpa.

¹ EC, VIII, No. 35.

² Dr. Fleet was disposed to combine them into one, named Daḍiga-Mādhava; but the dual form—*tat-sutas Daḍiga-Mādhava-nāmadhāyau*—shows that they were two, said to be a Rāma and Lakṣmaṇa.

³ EC, VII, Sh. 4.

⁴ IA, V, 50, 154.

Now all the Gaṅga plates describe Viṣṇugōpa in the same way,—as ‘devoted to the worship of the twice-born, gurus and gods,’ or ‘gurus, cows and Brāhmanas.’ Taking this statement into consideration, it seems to me that a simple explanation can be given to account for the omission of Viṣṇugōpa in the present plates. At the end of line 8 and the beginning of line 9 we have the phrase ‘devoted to the worship of gods, twice-born and gurus,’ with which the inscription goes on as if it were an attribute of Mādhava. But this is nowhere stated of Mādhava; on the other hand, it is the distinctive characteristic of Viṣṇugōpa, and of no other. It is evident then, I think, that Viṣṇugōpa was intended by the composer of the inscription to come here, in connexion with this phrase. But the engraver, whether for the purpose of saving space for the rest, or out of pure carelessness or misunderstanding, went on with it as if part of the description of Mādhava. Viṣṇugōpa thus dropped out.

Having disposed of this difficulty, we have now to consider the character in which the Pallavas appear in relation to the Gaṅgas, which is the novel feature of this record. Of the first two kings nothing of the kind is stated; but the third and fourth are said to have been installed (*abhishikta*) by Pallava kings, and this function¹ is described as performed *yathārham*, which may merely mean ‘in due form,’ or it may perhaps be intended to imply that the sanction of the Pallavas was customary, and indispensable to confirm the Gaṅgas on their throne. Though, occurring as it does in a Gaṅga grant, the act may be considered as a friendly one, yet the adoption by Mādhava of a second name which was that of the Pallava king would usually be a sign of subordination. On the other hand, it must be noted that the name he took was not that of the king who crowned him, but that of his son. The only instances in which we find anything of the kind in connexion with the Gaṅgas are in the Sirigunda stone,² which says that Nirvīta’s (i.e. Avīta’s) younger son obtained the Kōṅga crown from the Pallava and Rāshtrakūṭa kings (superseding the rightful heir)—this was in the latter half of the 5th century: and in the early part of the 9th century, Śivamāra-Saigoṭṭa, on his release from captivity, was crowned by the Rāshtrakūṭa and Pallava kings³ with their own hands. We gather, therefore, that the Pallavas laid claim to be overlords of the Gaṅgas; but, if so, they only asserted the claim on rare occasions. Certain it is that no such relation is mentioned in any other Gaṅga grants as it is in this. It may be noted that in the case of the Kadambas, although the Pallavas installed the founder of the line in his kingdom,⁴ they are not afterwards referred to as overlords. Perhaps, therefore, they pursued the liberal policy of letting the quasi-dependent kings ordinarily follow their own course unimpeded.

We are here told that Āryavarman was installed by the Pallava king Simhavarman, and that Mādhava (III) was installed by the Pallava king Skandavarman and had another name Simhavarman. Now in the Pallava inscriptions already mentioned above we have the same names. First Skandavarman, then his son Viravarman, his son Skandavarman, and his son Viṣṇugōpavarman or Viṣṇugōpa. The latter, as *Yuvamahārāja* or *Yuvarāja*, makes a grant in the reign of Simhavarman, who may have been his elder brother or his uncle and the ruling sovereign. The second grant goes on to Simhavarman, the son of Viṣṇugōpa. He may be the Simhavarman of this inscription. If so, the Skandavarman may be his son, as we have no Skandavarman following a Simhavarman, as here required. There are no precise dates that can be given for these kings; but undoubtedly they belong to the 4th century.⁵

¹ Sprinkling with consecrated water. Goldstücker, in the Dictionary he began, has 25 columns on the subject.

² *EC*, VI, Cm 50.

³ *Id.* IV, Yd 60; IX, Nl 60.

⁴ *Id.* VII, Sk 176; *EI*, VIII, 24.

⁵ A somewhat similar sequence, but with variations, occurs in two later Pallava grants, of perhaps the 8th or 9th century. But this seems to be merely an echo of the earlier genealogy in the grants above referred to. See Kielhorn’s remarks on the subject in *EI*, III, 144. Also the list in *IA*, VIII, 280.

We have seen already that the Pallava Vishnugōpa is mentioned on the Samudra-gupta pillar. It is likewise interesting to note that his father Skandavarman is also said,¹ like the Gaṅga Vishnugōpa, to have 'honoured the gods, twice-born, gurus and old men.' Moreover, the phrase that 'his fame was tasted by the water of the four oceans,' stated of Harivarman, the Gaṅga Vishnugōpa's father, is found applied to Samudra-gupta.² The prefix *Śrī-vijaya* to the name of Krishnavarman, the equivalent of Harivarman, is chiefly used in connexion with the Gaṅga-Pallavas, who, though Pallavas, claimed descent from Koṅgaṇi, the first Gaṅga. Mādhava (III), again, married the sister of the Kadamba king whose name was Krishnavarman, and she was probably a daughter of the Kadamba king Kāksthavarman, who is said to have given his daughters in marriage to Guṇṭa and other kings, which, it is plain, refers to Samudra-gupta, the only Gupta king who made an expedition to the south. These various items point still farther to the end of the 4th century, or beginning of the 5th, as the period of our inscription.

But by a remarkable coincidence more exact evidence can be adduced in support of this. For the manuscript of a Digambara Jain work in Sanskrit, named *Lōkavibhāga*, has been discovered by the Mysore Archaeological Department (see the Reports for 1909 and 1910), treating of Jaina cosmography. The contents, it says, were first delivered by the Arhat Vardhamāna, and handed down through Sudharma and a succession of other teachers. The *Rishi* Simha-sūri (or Simha-sūra) produced the work in a translation (? from Prākṛit into Sanskrit). And the *Muni* Sarvanandin formerly (*purā*) made a copy of it in the village named Pāṭalika in the Pāṇa-rāshṭra. The interesting point is that the precise date is given when this task was completed, namely, the 22nd year of Simhavarman, the lord of Kāñchi, and in 80 beyond 300 of the Śaka years. Two other manuscripts of the work have since been discovered, which give the same information. It is unnecessary to point out the supreme importance of this record; but Śaka dates of such early period are looked upon with suspicion. Dr. Fleet has published his views in full about this date. Having detected a flaw in the calculations of Prof. Śaṣipāla Jhā of Benares, who made it the 1st of March 458, he has decided that the real date is the 25th of August 458. In either case the year is the same, and this Simhavarman began to reign in Kāñchi in 436. As regards the Simhavarman of our inscription, the latest date so far obtained for Mādhava (III) is ? 390; but he must have lived to c. 430, when his son was crowned, being then an infant on his mother's lap. The near approximation of the two dates is evident; and that of the literary work furnishes a limit beyond which we need not go, while it seems to show that the name Simhavarman was a recurring one among the Pallavas of the period. Pāṭalika, the village in which Sarvanandin made his copy, may be Pāṭalipura, in the South Arcot District. The *Periya-purāṇam* makes it the seat of a large Jaina monastery in the 7th century. Pāṇa-rāshṭra is no doubt the territory of the Bāṇa kings.

TEXT.

1b

- 1 Jitam Bhagavatā gata-ghana-gagan-ābhēna Padmanābhēna śrīmaj-Jāhnavēya-kul-āmalavyōma-bhā-
- 2 sana-bhāskarasya sva-bhuja-java-jaya-janita-sujana-janapadasya dāruṇ-āri-gaṇa-vidāraṇ-ōpa-

Svasti

¹ *IA*, V, 51.

² *GI*, No. 4, p. 27; No. 13, p. 54. "One of the habitual expressions applied always and only to Samudra-gupta," p. 14.

[illegible][illegible]

- 3 labdha-vraṇa-bhūṣaṇasya Kāṇvāyana-sa-gōtrasya śrīmat-Koṇkaṇivarmma-dharma-
mahādhīrājasya pu-
4 trasya pitur-anvāgata-guṇasya nānā-śāstr-ārttha-sadbhāv-ādhigama-prāṇita-ohēti¹-viś-
shasya nīti-śāstra-
5 sya vaktrī-prayōktrī-kuśalasya samyak-prajā-pālana-mātr-ādhigata-rājya-prayōjanasya
śrīmat(n)-Mā

IIa

- 6 dhava-mahādhīrājasya tasya putrasya anēka-yuddh-ōpalabdha-vraṇa-vibhūṣita-
śarīrasya nānā-
7 śāstr-ētiḥāsa-purāṇa-tatva-jñasya śrī-Pallava-kṇī-ōndrēṇa Simhavarmma-mahārājēna
yathārham=a-
8 bhishikṭasya Gaṅga-rājasya Āyyavarmanṇaḥ putrēṇa pitrī-paitāmāḥ(ha)-guṇa-sam-
yuktēna dēva-
9 dvijāti-guru-pūjana-tatparēṇa dharm-ābhyāsa-kṛita-matinā sva-bāhn-vīry-ārjjita-
rājya-vibhavēna
10 Gāṅgēya-vaṁśa-dhvajēna sva-vaṁśa-kramāgata-rājya-prāṇitēna Pallavānām śrī-
Skandavarmanma-mahā-

IIb

- 11 rājēna yathārham=abhishikṭēna Gāṅgānām=Mādhava-mahādhīrājēna śrī-Simhavar-
mmaṇṣ Brāhma-
12 nāya Vatsa-sa-gōtrāya Taittirīya-charaṇāya Kumāraśarmmaṇṣ yama-niyama-tapa[s*]-
13 svāddhyāya-yajana-yājan-āddhyayan-āddhyāpana-śāp-ānugraha-sāmarthhyāya ādāna-prati-
grahā-
14 ya Chaitra-māsyaṁ tithau paurṇamāsyaṁ Paruvi-vishayē Paruvi-mahā-taṭā
k-ādastāt Karmmaṭuva-kshē-
15 trē pañcha-shashṭi-kēdārāḥ saptavimśat-khaṇḍuka vāpāḥ brahmadēya-kramēṇ-ādbhiḥ
pradāttāḥ

IIIa

- 16 yo=sya hartā sa pañcha-mahāpātaka-samyukto bhavati || api=ch-ātra Manu-
gitāḥ ślōkāḥ [1*]
17 bahubhir=vvasudhā bhuktā rājabhis=Sagarādibhiḥ [1*] yasya yasya yadā bhūmis-
tasya tasya tadā phalam [1 1*]
18 svan=dātum sumahachohhakyan=dushkham²=any-ārttha-pālanam [1*] dānam vā
pālanam vēti dānāch=obhrēyo=nupālanam [1 2*]
19 svadattām=paradattām vā yō harēta vasundharām [1*] shashtim varsha-sahasrāpi
ghorē tamasi varttatē [1 3*]
20 iti suvarṇnakār-Āryya-putrēṇa Apāpēna likhitasyan=tāmra-paṭṭikā

TRANSLATION.

(Line 1) Ōm.³ Be it well.⁴ Success through the adorable Padmanābha, resembling (in colour) the cloudless sky.

¹ Read *matī*.

² Appears as *dumkham* [*duḥkham* ?—Ed.] in the original.

³ The spiral symbol here is supposed to represent this sacred syllable.

⁴ This word *Seasti* is in the margin, midway between lines 2 and 3.

A sun illuminating the clear firmament of the Jāhnavi (or Gaṅga) *kula*, possessed of a territory of good people which sprang from the swift victory of his own arm, adorned with wounds received in cutting down the hosts of his cruel enemies, of the Kāṇvāyana *gōtra*, was His Majesty Koṅkaṇivarman *dharma-mahādhirāja*.

(Line 4) His son, inheriting the qualities of his father, having developed a special intelligence, by acquiring the meaning and essence of many sciences, skilled in the exposition and practice of the science of politics, having obtained the honours of the kingdom only for the sake of the good government of his subjects, was His Majesty Mādhava *mahādhirāja*.

(Line 6) His son, his body adorned with wounds obtained in many wars, knowing the essence of many *Śāstras*, *Itihāsas* and *Purāṇas*, duly installed by the Indra of the Pallava *kula*, Simhavarman *mahārāja*,—was the Gaṅga-rāja Āyyavarman.

(Line 8) By his son, uniting the qualities of his father and grandfather, devoted to the worship of gods, Brāhmaṇs and gurus, knowing how to act by the practice of justice, having the glory of a kingdom won by the valour of his own arm, the banner of the Gāṅgēya-vamśa, having acquired the kingdom descended in his own family, being duly installed by śrī-Skandavarman *mahārāja* of the Pallavas—Mādhava *mahādhirāja* of the Gaṅgas, śrī-Simhavarman—to the Brāhmaṇ, of the Vatsa *gōtra* and Taittirīya *charaṇa*, Kumāraśarman, proficient in penance, fasting, mortification, silent prayer, sacrificing, conducting sacrifice, studying and teaching the sacred books, cursing and blessing, an acceptor and receiver of gifts, —on the full-moon day in the month Chaitra, were given, in the form of a Brāhmaṇ gift in the Karmaṭuva *kshētra*, situated below the great Paruvi lake in the Paruvi *vishaya*, sixty-five fields, sowing twenty-seven *khaṇḍuka* (of seed).

(Line 16) Whoso takes away this becomes guilty of the five great sins. As to this also there are the *ślōkas* uttered by Manu :—By many kings has the earth been enjoyed, Sagara and others. Whosoever at any time is the land, his is then the fruit. To make a gift oneself is very easy ; difficult the protection of another's. Of giving or protecting, than giving more excellent is protecting. Whoso seizes on land given by himself or by another, abides in dreadful darkness for sixty thousand years.

(Line 20) Thus is this copper plate, written by the goldsmith Āryya's son Apāpa. Ōm.

LIST of GANGA copper-plate INSCRIPTIONS.

	Name.	No. of plates.	Reference.	DATE.			King or Ruler.	Donee.	Engraver.	REMARKS.
				Śaka.	Regnal.	A.D.				
1	Nandi (1)	3	MAR, 1914	...	...	c. 240	Mādhava (II)	Brāhman	Śrīpāla	.....
2	Bepdiganhalli	4	" 1916	...	1	...	Krishnapavarman	"	Mātrivarmān	.....
3	Tanjore	3	IA, viii, 212	169	...	247	Arivarmān	"	Viśvakarm- Āchārya.	.....
4	Tagadūr	3	EC, iii, Nj 122	188	...	? 286	Harivarmān	Gāvaṇḍa	.....	.....
5	(Mudiyasūr)	5	" x, Mb 157; IA, xv, 172.	261 (Hāpa)	23	388	"	.....	Nandivarm- Āchārya.	Inscribed on back of Pl. 1 of this Hāpa grant and effaced. Pl. 5 is blank.
6	Tāgarti	3	" vii, SE 52; IA, vii, 172.	p 279	...	p 367	Tadāngā Mādhava (III)	Gavāṇḍa	.....	At first called the Harihara plates.
7	Nopamāṅgala (1)	3	" x, Mr 73	...	13	c. 370	Mādhavavarman	Jain temple	.....	...
8	Melekoṭe	5	MAR, 1910	...	...	c. 390	"	Buddhist	Chārudatta	Pl. 2 missing.
9	Penugonḍa	3	MER, 1914; JRAS, 1916.	...	...	c. 400	Mādhava (III); Sinhavarman.	Brāhman	Apāpa	A genuine Gaṅga grant of p. c. 475 (Fleet).
10	Nopamāṅgala (2)	4	EC, x, Mr 72	...	1	c. 430	Koṅgaṇivarmān (Avinīta).	Jain temple	Māriṣhēṇa	.....
11	Śrīngēri	5	MAR, 1916	...	2	431	Koṅgaṇivarmān (Avinīta).	Brāhman	Pāpāra	.....
12	"	...	" "	...	...	...	Senior Queen	"	.....	Follows, on Pl. 5.
13	Bangalore Resi- dency.	6	" 1911	...	25	455	Koṅgaṇi (Avinīta)	"	Mārgi	Pl. 2 missing: Pl. 5 may belong to an- other grant (see MAR, 1911, para. 72).
14	Malleshalli (1)	3	EC, ix, DB 67; IA, v, 186.	...	29	459	" (")	"

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No.	Name.	No. of plates.	Reference.	DATE.		-King or Ruler.	Dones.	Engraver.	REMARKS.
				Śaka. Regnal.	A.D.				
15	Morkāra . . .	3	EC, i, Cg 1, IA, i, 362	...	388	Koṅgaṇi (Avinīta)	Jain temple	Viśvakarman	Grant by Akālavaraḥ's <i>manīra</i> .
16	Bangalore Museum	5	" ix, Rn 141	3	...	" (Durvinīta)	Brāhmaṇ .	...	Pl. 5 missing.
17	Kadagattūr . .	5	" xii, Ml 110	4	...	" (")	" .	Chakkana	At first called the Madagiri plates.
18	Uttanūr (1) . .	5	MAR, 1916	20	...	Durvinīta .	48 Brāhmaṇa	Koṅgaṇi Pen- daṭṭāra.	.....
19	Uttanūr (2) . .	5	" 1917	20	...	" . . .	80 "	"	.....
20	Mallashāḷi (3)	5	EC, x, DB 68; IA, v, 188.	35	...	Koṅgaṇividdha (Dur- vinīta).	Brāhmaṇ	...	.....
21	Gummarēddipura .	5	MAR, 1912	40	...	Durvinīta . . .	" .	Koṅgaṇi Pen- daṭṭākāra.	.....
22	Hobūr . . .	6	EC, xli, Tm 23	...	...	Nava-Kāma (Śivamāra)	?	.....	Pl. 8 and 5 missing.
23	Hallegere . . .	5	" iii, Md 113	34	635	Prithivi Koṅgaṇi Śivamāra.	Brāhmaṇ .	Viśva k a r m- Achārya.	Grant by request of the two sons of the Pallava <i>gucarāja</i> .
24	British Museum	7	IA, xiv, 229	...	...	Nava-Kāma	" .	.....	Grant by Ereganga.
25	Nandi (2) . . .	3	MAR, 1914	3	...	Prithivi Koṅgaṇi (Śrī- puruṣa).	" .	.....	King has the title of Ranabhājana.
26	Sargūr . . .	5	EC, iv, Hg 4	...	...	Prithivi Koṅgaṇi (Śrī- puruṣa).	12 Brāhmaṇa	Kuṇṭ-Achārya .	.....
27	Kondajji Agrahāra	5	MAR, 1907	7	733	Śripuruṣa .	Brāhmaṇ .	Viśva k a r m- Achārya.	Ranavikramarasa (Vija- yāṭya), governing (? Keregoḷ) <i>nād</i> .
28	Jāval . . .	6	EC, vi, Mg 86	25	672	Prithivi Koṅgaṇi Śrī- puruṣa.	" .	Viśva k a r m- Achārya.	.....

EC, *Epigraphia Carnatica*; EI, *Epigraphia Indica*; IA, *Indian Antiquary*; IRAS, *Journal of the Royal Asiatic Society*; MAR, *Mysore Archaeological Report*; MER, *Madras Epigraphical Report*.

LIST of GANGA copper-plate INSCRIPTIONS.

Name.	No. of plates.	Reference.	DATE.			King or Ruler.	Donee.	Engraver.	REMARKS.
			Śaka.	Regnal.	A. D.				
29 Islāmpūr . . .	5	EL, xii, 49 . . .	...	30	756	Prithivi Kōngani Śri-purusha.	Brāhman .	.....	Grant by Vijayāditya when at Asandi.
30 Hoṣūr . . .	5	EC, x, Gd 47; Mad-JSL, 1878.	684	...	762	" "	" "	Viśvakarman .	.....
31 Dēvarhaṭṭi . . .	6	" iv, Ng 85; IA, ii, 156, 370.	698	50	776	" "	Jain temple .	Viśvakarm- Āchārya.	At first called the Nāgamāṅgala plates.
32 Maṇṇe (1) . . .	7	" ix, Nl 60 . . .	719	...	797	Mārasinhā Lōka-Trinētra Yuvārāja.	" "	Viśvakarm- Āchārya.	.....
33 Gonjām . . .	5	" iv, Sr 160 . . .	...	...	c. 800	Mārasingā Ereyappa Lōka-Trinētra Yuvārāja.	Brāhman .	... ..	With his permission, grant by a Pallava.
34 Chik-Ballāpur . . .	3	MAR, 1914 . . .	...	17	810	Jayakēja Dattiya .	Śiva temple .	.....	The date is that of the Rāstrakūṭa Prabhūtavarsha Jagat-tunga.
35 Maṇṇe (2) . . .	5	" 1910 . . .	750	12	828	Satyavākya Kōṅgani-varman Rājamaḷla.	Brāhman .	Madhurōvajha .	.....
36 Gaḷigekere . . .	5	EC, iv, Yd 60 . . .	...	...	c. 860	Rapavikramayya (Nikimārga I).	" "	Mārikēśi . .	.....
37 Narasāpura . . .	7	" v, Kl 90 . . .	824	...	903	Rājamaḷla Satyavākya .	Jain temple .	.....	.....
38 Gaṭṭavādipura . . .	9	" xii, Nj 269 . . .	826	...	904	Rājamaḷla Satyavākya and Nitimārga (Ereyappa).	Brāhman .	Viśvakarman .	Pl. 1 and 3 missing.
39 Sāṭṭi . . .	5	EL, iii, 164 . . .	860	...	939	Būtuga Nanniya Gaṅga	Jain temple .	.....	Date may be 938.

EC, Epigraphia Carnatica; EL, Epigraphia Indica; IA, Indian Antiquary; JAS, Journal of the Royal Asiatic Society; MAR, Mysore Archaeological Report; MER, Madras Epigraphical Report.

This array of documents provides us with the inscriptional chronicles of the Gaṅga kings of Gaṅgavāḍi, or Mysore. They have been found in all parts of the country, and of various dates throughout the period to which they relate, a period for which but for them the local history is a blank. They present a consistent and consecutive account, not discredited by contradictory statements or anachronisms. They are supported and confirmed by scores of stone inscriptions of all periods, and by references in contemporary records of neighbouring and other dynasties. They are thus entitled to acceptance as credible and authentic, though it would be unreasonable to expect that chronicles for so extended a period of antiquity should be free from all difficulties.

Objections have been raised to them, by Dr. Fleet, who prefixed the epithet 'spurious' to the whole series, and this has been simply repeated by others, following his authority. But the grounds of his opposition mainly relate to faults that may be in some cases detected in style or orthography. These, however, are not such as to affect the veracity of their contents. The basis of his sweeping dictum that all the Gaṅga inscriptions on copper plates are 'spurious,' and only those on stone genuine, is on the face of it unsound and paradoxical. Why should a line of kings issue chronicles of their past which are true and to be accepted as such when on stone, but false and to be rejected when on metal? Especially when, as here, such stone inscriptions as have survived, even for the early periods, confirm, so far as they go, the accounts on the metal plates, which, being portable and indestructible, have more easily been concealed and preserved. In fact, it is not uncommon for a stone inscription to state that the grant recorded in it was also engraved on a copper plate.

Then a condemnation, perhaps for a discrepancy in the week day of the date, as sometimes happens, is not a sufficient reason for rejecting them as altogether false. Dr. Fleet has himself said that 'the fact that a date has been recorded accurately does not prove the authenticity of a record, any more than an incorrect date proves that the record in which it is put forward is spurious.' This completely cuts away the ground from under the feet of those who insist unduly upon the value of such testimony, though it is not to be disregarded.

As regards the palæography, again, although changes have undeniably taken place in the forms of certain letters from time to time, it is impossible to draw a hard and fast line, as Dr. Fleet does at the year 804, for instance, and to lay it down that a particular form cannot occur before that, in which particular he has been shown to be incorrect. The standards, therefore, by which he proceeded to judge the Gaṅga copper plate grants and reject them as 'spurious' were themselves in need of revision and correction. Approaching these grants with preconceived ideas, if he found that the facts did not support his views,—well, so much the worse for the facts.¹

It might seem desirable here to recapitulate the history of the Gaṅgas, as derived from the numerous inscriptions on metal or stone which have been brought to notice. But for this information I may refer, for the present, to my work '*Mysore and Coorg from the Inscriptions*' and to my revised edition of *Coorg Inscriptions* in the New Imperial Series of the Archaeological Survey of India.

¹ There seemed to be a sense of some personal annoyance in the matter, for he says his difficulty was 'to put himself in the frame of mind from which they can be imagined to be genuine.' He even saw nothing strange in writing to me—'If you will only give up the Gaṅgas, I will do anything you like for you'!

A somewhat similar state of things is met with elsewhere. For Canon Isaac Taylor, in his book '*The Alphabet*,' refers to Prof. Mahaffy's complaint that even eminent English Hellenists are found to be helpless in face of a Greek inscription. Mr. Paley, on first becoming acquainted with the inscription at Abu Simbel, the cardinal monument of Greek epigraphy, finding he could not reconcile it with his Homeric studies, pronounced the whole thing a hoax!

No. 25.—THE KANUMA GRANT OF SADASIYA-RAYA : SAKA 1470.

By S. V. VISWANATHA, M.A., MANNARGUDI.

The inscription is on five copper-plates, which are bored at the top so as to admit a ring holding the plates together. The latter are in good preservation. They are now in the possession of the Collector of Anantapur. They were obtained and sent to me for publication by Rao Sahib H. Krishna Sastri, who has noticed these in his Report on Epigraphy for 1915, pp. 9 (No. 9) and 112.

The plates measure $10\frac{1}{2}$ in. by $7\frac{1}{2}$ in., except in the middle, where the height is greater on account of the arch at the top. The holes through which a ring is intended to pass have a diameter of .6 in. The rims of all the plates are slightly raised. The writing runs across the breadth of the plates, and is quite legible. The first and the last plate are engraved only on one side. The inscription contains 241 lines in all. The plates are numbered in Telugu numerals. I am supplied with the following further information about the plates from the office of the Assistant Archaeological Superintendent for Epigraphy, Madras :—

“The plates are strung together on a circular ring of the same metal, which is 3” in diameter and about $1\frac{1}{2}$ ” in thickness. It bears on it a sliding signet ring to which is fixed a circular seal, whose diameter is about $1\frac{1}{4}$ ”. The seal bears on a countersunk surface the following, which are the prevailing features of all Vijayanagara seals: (1) *Top-row*: the crescent to the proper right and the sun to the left; (2) *Middle-row*: a boar standing on a platform and facing the proper right with a dagger in its front, pointing downwards; and (3) *bottom*: a floral device, probably a blown lotus, on which the platform of (2) rests. The plates with the ring and the seal weigh about 431 tolas.”

The language of the inscription is Sanskrit, and the whole is in verse, except the Telugu portions in plates Nos. 3, 4 and 5, which give the distinguishing marks of the boundaries and the signature. The characters are Nandināgarī, except in the case of the signature, which is in Telugu. There are a few orthographical peculiarities worth noticing. Instances of unnecessary *anusvāra* and *visarga* have been noted in the footnotes to the text. As in other Vijayanagara grants, there is confusion here also between the use of *sa*, *śa* and *sha*. Instances of this are :—*Sam̐bhavē* for *Śam̐bhavē* (l. 2) ; *Kaus̐alyī-śrī-Sumitra°* in place of *Kaus̐alyā-śrī-Sumitra°* (l. 19) ; °*situ*° instead of °*śitu*° (l. 27) ; °*rāsī*° for °*rāśī*° (l. 40) ; *śams̐sya* instead of *sams̐śhya* (l. 41) ; *svāmsam=ētya°* in place of *svāmsam=ētya°* (l. 47), etc. The vernacular sound *r* is represented by an *r* sign added over the consonant *r*, e.g. *m̐ru* in l. 75. Long *i* is represented in one place by a vertical stroke and a loop over short *i*, as if *i* were a consonant.

The inscription records the grant of the village of Kanuma by Sadāsiva-Mahārāya of the Second Vijayanagara dynasty to several learned Brahmans of various *gōtras* and *śākhās*. The grant was made at the request of Appalarāja, the son of Krishnarāja and grandson of Timmarāja, of the Kāśyapānvaya, i.e. the Solar race. It was made in the presence of the god Viṭṭhalēśvara, on the banks of the Tungabhadra river. Kanuma, we are told, is situated in Mundimadugu *śimā*, a division of the Gutti *valita*. The boundaries of the object of the grant and the marks of identification thereof are clearly described in Telugu, the *Dēśa-bhāṣā*, as it is called in the inscription. The terms of the grant are the same as those found in other grants of the Vijayanagara house. One peculiarity to be noted about this is that the village granted is divided equally between the god Chennakēśava and the Brahmans, one-half going to each. A half is thus left as the property of the temple, while the other portion is split up into 30 *vr̥ttis*, to be divided among Brahmans, 2 *vr̥ttis* being set apart for the daily worship of the god. The grant is made for the performance of 16 kinds of worship (*śhōḍaś=ōpachāra*) to the god Chennakēśava. Of all the kings of the Vijayanagara dynasty Sadāsiva seems to have favoured the Vaishnavite religion most.

The date of the grant is given (ll. 82-83) in the numerical words *avatār-āṅga-vēd-ēndu*, i.e. 1470. Thus the record is dated in the Śaka year 1470, corresponding to 1548 A.D., Kilaka, the month Āṣhāḍha; the bright fortnight; Prathama-dvādaśī and Sunday. The Śaka year 1470 is the earliest date for Sadāśiva that can be fixed from the copper-plate inscriptions known so far, though the earliest stone inscription of his time that has been examined is dated in the Śaka year 1467. Thus the grant is of importance, as it is the earliest of the copper-plate grants of Sadāśiva yet discovered.

Among the names of personages appearing in the grant the most important is that of Rāmarāja, the Karpāṭa minister and brother-in-law of the king. Sadāśiva bears the usual titles, of which *Gaj-augha-gaṇḍa-bhērūṇḍa* deserves notice. In 'South Indian Images of Gods and Goddesses' by Rao Sahib H. Krishna Sastri (p. 268) there is an interesting picture of a mythological bird, with two heads. It is seen in the picture to carry elephants in its talons and beaks.

Appalarāja, the son of Krishnarāja and grandson of Timmarāja, at whose request the grant was made, is stated to be of the Kāśyapa gōtra, Āpa-tamba sūtra and the Solar race.

The names of the composer and the engraver appear as usual after the imprecatory verses at the end. It is interesting to note that the engraver and his father are known by the same name. It has been the custom among Hindus that the grandson is given the name of the grandfather. The names of the father and son are identical in rare instances. Mallapa appears as the father of Virapa in the Unamañjēri Plates of Achyuta-Rāya (above, Vol. III, p. 151) and in the Conjeeveram Plates of Krishṇa-Rāya (*ibid*, Vol. XIII, p. 126).

Table of Donees.

Verse.	Name.	Father's name.	Gōtra.	Vēda or Sūtra.	No. of <i>ṛittis</i> .
66	Vishṇu ¹ . . . . .	.....	...	...	2
67	Śīṅgari Dikshita	Munyangy-Appalē-Bhaṭṭa	Kāśyapa	Yajus	†
68	Nārasimha	Siddhi Timmā-Bhaṭṭa	Bhāradvāja	Do. . . .	1
69	Akkalē-Bhaṭṭa	Vēdam Rāghava-Bhaṭṭa	Vādhūla	Do. . . .	1½
70	Yāndāṭi Nārasimha	Nāra-Avadhānina	Kauṇḍinya	Do. . . .	1
71	Purushōttama-Bhaṭṭa	Siddhi Tirumalārya	Bhāradvāja	Do. . . .	1
72	Jambā-Bhaṭṭa	Munnaṅgi-Appalē-Bhaṭṭa	Kāśyapa	Do. . . .	†
73	Basavā-Bhaṭṭa	Vasanta-Bhaṭṭa	Kauṇḍinya	Do. . . .	†
74	Munnaṅgi Narahari	Śīṅgari Yajvan	Kāśyapa	Do. . . .	1
75	Sōma-Bhaṭṭa	Siddhi Timmā-Bhaṭṭa	Bhāradvāja	Do. . . .	1
76	Nārasimha	Śīrikuppa Timmā-Bhaṭṭa	Kauśika	Do. . . .	1
77	Krishṇa-Bhaṭṭa	Uṭukūru Timmā-Bhaṭṭa	Ātrēya	Do. . . .	2
78	Timmā-Bhaṭṭa	Śīrikuppa Timmā-Bhaṭṭa	Kauśika	Do. . . .	†
79	Mallu-Bhaṭṭa	Vaddamāni Lingam-Bhaṭṭa	Śrīvatsa	Do. . . .	1

¹ [Probably Kēśavanātha mentioned in l. 110 was the name of the priest in the temple of Cheunakēśava.—H. K. S.]

Table of Donees—*contd.*

Verse.	Name.	Father's name.	Gōtra.	Vēda or Sūtra.	No. of <i>erittis</i> .
80	Gauru-Bhaṭṭa . . .	Timmāpuram Timmā-Bhaṭṭa .	Agastya .	Bahvricha .	1
81	Janārdanārya . . .	Vaḍḍamāni Liṅgā-Bhaṭṭa .	Śrīvatsa .	Yajus .	1
82	Aubhalay[y]a . . .	Varidaḍu Nara-ayya .	Kauśika .	Bahvricha .	1
83	Phaṇi-Bhaṭṭa . . .	Śiruguppa Timmā-Bhaṭṭa .	Do. .	Yajus .	†
84	Timmā-Bhaṭṭa . . .	Dēvarakoṇḍa Sūri-Bhaṭṭa .	Harita .	Do. .	1
85	Nārāyaṇa-Bhaṭṭa . . .	Chippagiri Rāghava-Bhaṭṭa .	Vasishṭha .	Bahvricha .	1
86	Chakrapāṇi . . .	Timmāpuram Tirumalārya .	Agastya .	Do. .	1
87	Timmā-Bhaṭṭa . . .	Rāchūri Timmā-Bhaṭṭa .	Kāśyapa .	Yajus .	1
88	Nāgā-Bhaṭṭa . . .	Kūkaṭamkoṇḍa Dādi-Bhaṭṭa .	Kutsa .	Do. .	1
89	Giri-Bhaṭṭa . . .	Śiruguppa Timmā-Bhaṭṭa .	Kauśika .	Do. .	†
90	Koṇḍu-Bhaṭṭa . . .	Timmā-Bhaṭṭa . . .	Bhāradvāja .	Do. .	1
91	Chikka-Purushōttama . .	Siddhi Timmārya . . .	Do. .	Do. .	1
92	Pārvaṭinātha . . .	Mahidhara Bhairava . . .	Do. .	Do. .	1†
93	Kēśava-Bhaṭṭa . . .	Maṇimapi Aubhala-Bhaṭṭa .	Do. .	Do. .	†
94	Veṅkaṭay[y]a . . .	Bukkarāyasamudram-Appa-Koṇḍa .	Do. .	Dāhyāyaṇa .	1
95	Śri-Koṇḍa Rāmā-Bhaṭṭa .	Brahmā-Bhaṭṭa . . .	Kaṇḍinya .	Yajus .	1
96	Mādhava . . .	Vāraṇāsi Koṇḍu-Bhaṭṭa . .	Kāśyapa .	Do. .	†
97	Aubhala-Bhaṭṭa . . .	Purāṇa Aubhala-Bhaṭṭa . .	Harita .	Do. .	†

TEXT.

[Metres : vv. 1-4, 6-8, 12, 13, 19, 20, 37-41, 43-98, 101-105, *Anuṣṭubh* ; vv. 5, 21, 25, 29, 30, 32, 33, 35, 42, *Śārdūlavikrīḍita* ; vv. 10, 11, 15, 16, 17, 18, 22, 23, 34, *Śrugaḍharā* ; v. 9, *Hārini* ; v. 36, *Dadhaka* ; vv. 14, 28, *Upajāti* ; vv. 24, 26, 1-5, *Mālini* ; vv. 27, 31, *Indravajrī* ; v. 99, *Giti* ; v. 100, *Pushpitāgrā*.]

(Verses 1-25, ll. 1-51, giving the genealogy, are omitted, since they repeat practically *verbatim* what is stated in another Vijayanagara grant, edited *supra*, Vol. IV, pp. 12-14.)

Plate I.

52 भुजवीर्योदार्थभूरच्युतेद्रः । [२६*] क्षितिप्रतिष्ठापितकीर्तिदेहे प्राप्ते पदं
वैष्णवमच्यु-

53 तेंद्रे । अध्यास्य भद्रासनमस्य सुतुर्वीरो बभौ वेंकटदेवरायः । [२७*]
प्रशास्य राज्य

- 54 प्रश(स)वास्त्ररूपे विद्वन्निधौ वेंकटरायभूषे । अभागधेयादचिरात्प्रजानामाखं-
 55 डलावासमथाधिरुटे । [२८*] तिमांवावरगर्भमौक्तिकमणौ रंगच्छतीद्रात्मजः । स-
 56 त्रालंकरणेन पालितमहाकर्णाटराज्यश्रिया । शौर्योदायदयावता स्वभगिनो-
 57 भर्त्ता जगन्नायिना^१ रामध्यापतिनाप्यमात्यतिलकैः कृमाभिषेकक्रमः । [२९*]
 श्रीवि-
 58 द्यानगरीललामनि महासां(सा)मान्यसिंहासने । संतानदुरिव स्फुरत्स्फुरगिरी
 59 संहृत्य विद्वेषिणः । आ सेतीरपि चाहिमाद्रि रचयन्नाम्नो निजान्नात्करां ।
 न्मर्वा^२ पा-
 60 लयते सदाशिवमहारायधिराय क्षमां । [३०*] विख्यातविक्रांतिनयस्य
 यस्य पट्टाभि-
 61 षेके नियतं प्रजानां । आनन्दबाष्पैरभिषिच्यमाना देवीपदं दर्शयते
 धरित्री । [३१*]
 62 गोत्रीद्वारविशारदं कुवल्यापीडापहारोद्भुरं सत्यायत्तमर्तिं समस्तसुमन-
 63 स्तोमावनेकायनं । संजातश्चूतिभूरुचिं सविजयं संनन्दकश्चोभरं यं शंसन्ति
 64 यशोदयांचितगुणं कृष्णावतारं बुधाः । [३२*] विख्यातं बहुभोगशृंगविभवैरुहा-

Plate II, Side ii.

- 65 मदानीदुरं धर्मेण श्रुतिमात्रतोपि भुवने दक्षं प्रजारक्षणे । प्राप्तां यस्य
 66 भुजं भुजंगमहिभृद्द्विदंतिकूर्मोपमं पातिव्रत्यपताकि[के]ति धरणीं
 67 जानंतु सर्वे जनाः । [३३*] यस्ते^३नाधूलिपाली स^४कमशक[स]सुखाटनं^५
 धूमरेखा रो-
 68 मालो कीर्त्तिवध्वा इव भुवनमिदं सर्वमंतर्वहंत्याः । ष^६णी नाणोयसीव प्रकटि-
 69 तविद्वत्तवीरलक्ष्म्या रणाय । शान्ति(त्यै) जौमूतपर्द्धिः^७ किल सकल[खल*]स्तोम-
 दावानलानां । [३४*]
 70 तुंगामेव दयां पदांबुजयुगं शोषं च कृष्णां तनुं रक्तानीलशितां^८ त्रिवेणिमन-
 71 घा वीक्षां गिरं नर्मदां [१*] तीथा^९नीति समावहृत्यवयवैः शेषाद्रिवासो
 विभुः (i) प्रा-
 72 यो यस्य विशेषभक्तिमुदितः प्रष्टाभिषेकत्रये । [३५*] वो^{१०}षधिपत्युपमा-
 दितगंड-
 73 स्तोषणरूपजितासमकांडः । भाषेगेतप्युवरायरगंडः पोषणनिर्भर-
 74 भूनवखंडः । [३६*] राजाधिराजबिरुदो राजराजसमा(मां)द्वितिः । स्वाराज(ज्य)राज-
 75 मानश्री[:*] श्रीराजपरमेश्वरः । [३७*] मूर्धरायरगंडांको मेखलंधियशोभरः । श-

^१ Read च.

^२ Read च.

^३ Read 'विद्वन्निधौ'.

^४ Read घा.

^५ Read निजान्नाकराम्नां

^६ Read ने.

^७ Read जौमूतपर्द्धिः.

^८ Read तीथा^९.

^९ Read तसे.

^{१०} Read ने.

^{११} Read 'सिता'.

^{१२} Read की.

- 76 रणामतमंदार¹ परराजभयंकरः । [१८*] करदाखिलभूषाक्षः परदारसहोदरः ।
 77 हिंदुरायसुरवाणः इंदुवंश[श*]खामणिः² । [१९*] ³घजौघण्डभेरुंडो
 हरिभक्तिमु-
 78 धानिधिः । वर्धमानापदानश्रोरर्धनारीनटेश्वरः । [४०*] इत्यादिविरुदैर्धदि-
 79 त्य⁴ नित्यमभिष्टुतः । ⁵कांभोजभोजकालिङ्गकरहाटादिपार्थिवैः । ⁶सोविहं-
 80 ऋपदं प्राप्ते(सै): संदर्श⁷तनृपोपदः । [४१*]⁸ सोयं नीतिविशारदः सुरतरु-
 स्फूर्धालवि-
 81 आणनः (।) सर्वोर्विशिनतः सदाशिवमहारायक्षमानायकः । बाह्यावंग-
 दर्विशेषम-
 82 खिलां सर्वसहामुहहन्निहतातंवाण⁹परायणो विजयते वीरप्रतापोन्नतः । [४२*]
 83 अवतारांगवेदेदुगणिते शकवत्सरे । वत्सरे कीलकाभिख्ये मासि चाषाढना-
 84 मनि [४३*] पक्षे व[क]क्षे प्रथमद्वादश्यां भानुवासरे । तुंगभद्रानदीतीरे विह्वलेश्वर-
 85 संतिधौ । [४४*] वंदारुमंदिराकिंदमंदारधरणीरुहे । बंदारककिरीटांशुसंदानि-
 86 तनखेंदवे । [४५*] इंदिराया जगन्मातुमं(र्म)दिरायितवचसे । शृङ्(कं)द-
 सामादिकंदाय चंप-
 87 कद्वि(द्यु)तिवाससे । [४६*] कैवल्यकल्पलतिकाकंदलोपपन्नकीर्तये । कालचक्र-
 घटीयत्र(म्भ)क-
 88 ल्पनाशिल्पकारिणे । [४७*] कौस्तुभारुणपाथोजपाश्व(र्च)लीनालिमालया ।
 वनमालिकया
 89 चारुवचसे हतरचसे । [४८*] ओमुंडिमडुगुग्रामे सांनिह्य¹⁰ समुपेयुषे ।
 चैनकेशव-
 90 देवाय चंद्रचंडांशुचक्षुषे । [४९*] विधातु¹¹ षोडशविधैरुपचारैरुपासनां ।
 नानाशाखा-
 91 भिभागोत्रसूत्रेभ्यश्चास्त्रवित्तया । विख्यातेभ्यो द्विजातिभ्यो वेदविद्भ्यो विशेषतः ।
 [५०*]¹²श्री-
 92 गुत्तिवलिते मं(मुं)डिसु(म)डुगुख्यातसीमनि । पिनाकिनीस्थले चापि पावने
 विहितस्थि-
 93 तिं । [५१*] प्राचीं शिरिवराभिख्यग्रामकाद्विशमाश्रितं । ख्यातात्कल्लमडि-
 ग्रामाद्वि-
 94 णस्यां दिशि स्थितं । [५२*] ग्रामां¹³नागलगुद्या(द्वा)ख्यादाश्रितं पश्चिमां
 दिशं । आकिलेश्व-

¹ Read मंदारः.² Read शिखामणिः.³ Read नृ.⁴ Read तथा.⁵ Read कांभोज.⁶ Read सोविदम्.⁷ Read शि.⁸ [This verse is made up of three half-verses since in l. 77 the plates omit विष्टपचयविख्यातो दृष्टमादृष्टगर्दकः which we find, however, in the Krishnāpuram Plates (above, Vol. IX, p. 335, text-line 97.—H. K. S.)]⁹ Read °इन्द्राव°¹⁰ Read तु.¹¹ V. 40 has three half-verses.¹² Read °नाभा.

- 95 रग्रामादुत्तरां दिशमाश्रितं । [५३*] नरसंमसु^१मुद्रास्थामपरां ससुपाश्रितं ।
ग्रामं
96 कनुमनामानं सर्वसस्योपशोभितं । [५४*] सर्वमान्यं चतुस्त्रीमासंयुतं च

Plate III, Side i.

- 97 समंततः । निधिनिक्षेपपाषाणसिद्धसाहजलान्वितं । [५५*] अक्षिस्थानामिसं-
98 युक्तं गणभोग्यं समूरुहं । वापीकूपतटाकैश्च कश्चा(च्छा)रामैश्च संयुतं ।
[५६*] आचंद्र-
99 तारकं भोग्यं(ग्य)मपि देवेन भूसुरैः । दानाधमनविक्रीतियोग्यं विनिमयोचि-
100 तं । [५७*] श्रीचैनकेशवायार्धमर्द्धं विप्रेभ्य इत्यपि । प्रकल्पिता(त)व-
ता(तो) ग्राम(मं) पाकशास-
101 नतेजसः । [५८*] काश्यपान्वयदीपस्य काश्यपीकल्पशास्त्रिनः ।
वैरिवारणसिंहस्य
102 वरापस्तंबसूत्रिणः । [५९*] सूर्यजनवमसूर्यस्य सूर्यवंशशिखामणेः । सर्व-
धर्मरहस्या-
103 त्र्यंसारविघ्नानशालिने(न): । [६०*] स्थाताप्रतीकमज्ञेबविरुदस्य महस्त्रिनः ।
श्रीतिम[राज*]-
104 पीत्रस्य चिन्तारत्नस्य धीमतां । सूनोः कृष्णमराजस्य सूनृतालापशोभिनः ॥
105 श्रीमदप्पलराजस्य विघ्नमिमनुपालयन् । [६१*] परीतः प्रयतैः क्षिण्वैः
पुरोहित-
106 पुरोगमैः । विविधैर्विबुधैः[*] श्रौतपथिकैरधिकैर्गिरा । [६२*] सदाशिवमहारायो
107 माननीयो मनस्विना । सहिरक्षपयोधारापूर्वकं दत्तवान्मुदा । [६३*]
ग्रामेस्त्रिन्विशु-
108 तेपारकपाकूपारचक्षुषः । चैनकेशवदेवस्य विष्णोरर्द्धं विनार्पितं [६४*] । वि-
109 प्राप्यते^२ विभक्त(क्ते)र्द्धं त्रिंशदृत्तिसमसमश्रुते^३ । दृत्तिमंतो विलिख्यंते विप्रा
110 वेदांतपारगाः । [६५*] श्रीमरकेशवनाथाय ग्रामदेवाय विष्णवे । विधातुं
प्रत्य-
111 हं पूजां दृत्तिद्वयमिहार्पितं । [६६*] श्रीमुन्यंम्यप्लीभट्टसुनुः काश्यप-
गोत्रजः ।
112 अश्रुते याज्ञवीर्यार्द्धदृत्तिं शिंजरिदीक्षितः । [६७*] भारद्वाजान्वयस्त्रि-
तिमाभट्ट-

^१ Read °संमसु.^२ Read °र्पिते.^३ [Read °हनी°अमश्रुते.—H. K. S.]

- 113 तनूद्वयः । नारसिंहसुधीरेकां वृत्तिमद्वैति याजुषः । [६८*] वेदंराघव-
भट्टस्य सु-
114 नुवाधूलगोत्रजः । याजुषोवाकलेभट्टसुधीस्त्रैकवृत्तिकः । [६९*] यांदाटिनर-
115 सिंहाख्यसुधीः कौडिं(डि)न्यगोत्रजः । नारावधानिजोत्रैकां वृत्तिमाप्नोति या-
116 जुषः । [७०*] हारहाजान्वया(य)स्त्रिद्विभ्योमतिरुमलार्थजः । पुरुषोत्तमभट्ट-
स्यो^३ याजु-
117 षोत्रैक^४वृत्तिकः [१*] [७१*] काश्यपान्वयोजो^५ मुंनंग्यपलेभट्टनंदनः । जंबा-
भट्टो या-
118 जुषोत्तर्द^६वृत्तिमत्र समश्रुते । [७२*] सूनुर्वसंतभट्टस्य कौडिं^७न्यान्वयसं-
भवः । मनो-
119 षो वश(स)वामभट्टो याजुषोवाक^८वृत्तिकः । [७३*] मुंनंगिर्त्र्योनीरहरिस्सुधीः
काश्यपगो-
120 त्रजः । याजुषोत्राश्रुते वृत्तिमेकां शिंगरियज्वजः । [७४*] भारद्वाजा-
न्ययस्त्रिद्वि-
121 माभट्टस्य नंदनः । सो^९भट्टो भवत्येकवृत्तिमानत्र याजुषः । [७५*]
याजुषश्चिरिकु-
122 प्यश्रोतिमाभट्टात्मसंभवः । नरसिंहसुधीचैकवृत्तिकः कौशिकान्व-
123 यः । [७६*] चालभृदुक्कुरश्रोतिमाभट्टस्य याजुषः । कृष्णभट्टोश्रुते वृत्ति-
124 द्वयमात्रेयगोत्रजः । [७७*] याजुषश्चिरिकुप्यश्रोतिमाभट्टतनूद्वयः । तिमा-
125 भट्टोश्रुतेचार्धवृत्तिं कौशिकगोत्रजः । [७८*] याजुषो बहुमानिश्रोत्रिगंभट्टस्य
126 नंदनः । मञ्जुभट्टोश्रुतेचैकां वृत्तिं श्रीवत्सगोत्रजः । [७९*] सूनुरस्तिमापुरंति-
127 [आभ]ट्टस्यागस्त्यगोत्रजः । बहुचो^{१०} वृत्तिमचैकां गौरभट्टस्यमश्रुते ।
[८०*] न-
128 दनो बहुमानिश्रोत्रिजंगाभस्य^९ याजुषः । जनार्दनार्थः[.] श्रीवत्सगोत्रजोचै-
129 कवृत्तिकः । [८१*] बहुचो^{१०} वरिदुश्रीनरसख्यतनूद्वयः । वृत्तिमौभ-

Plate III, Side ii.

- 130 स्योचैकौशिकाजोश्रुते^{११} । [८२*] याजुषश्चिरिकुप्यश्रोतिमा-
131 भट्टतनूद्वयः । फलिभट्टोश्रुतेचार्धवृत्तिं कौशिकगोत्रजः । [८३*]

^१ Read भा.

^४ Read क.

^७ Read कौशिक्य.

^{१०} Read बहुचो.

^{११} Read the whole line as वृत्तिमौभस्योचैकौशिकाजोश्रुते.

^२ Read ति.

^५ Read यजी.

^८ Read सोम.

^३ Read भट्टाख्यो.

^६ Read सुधीषः.

^९ Read भट्टस्य.

- 132 स्रुद्धवरकोडश्रीसूरिभट्टस्य याजुषः । तिमा(भ)द्वोश्रुते-
 133 त्रैकां वृत्तिं हृ[रि]तगोत्रजः । [८४*] वसिष्ठ(ष्ठ)गोत्रजश्चिप्यगिरिराघ-
 134 वभट्टजः । श्रीनाराय[ण*]भट्टाख्यो बह्व(ह्र)चोत्रैकवृत्तिकः । [८५*] चक्रपाणि-
 135 सुधीस्तिमापुरंतिरुमलार्यजः । वृत्तिमेकामिहाप्रोति बह्व(ह्र)चो-
 136 गस्त्यगोत्रजः । [८६*] राचूरितिमाभट्टस्य नंदनः काश्यपान्वयः । तिमा-
 137 भट्टो भवत्येकवृत्तिमानत्र याजुषः । [८७*] स्रुतः कूकटंकोडश्रीदादिभट्ट-
 138 स्य याजुषः । नागाभट्टाह्वयोल्लैकां वृत्तिकः कुत्सगोत्रजः । [८८*] याजुषश्चिर-
 139 गुण्यश्रीतिमाभट्टस्य नंदनः । गिरिभट्टोश्रुतेचार्द्धवृत्ति(त्ति) कौशिकगोत्र-
 140 जः । [८९*] भारद्वाजान्वयोचाद्रूतस्तिमाभट्टस्यनूद्वः^२ । कौंडुभट्टो भवत्येक-
 141 वृत्तिमानत्र याजुषः । [९०*] भारद्वाजान्वयो(य)श्चिक्पुरुषोत्तमकोविदः । याजु-
 142 योत्राश्रुते वृत्तिं श्री^३सिद्धितिमार्यनंदनः । [९१*] बह्व(ह्र)चः पार्वतीनाथो
 भारद्वा-
 143 जान्वयस्सुधीः । महीधरश्रीभैरवस्रुतस्सार्द्धैकवृत्तिकः । [९२*] भारद्वाजो म-
 144 णिमरिंश्रीमदौभलभलभट्टजः । कृती केशवभट्टाख्यो याजुषोचार्द्धवृत्ति-
 145 कः । [९३*] द्राघ्नायण(णो) बुकरायसमुद्रोयाप्यकोडजः । भारद्वाजान्वयोत्रैकां
 वृत्ति(त्तिं)
 146 वेकटश्रुते । [९४*] श्रीकोडरामाभट्टाख्यो ब्रह्माभट्टनूद्वः । याजुषोत्राश्रु-
 147 ते वृत्तिमेकां कौंडिन्यगोत्रजः । [९५*] याजुषो वारणाशिश्रीकोडुभट्टस्य
 नंदनः ।
 148 मनीषो माधवोचार्द्धवृत्तिकः काश्यपान्वयः । [९६*] पुराणीभलभट्टस्य नंदनो
 149 हरितान्वयः । सुधीरौभलभट्टाख्यो याजुषोचार्द्धवृत्तिकः । [९७*] ग्राम-
 स्यास्यैव
 150 सीमानो दिक्षु प्राच्यादिषु क्रमात् । तत्रचिन्हसमायुक्ता लिख्यंत
 देशभाष-
 151 या । [९८*] कनुमग्रामानकु प्रतिनाममैन नरसंभसमुद्रं सर्वमान्यं अग्रहा-
 152 रं णोलमेर विवरं । तूर्पकु मोदकोन तिप्पमीदि कुप्पराकु गुरुतु ।
 चंदुकु
 153 विवरं तरुमिले गोविंदपुरं गुरुगुंटु कनुम सुगुड । चंदुकु दक्षिणं
 154 चिनमो[ट्ट]कोन सागुतिप्प नडुमुगानु गुरुगुंटु कनुममेर लेमुलकी-
 155 ड पडुमटि मोरु गुरुतु । चंदुकु दक्षिणं गुरुगुंटु कनुममेर । यसुकल-

^१ Read क.^२ Omit श्री.^३ Read श्रीवयोद्वृत्तिग्रामभट्टनूद्वः.^४ Read भल once only.

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- 156 बोयिनि तिप्प अरु तूर्पुतदु गुरुतु । अकडनुंठि नैर(र)त्य आ यमु-
कलबो- ।
157 यिनि तिप्प नडुमुगानु गुरुगु(गुं)दु कनुममेर । आ तिप्पकु पडुमर
मारुवे-
158 सुवंक गुरुतु । गुरुगु(गुं)दुनागुलगुडकनुमसु[गु*]दु । आ वंककु द-
159 चिणान नागुलगुड कनुममेर । आ मार(र)वेसुवंक मेडिता-

Plate IV, Side i.

- 160 पुगा तूर्पुदिगि पोयिन मूलनुनागुलगुड(ड) [आ]कुलेर कनुम
161 सुगु(गु)दु गुरुतु । अंदुकु दक्षिणं आकुलेटि कनुम मेर नल्लकटुव
गुरुतु ।
162 अंदुकु दक्षिणं आकुलेटि(ले?) कनुम(टि) मेर नर मैसै(य)दोडि कि पडुमटि
दिक्कन
163 नल्लकटुव गुरुतु । अंदुकु नैर(र)त्यं पुटुगानु पडुमरगानु अकुलेटि कनु-
164 मेमर¹ । 'दंडुचोर तेन्नराकु गुरुतु । अंदुकु पडुमर माकुलेटिकिनि क-
165 नुमकुनु मेरं आकुलेर जंबु[म](ल)दिन कनुम सुगु(गु)दु गुरुतु ।
अंदुकु इ-
166 दुकु इ(उ)त्तरं जंबुलदिन कनुममेर अंदुकु पडुमर मेडि तापुगानु कौड-
167 'कूपोयो वीव गुरुतु । आवीवकु पडुमर जंबुलदिन कनुम मेर मोरीत्य-
168 गुड गुरुतु अंदुकु पडुमर जंबुलदिन कनुम मेर मेडि तापुगा² मूलल गु-
169 रतु अ'कडनुंठि उत्तरं जंबुलदिन कनुम मेर उत्तरपु रेगडि पंगुलली
170 वचिन वंक गुरुतु । अकडनुंठि पडुमर सा(आ) वायव्य मूल जंबुलदिन क-
171 नुम मेर कूटा[ल]वंक गुरुतु । अंदुकु [ज]ंबुलदिन[त]लगादेपत्य कनुम
सुगु(गु)-
172 इ । अकडनुंठि उत्तरं कूटालवंक तलगादेपत्य कनुम मेरतूरपु पडम-
173 रनेन नल्लकटुव गुरुतु । अकडनुंठि उत्तरं कूटालवंक(क) तलगादेपत्य
कनु[म*]
174 मेर । अकडनुंठि उत्तराननुंठि पडुमरसुखंगानु पुटुकुडा खवंका त-
175 लगादेपत्य कनुम मेर । चमडुचट्टकाड तेन्नराकटुव गुरुतु । अकड-
176 नुंठि पडुमरसुखं वायव्य मूलगानु कूटालवंकनडुमध्यं तलगादेपत्य

¹ Read नमेर.² Read दंडुचेव as in l. 207, below.³ Read कुपीवे.⁴ Read perhaps तापुग.⁵ Read इ.

- 177 कनुम मेर रेडु वंकलु कूडिन मंगचहुतेकरालु गुरुत । अक'डनुंठि
कूटा-
178 र(ल) वायव्यगानु तलगादेपल्य कनुम मेर । आ वंक पडुमटि
दिक्कु(कु)न तलगा-
179 देपल्यलोनि राकदिन गुरुत । अक'डनुंठि वायव्य तलगादेपल्य कनुम
मेर-
180 पडुमरमुखंगानु पोयिन मेर गुरुत । अकडनुंठि पडुमर तलगादेपल्य
181 कनुम मेर रेडु चिडिपिराकु गुरुत । अक'डनुंठि पडुमर तलगादेपल्य
182 कनुम मेर मेडितापु गुरुत । अकडनुंठि उत्तरगानु तलगादेपल्य कनु-
183 म मेर । पडुमरमुखंगानु मेडितापु गुरुत । अंदुकु तलगादेपल्य शिरिय-
184 वरं कनुम सुगुड । अकडनुंठि उत्तरगानु वायव्य शिरियवरं कनुम मे-
185 र । तलगादेपल्य मंठि(डि)मडगुकु पोये तेरुवु । अकडनुंठि आ
तेरुवुकु उत्तरं
186 सिरियवरं कनुम मेर । आ तेरुवुकु तूर्य तेकराक गुरुत । अकडनुंठि
उत्तर-
187 रं सिरियवरानकु कनुम मेर पेडुगुट्ट गुरुत । अंदुकु उत्तरं शिरियव-
188 रं मुंडिमडुगु चेत्रपालेकीड कनुम सुगुड तिप्पमीदि नौकु गुरुत । अं-
189 दुकु ईशान्यं आ कीडनौकुनडुमध्यगानु चेत्रपालेकीड कनुममेर मंडि-

Plate IV, Side ii.

- 190 कनु[म*]गुरुत । आ मंडिकनुम ईशान्यं चेत्रपालेकीड कनुम मेर चिडि-
191 पिराककडुव गुरुत । अंदुकु ईशान्यं चेत्रपालेकीड कनुम मेर तं(ते)क-
192 राककडुवकाड पेडुगुट्ट गुरुत । अंदुकु ईशान्यं चेत्रपालेकीड कनुम मेर
193 पेडुराककडुव मीदि दोष परगुडु गुरुत । अंदुकु ईशान्यं चेत्रपालेकीड
कनु-
194 म मेर कीयकीडवंकवहि तेक कुप्पराकु गुरुत । अंदुकु चेत्रपालेकीड(ड)
कलू-
195 व कनुम सुगु(गु)ड । अकडनुंठि ईशान्ये कलूरिकिनि कनुममेर
थंपलि(दो)न
196 कनुमवहि नकराककीड गुरुत । अकडनुंठि ईशान्यं कलूर कनुम मेर
197 बलसुमानि तिप्प रेडु तिप्प(प्य)लसंदु गुरुत । अंदुकु तूर्य कलूरि कनुम
मेर बलसु-

* Read व.

* Read टि.

* Read अकडनुंठि.

- 198 चेष्ट तिप्पवोहि पेह भटुवु गुंडु गुरुत । कन्नूर विन्नूर कनुम सुगु(म्पु)ड ।
अंदुकु तू-
- 199 पुं विन्नूर कनुम मेर अप्पजि दीन तिप्पकु उत्तरपु अंचुन पेहराक-
कटु(हु)वलोनि पो-
- 200 छवटिगुंडु गुरुत । अंदुकु तूर्पु विल(न्नूर)ि कनुम मेर यरवंगतलपुन
नेरपु राक
- 201 कटु(हु)वगुरुत । अंदुकु आप्पेम्मे(यं) शुटु(हु)गानु तूर्पु विन्नूर कनुम
मेर यरसागुडतलपु-
- 202 न नन्नगुंडु गुरुत । अंदुकु ईशान्यं यरसागुड दक्षिणपु अं शु विन्नूर
कनुम मेर
- 203 अंदुकु तूर्पु शुटुगानु आ तिप्पकु दक्षिणपु अंच(शु)न पोडवा(व)टि
रेडु राकुदोत सुपु रा-
- 204 कु वोकटि ई मंडुराकु गुरुत । अन्नडनंति तूर्पु विन्नूरि कनुम मेर
यरसागुडकोड
- 205 तूर्पुकोननु चिडिपिरक्कालोनि तेन्ननि पोडिराकु गुरुत । अंदुकु तूर्पु विन्नूरि
कनुम मेर
- 206 मंतदोनसागुड पेहकडुवतेरुवुन पु[हु]बंडवोहि तेरुवल्लोनि गुंडु गुरुत ।
अंदुकु आ-
- 207 म्मेयं विन्नूर कनुम मेर दंडुचोवकु अन्नकटि(हि)न कटु(हु)वराकु गुरुत ।
अंदुकु तूर्पु विन्नू-
- 208 क कनुम मेर कुरुबलकंटदक्षिणपु दिक्कुनु कोनकडु गुरुत । अका(क)डनंति
ईशा-
- 209 न्यं विन्नूर कनुम मेर विन्नूर कन्नमडि कनुम सुगु(म्पु)ड गुरुत ।
अन्नडनंति तूर्पु
- 210 कन्नमडि कनु[म*] मेर दक्षिणसुखंगानु पोयिन मेर मेडितापु मूल
इगुक्कवंक गु-
- 211 रतु । अन्नडनंति¹ दक्षिणं कन्नमडि कनुम मेर मेडितापुं गुरुत ।
अन्नडनंति
- 212 तूर्पु कन्नमडि कनुम मेर मोतुकुलवंक गुरुत । अन्नडनंति दक्षिणं कन्न-
- 213 मडि कनुम मेर मोतुकुलवंकवाडनंति तूर्पूगा पोयिन मेर मूलवंकलो-

- 214 नि राकु गुरुतु [।*] चंदुकु तूर्प कलमडि कनुम मेर मेडितापु मूल
गुरुतु । अक¹-
215 डनुंठि दक्षिणं कलमरिंकि² कनुम मेर मूल मेडितापु गुरुतु । चंदुकु
तूर्प³
216 कलमडि कनुम मेर मूल मेडितापु गुरुतु । चंदुकु आग्नेयं कलमरि(डि)क
217 नुम मेर गगेरलकुंट नलकटु(डु)वमीदि कुप्पुराकु गुरुतु । चंदुकु तूर्प क-
218 लमडि कनुम मेर नलकटु(डु)व नडुसुगानु मल्लिनायनि तिप्प दक्षिणं न-
219 लपरुपुननेरपुराकुलोनि चप्पटिबटुवुगुंडु गुरुतु । चंदुकु⁴ इशान्यं
220 [त]टुगानु कलमडि कनुम मेर मल्लिनायनि तिप्प तूर्प कोनपोटु(डु)वटि
गुंडु गु-

Plate V.

- 221 रतु चंदुकु तूर्प कलमडि कनुम मेर ।⁵ चलगर गेल⁶तिप्प प-
222 डुमटि चंनु तेकगुडु गुरुतु । चंदुकु कलमडि गोविंदपुरं कनु-
223 म मेर सुगु(म्)ळ । चंदुकु तूर्प गोविंदपुरं कनुम मेर चलगरिगल
224 तिप्प कनुम नडुसुगानु ई तिप्पकु तूर्पदिक्कन कोडमीदनु पेद(ड)गुडु
225 गुरुतु । चंदुकु तूर्प गोविंदपुरं कनुम मेरचंदु शुळ(ळ)कोडमीद उत्त
226 रपु दिक्कन तेकगुरुतु चंदुकु तूर्प गोविंदपुरानकु कनुममेरकु
227 चंदुगुलकोडकु नडुसुगानु आ कोडकु तूर्प पचालंकोन तिप्प गु-
228 रतु । अक⁷डनुंठि दक्षिणं पेदमोटु कोन तलपुन[कुडे]नु ॥ ओ ओ ओ
229 सरससदाशिवरायचित्तिपतिपर्यंस्व कीर्त्तिधुर्यंस्व । शासनमि-
230 दं सराशन⁸दाशरघेरमितहोमदानरतेः । [८८*] चटुपदमिति तांश्⁹शा-
231 सनार्थं महितसदाशिवरायशासनेन । अभवदनुगुणं वचीमहि-
232 आ सरसतरेष सभापतिस्त्वयंभूः । [१००*] सदाशिवमहारायशासनाही-
233 रणात्मजः । त्वष्टा ओवीरणाचार्यो व्यल्लिखत्तांश्¹⁰शासनं । [१०१*] दानपासन-
234 योर्मध्ये दानाकळे(ळे)योनुपासनं । दानात्स्वर्गमवाप्नोति पालनादच्युतं प-
235 दं । [१०२*] खदत्ताहि(डि)गणं पुखं परदत्तानुपासनं । परदत्तापहारिष
खद-
236 तं निस्सल¹⁰ भवेत् । [१०३] खदत्तां परदत्तां वा यो हरित वसुंधरां
चष्टिर्वच-

¹ Read अकडनुंठि.² Read क.³ Read ड.⁴ Read निष्पचं.⁵ Read कलमडि.⁶ Omit the punctuation.⁷ Read श्रासनं.⁸ Read इ.⁹ Read चष्टिर्वच as in line 223, below.¹⁰ Read °ताम्°.

- 237 सहस्राणि विष्टा(ष्टा)यां जायते क्रिमिः । [१०४*] ऐकैव^१ भगिनी
लोके सर्वेषामेव
- 238 भूभजा । न भोज्या न करग्रह्या विप्रदत्ता वसुंधरा । [१०५*] सामा-
न्यीयं
- 239 धर्मसेतुर्दृपाणां काले काले पालनीयो भवद्भिः । सवा(वी)नेताग्भा-
- 240 विनः पार्थिवेन्द्राभूयो भूयो याचते रामचंद्रः ॥१०६॥ श्री श्री श्री
- 241 श्रीविरूपाक्ष^२

ABSTRACT OF CONTENTS.

Vv. 27 & 28. After the death of Achyuta, Veṅkaṭa-dēva-Rāya succeeded to the throne. On his death,

Vv. 29 & 30. Sadāsiva-Mahārāya, the son of Raṅga by Timmāmbā, was anointed as king of Vidyānagara by Rāmarāja, the protector of the Karpāta kingdom, and other ministers.

Vv. 31-35. The praises of Sadāsiva-Mahārāya, who was a devotee of the god residing on Śēshādri (i.e. the god Veṅkaṭēśa).

Vv. 36-42. The other titles of king Sadāsiva.

Vv. 43-57. In the vicinity of the god Viṭṭhalēśvara, on the banks of the Tuṅgabhadra river, in the Śaka year counted by the numerical words *avatār-āṅga-vēd-ēndu* (=1470)³; in the year Kilaka; the month Āshāḍha; in the bright fortnight; and on Sunday, the day of Pramatha-Dvādaśī; for the worship of the god Chenna-Kēśava enshrined in the village Muṇḍimaḍugu, by the 16 methods prescribed and for Brāhmaṇas of various Śākhās, names, *gōtras* and *sūtras*, famous for their Vedic knowledge and learned in the *śāstras*; the king gave the village of Kanuma, otherwise known as Narasammasamudra, situated in the Gutti *valita* in Muṇḍimaḍugu *simā*, on the banks of the Pinākini (Pennar) river to the east of the village Śirivara, to the south of Kallamaḍi, to the north of Ākilēru and to the west of Nāgalaguḍḍa.

V. 58. The god Chenna-Kēśava and the Brāhmaṇas hold equal divisions in the village.

Vv. 59-97 contain the names of the donees and the number of shares that went to each.

V. 98 & ll. 151 to 228. The details of the boundaries and the marks of identification are set forth.

Vv. 99 & 100. The grant was composed on the order of the king by Sabhāpati-Svayambhū.

V. 101. The engraver of the grant was Virāṇa-śchārya, son of Virāṇa.

Vv. 102-106. The usual admonitory verses.

L. 241. *Śri-Virūpākṣa* (the sign manual of the king).

No. 26.—THE MELUPAKA GRANT OF MAHADEVENDRA-SARASVATI: SAKA 1608.

By S. V. VISWANATHA, M.A., TRICHINOPOLY.

The grant is recorded on a single copper-plate inscribed on both sides. It is now in possession of the Śaṅkarāchārya of the Kumbhaghōṣam *maṭha*, who kindly lent the plate for examination. I edit the inscription from inked impressions prepared by me.

¹ Read ऐकैव.

² In Telugu characters.

³ [The number 70 is obtained by adding *avatāra* (10) to *āṅga* (6) the latter of which, as it stands in the place of tens, is equal to sixty.—H. K. S.]

The plate is 8·8 in. high and 8·4 in. broad, except in the middle, where it is 12·3 in. high. There is a hole at the top of the plate to let in a ring. The inscription, which is in large *Nāgarī* characters and which runs across the breadth of the plate, is legible enough. The plate is in good preservation. There are in all 31 lines of writing.

Two languages are used in the inscription. The first three lines are in Telugu and give the details of the date of the grant. The rest of the first side from l. 3 to l. 15 is in Sanskrit and describes the religious qualities and attributes of Mahādēvēndra-Sarasvatī, the disciple of Chandrasēkhara-Sarasvatī of the Conjeeveram Śārada *maṭha*. The whole of the second side again is in Telugu, mostly of a corrupt kind, except the usual admonitory verses.

The characters of the inscription are a carelessly written form of Dēvanāgarī. The whole inscription is in these characters, excepting the last line, which is in Telugu.

The inscription records the grant of certain rights in the village of Mēlnpāka by the then presiding teacher (*āchārya*) of the Śārada *maṭha* at Conjeeveram, Mahādēva-Sarasvatī, disciple of Chandrasēkhara-Sarasvatī, to Rāmā Śāstrin, follower of the Āśvalāyana *sūtra*, of the Kāmākāyana Viśvāmitra *gōtra*, a member of the Hōyāsāna Kannedi community. The village of Mēlnpāka was once granted to the *maṭha* by the Gōlkonḍa ministers Akkanna and Mādanna. These rights included certain taxes of 3 *maṇas* (*maṇakkāl*) for every *kalam* of paddy, which gives us the ratio of $\frac{1}{4}$ for *kānukoyi-dēsamukhi*. It is interesting to compare the term *kānukoyi* with the similar form *Kanungo*, which is the name given to the village accountant in Muhammadan India. *Dēsamukhi* is the tax customarily paid by the subjects to the 'lord,' and this is given as a definite proportion of the produce raised, generally $\frac{1}{10}$. It also included the gift of two *varāhas* (=Rs. 7-0-0) per annum from the *maṭha* and two house sites.¹

The grant is dated Śaka 1608, Prabhava, Vaiśākha, Śu. di. 15, Saturday, lunar eclipse. On these details Diwan Bahadur L. D. Swamikkannu Pillay writes as follows:—"Śaka 1608, Prabhava, Vaiśākha, Śu. di. 15 Saturday, lunar eclipse. Śaka 1608=A.D. 1686-87. But Prabhava was A.D. 1687-88. The day intended was Saturday 16th April, A.D. 1687. The *tithi* commenced at .58 of the day and ended at .55 of the following day. There was no lunar eclipse on the day in question." One thing has to be remembered against the above verification of the date. The occurrence of the lunar eclipse on the day on which the grant was made must have been an unmistakable fact. We have to take this as a certain and known fact and with this as our basis work out the other details to suit it. Eclipses are of immense significance to the Hindu, and could not be easily forgotten by him, whether the other details of a date are correctly stated or not. Hence the right method of verification of the date would seem to be to find out on what days in the year 1686 or 1687 there were lunar eclipses and to see if the other data fit in with the date on which the eclipse occurred.²

Regarding the names of persons occurring in the grant, special mention has to be made of Akkanna and Mādanna of Gōlkonḍa, as they appear in our inscription. Akkanna and Mādanna were the ministers of one of the Nawabs of Gōlkonḍa. They appear in Indian tradition as the uncles of the Vaiṣṇava saint Rāmadas of Bhadrāchalam.

Concerning the two brothers Rao Sahib H. Krishna Sastri writes thus in the *Madras Ep. Rep.*, 1915, pp. 117 f., quoting from the Dutch journal of *Havart*:—

"These donors must be identical with the two famous persons of those names frequently mentioned in the popular story of Rāmadas. They were the ministers of Tānisha, one of the

¹ See below, p. 359, note 7.

² [The non-coincidence of the most important item of the date, *vis.* the lunar eclipse, reflects upon the genuineness of the grant itself.—H. K. S.]

kings of Golkonda. Rāmadās, the nephew of these ministers, was put to extreme torture on account of certain misappropriation of revenue."

"They were two brothers, born of a very poor family, who entered service as shroffs in A.D. 1666 on a pay of 10 *gilders* per mensem under Saiyyad Mustapha, a nobleman of Golkonda known to fame as Mir Zumla. Mādanna *alias* Sūryaprakāśa Rao is stated by the Dutch journalist to have been an intelligent man, whereas his brother Akkanna was a man of cunning and roguery with very little of understanding. The brothers rose in rank by an apparent act of treachery, which cost Mir Zumla his high office under the Nawabs of Golkonda. Mādanna became a very prominent figure in the administration of the kingdom, so much so that the Sultan left everything to his care and was satisfied with receiving 75,000 dollars for his personal use. Mādanna was well versed in Persian, Hindustani, and the vernaculars of the country, and lived in a kingly style."

"Having served under Abdulla Qutb Shah (A.D. 1611-1672), the two brothers seem to have maintained the same high position also under the reign of Abdul Hassan, the successor of Abdulla Qutb Shah. But they were not to maintain this long. In A.D. 1685 the Mughal king Aurangzeb marched with his army into Golkonda and plundered first the house of Mādanna. The people were in a state of panic and accused Mādanna of high treason. Under orders from the Sultan they murdered the two brothers, who were once the bosom friends of the king, in a most ignominious way. Akkanna and Mādanna were dragged along the streets in the presence of the people. The head of Mādanna was severed from his body and sent to Aurangzeb, while that of Akkanna was trampled under the foot of an elephant. The death of the two brothers must have happened after the 29th of Oct. 1685, when the Mughal army entered Golkonda, and perhaps before the end of that month."

The Dutch journal contains four interesting pictures, which have been reproduced in the *Madr. Ep. Rep.*, 1915, plate II, regarding the story of Akkanna and Mādanna. One of them is a figure of the king of Golkonda "*Sultaan Aboe-il-Hassan Kotbahah Koning van Golkonda*." Two others are those of Akkanna and Mādanna. The former is styled "*Opper Boekhouder en Generalissimus van het Golcondaze leger*," while concerning Mādanna we have "*Madoena Sureparkdas Rouw Albestierder van het Golcondaze ryk*." The fourth picture illustrates how the two brothers are drawn through the streets by the disaffected populace. Under each of these we find an inscription by Havart as follows :—

I. *Aboe-il-Hassan.*

Nemo felix ante obitum.

L. 1. Hy was een Koning in de naam,
niet in der daad,

L. 2. Qnam tot die waadirgheyd van de
alderlaagste staat,

L. 3. En liet door andere zig zelf, ent Ryk
bestieren,

L. 4. Een dom onnozel Mensch, niet
Vorstlyk in manieren.

L. 5. Toen nu't geluk met hem een tyd
lang had gefopt,

L. 6. Wierd hy door eygen Schuld van
Kroon en Throon gesechopt,

L. 7. Kroep in het sant, vrat stof, moest
zig als slaaf vermindren.

L. 8. Wee zulken land, alwaar de
Koningen syn kindren.

Translation.

None is happy before death.

He was a king in name, not in deed. From a very low state he rose to high dignity. He let others rule himself and his kingdom. He was a stupid man, not kinglike in manners. When fortune had played with him for a long time, he was kicked from crown and throne through his own fault; crept in sand, ate dust and was humbled like a slave. Woe to the land where kings are children.

II.

Tollantur in altum, nt lapsu graviore ruant.

L. 1. Hier ziet men Madoena naar't leven afgetekend,

L. 2. Die van den eersten tyd zyns Ionkheyds afgerekend,

L. 3. Tot aan zyn dood toe was een speel-kind vant geluk :

L. 4. Hy is van niet tot zoo een hoogen trap verheven,

L. 5. Dat zelf de Konink naar zyn wenk heest moeten leven.

L. 6. Hy heeft zyn eygen Heer (O heyl-loos schelemstek)

L. 7. Van ampt en staat gezet, ja alles derven wagen.

L. 8. Maar trag tende zyn Vorst te levren in de hand

L. 9. Des vyands, raakte hy toen't uyt qnam aan een kant,

L. 10. Door Sidemaktas swaard, teynd moet de last tog dragen.

III.

Alter Idem.

L. 1. Hier ziet men in het kleyn de schets van Akkana,

L. 2. Een beest in menschen schyn : wiers loze loze streken,

L. 3. Wiens schelmery en trots niet syn om uyt te spreken.

L. 4. Geen groter booswicht droeg de stad van Golconda.

L. 5. Deelaghtig aan tverraad zyno broers nooit wel te vreden,

L. 6. Heest hy de zelve straf op eenen tyt geleden.

Let them be raised on high that they may be led to graver fall.

Here we see Mādanna drawn from life ; a plaything of fortune from the beginning of his youth till his death ; he had risen from nothing to such good luck that even the king must live according to his direction. He removed his own master from office and state. Oh hellish scoundrelism, nay, he dared to do anything. Trying to deliver the king into the enemy's hands, he was discovered in the act and had to give up his life through Sayyad Makhta's sword. After all the burden has to be borne.

A second just the same.

There we see the picture of Akkana in miniature. A beast in human skin : his cunning and wily tricks, his roguery and pride are not fit to be spoken. No greater villain Golkonda ever produced. Partaking in his brother's treason, he was not content. He had the same penalty at the same time.

Madoena en Akkana. Twee Gebroeders vermoort en schandeluk ten toon Gestellt.
(Mādanna and Akkana. Two brothers murdered and exhibited scandalously.)

The donor of our grant is Mahādēvēndra-Sarasvatī, disciple of Chandrasēkhara-Sarasvatī of the Śārādā pīṭha of Kāñchipuram. This grant, taken with the other Vijayanagara record

examined and published by myself and Mr. Venkateswara in Vols. XIII and XIV of this Journal, discloses to us the names of four Āchāryas of the Conjeeveram *maṭha*—

Name.	Grant.	Date.
1. Mahādēva-Sarasvatī, disciple of Sadāśiva-Sarasvatī.	Kuḍiyāntaṇḍal grant of Vira-Nṛsiṃha	S. 1429.
2. Chandrachūda-Sarasvatī, disciple of Mahādēva-Sarasvatī.	Conjeeveram plates of Kṛishṇa-dēva-Rāya.	S. 1444.
3. Sadāśiva-Sarasvatī, disciple of Chandraśekhara-Sarasvatī.	Udayambhākam grant of ditto	S. 1450.
4. Mahādēvēndra-Sarasvatī, disciple of Chandraśekhara-Sarasvatī.	The present grant	S. 1608.

For the relation in time of these and their descent from the first Śaṅkarāchārya see Mr. Venkateswara's article in the *Journal of the Royal Asiatic Society*, October, 1916, pp. 161 f.

Chandraśekhara-Sarasvatī we find residing in the Śārādā *maṭha* of Kāñchi, surrounded by his disciples, to whom he imparts nectar-like instruction in Advaita, crushing the heretic faiths and setting up the religion of the Vēda and Vēdānta. The heretic faiths referred to are probably Jainism and Buddhism, vestiges of which are still to be found in South India, especially in Conjeeveram.

As regards Rāmā Śāstrin, the donee, we are told that he belonged to the Hōyāsāna Kanneḍi community, was of the Āśvalāyana *sūtra* and Kāmākāyana Viśvāmitra *gōtra*. We find no more particulars about him. But the fact that he was of the Kanneḍi community is of some importance. It shows probably the encouragement given to this sect by the then presiding *āchārya*. This in a way continues to be the practice in the Kumbhaghōṇam *maṭha*, where the Āchārya for some generations past at least has been chosen from among the Hōyāsāna-Karṇāṭaka community.

It is clear to us that Chingleput was included in the territory of Golkonda and that in the 17th century it was held as a *jāgīr* under Golkonda. This record makes it clear to us that the Kāmakoṭi *piṭha*, as at present it is known to be the seat of the Śaṅkarāchārya of Kumbhaghōṇam, must have been in the Śārādā *piṭha* at Kāñchi, at least till the date of this grant (1686-1687). We know from another grant to an earlier Śaṅkara-Yogin of probably this same *maṭha*, by Vijayagandagopāla-dēva, the Telugu chieftain, that this line of teachers must have been in existence in Kāñchi at least from the 13th century.¹ Thus the Śārādā *piṭha* or the Kāmakoṭi *piṭha* must have been in Kāñchi between the 13th and 17th centuries of the Christian era. The tradition of the *maṭha* tells us that it was at the invitation of King Śarabhoji of Tanjore that the Āchārya removed to Kumbhaghōṇam.

The inscription ends with the usual admonitory verses. We do not find at the end, where there is the line 'Śrī-Chandramauḷīśvara-Svāmī sahāyam,' the signature of Mahādēvēndra-Sarasvatī, who made the gift, and it is interesting to note that to this day the Āchāryas on no occasion affix their signature to any letters or correspondence proceeding from the *maṭha*.

¹ [The date of this grant has been disputed. See above, Vol. XII, p. 195.—H. K. S.]

TEXT.¹

First Side.

श्रीमहादेव

- 1 स्व(स्व)स्ति श्रीविजयाभ्युदय शा[ली]वाहनशकवर्ष^२सुतु १६०८
- 2 अगुनेटि प्रभवा^३[न]मसंव[त्सरं] वशाख^४ शुद्ध १५ स्थिरवारं
- 3 चंद्रा^५परागपुष्पकालमदु^६ [स्व]स्ति श्री[म]दखिलभ^७मंडला^८(लं)-
- 4 कारत्रयस्त्रिंशत्कोटिदेवतारावि(धि)तश्रीकामाक्षीदेवीसनाथ-
- 5 श्रीमदेका^९मनाथश्रीमहादेवा(व)स[न]थश्री^{१०}हस्तगिरिनाथसाचा-
- 6 त्कारपरमाधिष्ठा^{११}नमस्तत्रतनामांकितकांचीदिव्यक्षेत्रे शा-
- 7 रदाप(पो)ठसंस्थितानामतुलितसुधारसमाधुर्यकमलासन-
- 8 कामिनीधम्मिजसंपुष्पमलि^{१२}कामालिकानिष्ठदमक-
- 9 रंद[भू]रोसौवर्णि(स्ति)कवाम्निगुंभ(फ)विजृम्भणानंदतुंदिलित-
- 10 मनीषी(षि)मंडलानामनवरतादे(दै)तविद्याविनोदरसिकानां
- 11 निरंतरालंक्रतीकृतशान्तिदांतिभूषां सकलभुवनच[क्र]^{१३}प्रतिष्ठा-
- 12 पकविख्यातयशोलंकृतानां निखिल^{१४}[ल*]पाषंडपंडकंटकोद्घाटनेन
- 13 विशदीकृतवेदेदांतमार्गप्रतिष्ठापमा[ना*]चार्याणां श्रीमत्परमहं-
- 14 सपरिव्राजकाचार्य^{१५}[*]श्रीमच्छंकरभगवत्पादाचार्याणामधि[ष्ठा]-
- 15 ने सिंहासनाभिषिक्तश्रीमच्चन्द्रशेखरेंद्रसरस्वतीसेयमा^{१६}
- 16 द्वाचामंतवासिवर्यश्रीमच्छाहादेवेंद्रसरस्वतुलचा(वा)ह आ-^{१६}

Second Side.

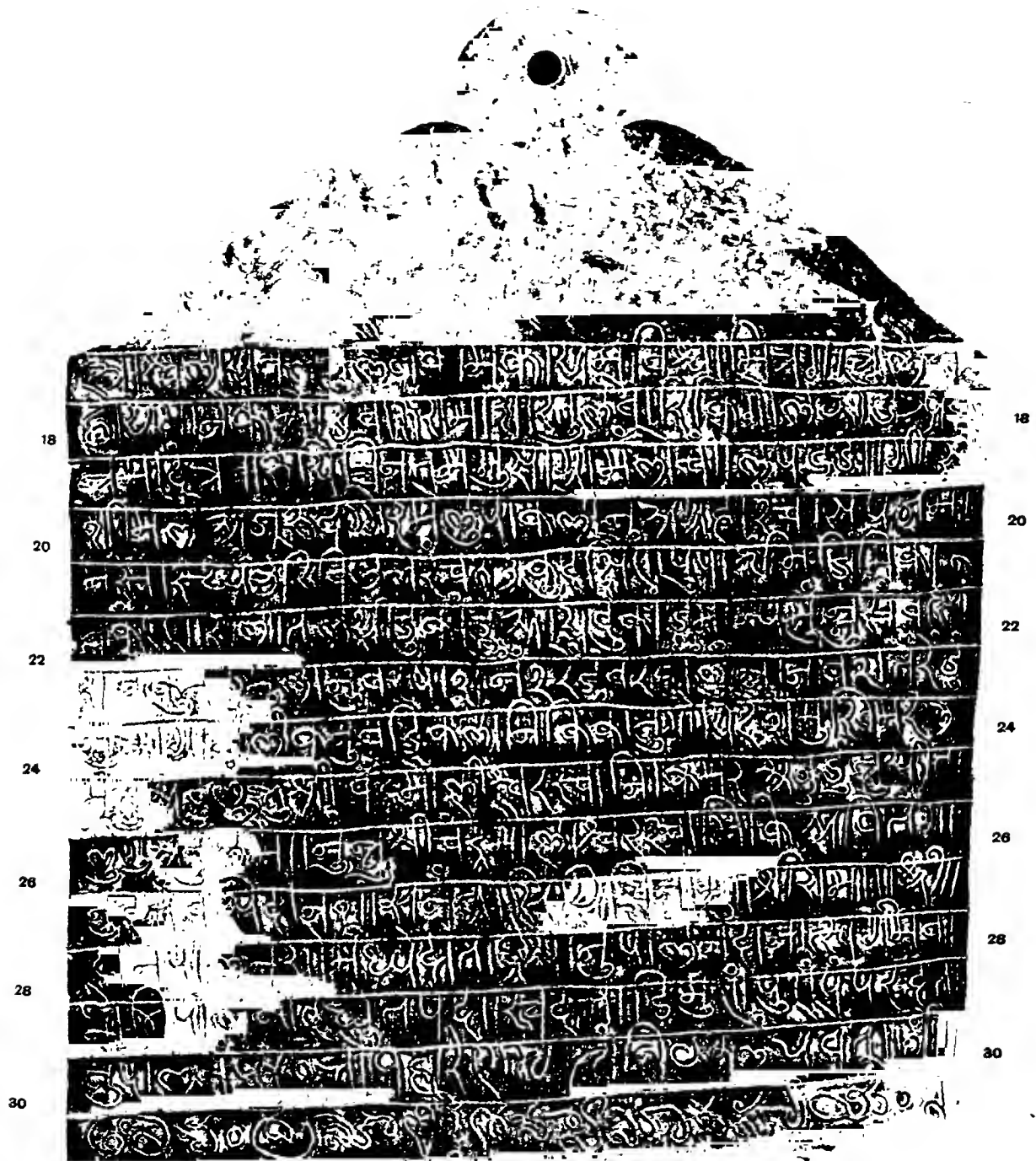
- 17 पाश्र्वायनसूत्रले^{१७}न वा(का)मकायनविज्ञामिद्वगा^{१८}तुलैन
- 18 होयासानकसेडिवाह^{१९} रामाशास्तुर्जवारिकि गोलकी^{२०}ड अह-
- 19 नमादं(द)[ल]वाह यिचिन तम सुसा^{२१}पामंलो चंगलपट्ट्यागीह-
- 20 श्रीमल(लो) अजूर दमोर मेलुपाकलोतु अयहारं चसि^{२२} पममा-
- 21 नसास्थं^{२३} करिकि उत्तरं चरुकु दक्षिणपु[न*]पार्श्व छिमिका-[ल]-

¹ From the original plate and from ink-impressions.² Not very clearly inscribed. Read प्रभवनाम संवत्सरं.³ Read दो.⁴ Read मंदु.⁵ Read का.⁶ Read श्री.⁷ Read हा.⁸ Read हि.⁹ [चर्क instead of चक्र would give better sense.—Ed.]¹⁰ Omit the letter ल.¹¹ Read ०५०.¹² Read छिमिच अनाडिवाह.¹³ Read की.¹⁴ Read चसि.¹⁵ Read तुलु.¹⁶ Read वेवाख.¹⁷ Read म.¹⁸ Read श्रीहस्तगिरि.¹⁹ Read नौ.²⁰ Read नौ.²¹ Read सीसासा^२.²² [The unexplained words अयहारं चसि पममनसाखं appear to me to stand for अयहारं चसिच प्रमाचसाखं.
i.e. "The tax-free Brāhman's share declared as such is 11".—H. K. S.]

First Side

श्रीमहेश्वर

१ श्रीमहेश्वरप्रादुर्भावाद्वाहनशक्यव्यवस्थापक
२ अमुनेन विनययोगमत्तवर्मापरप्रादुर्भावात्प्रादुर्भावात्
३ प्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्
४ केरनयुक्तश्रीमहेश्वरप्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्
५ श्रीमहेश्वरप्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्
६ श्रीमहेश्वरप्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्
७ श्रीमहेश्वरप्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्
८ श्रीमहेश्वरप्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्
९ श्रीमहेश्वरप्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्
१० श्रीमहेश्वरप्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्
११ श्रीमहेश्वरप्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्
१२ श्रीमहेश्वरप्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्
१३ श्रीमहेश्वरप्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्
१४ श्रीमहेश्वरप्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्
१५ श्रीमहेश्वरप्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्
१६ श्रीमहेश्वरप्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्प्रादुर्भावात्



- 22 वकरणरुल¹ तिलयीडुकांडु आयदु(सु*)कांडु मान्यमुं(मु)नु संवत्स-
 23 रानकु मठमुलोतु वरषाशनं २ रेडु वरहालुं(लु)नु निवशतरेडुं(डु)-
 24 नु आ ग्रामंली(लो) कनुवडि कलानिकि कानुगोयिदेशमुखि मर ३
 25 मूडु अडुलुंनु² ओचंद्रमौलीश्वरस्वामिकि मर अ[डु]डुंनु यी ता(ना)-
 26 लुगु अडुल मानुंनु³ ओचंद्रमौलीश्वरस्वामिकि अ[पि]तंगा-
 27 नु दत्तं व(चि)सि दानशासनं व्रासि यिच्चिनामु ॥ श्रीरामा ॥ श्री ॥
 28 दानपालनयोर्मध्ये दा[न]ा[ह्ने](क्के)योनुपालनं [1*] दानात्स्वर्गमवा-
 29 प्रोमि(ति) पालनादच्युतपद⁴ ॥ [१*] स्वदत्ताडिमुणं⁵ पुण्यं परदता(त्ता)-
 30 नुपालनं [1*] पर[द]त्तापहारेण स्व[द*]त्तं निष्फलं भवेत् ॥ [२*] श्री ॥
 31 ओचन्द्रमौलीश्वरस्वामी सहायं

TRANSLATION

(abridged).

L. 1. In the year 1608 of the Śālivāhana Śaka.

L. 2. In the year Prabhava, Vaiśākha, full-moon, Saturday.

Ll. 3-16. On the day of a lunar eclipse, Mahādēvēndra Sarasvatī, the choicest of the disciples of Chandrasēkhara Sarasvatī, who has established himself at the Śāradā pīṭha at Kāñchī otherwise called Satyavrata, the ornament of the whole world, in which are the temples of Ekāmrānātha-Mahādēva Kāmākshī-Dēvī, adored by the 33 crores of gods, and which is the chief seat of Hastigiri-nātha's visible presence; he who delights crowds of learned people with his benedictory compositions, a stream of honey, that flows from the wreaths of jasmine which adorn the braided hair of Sarasvatī, the beloved of Brahmā, and having an unrivalled nectarean sweetness; who always takes delight in the Advaita philosophy; who is rich in a constant adornment of *sānti* and *dānti*; who is ornamented with a character celebrated as supporting the whole circle of worlds; who advocates the religion of the Vēda and Vēdānta, after rooting out the heretic faiths, which were so many thorns; who is enthroned on the seat of the *Paramahansa Parivrājakāchārya Śrī Śaṅkarāchārya*—

Ll. 17-27. made to Rāmā Śāstrin, of the Āśvalāyana *sūtra* and Kāmākāyana Viśvāmitra *gōtra*, belonging to the Hōyāsāna Kanneḍi sect of Brāhmanas, a copper-plate grant of an *agrahāra* in Mēlupāka near Ajāru, in the *jāgīr* of Uhangalapattā (Chingleput), granted to the teacher by Akkanna and Mādanna of Gōlkonḍa. It is bounded on the north and the west by the lake and on the south by the village of Mēlupāka. The lauds of the village are to be supplied with the water of the Kaṇāru. Besides this 2 house-sites, 2 *pagodas* a year, 3 *marakkals* per *kalam* for *kānukoyi* and *dēśamukhi*, and some minor sources of income are granted to Chandramauḷīśvara-Svāmin (Maṭha).⁷

Ll. 28-30. The usual admonitory verses.

L. 31. Invokes the help of Śrī Chandramauḷīśvara-Svāmin.

¹ Read कषारुलतल.² Read निवेदनं.³ Between the letters लु and नु is inserted the figure २ in Nāgarī. This may partly explain the reading मेरा in the next foot-note.⁴ [Mr. T. A. Gopinatha Rao reads 'मननमु' (his *Copper-plate Inscriptions* of the Kāmākōṭi-pīṭhas, p. 135 text-line 26) which like मरानुमु gives no meaning. The reading intended was evidently मेरागुमु.—H. K. S.]⁵ Read 'दच्युतं पद'.⁶ Read 'विजुचं'.⁷ [The author and Mr. Gopinatha Rao have both committed the same mistake in the matter of the object of the grant. The donee Rāmā Śāstrin was given: (1) the *mānya* (l. 22), i.e. exemption from payment of fee to the mortgagees (*talayīḍukāṇḍlu*) and the holders (*āyakāṇḍlu*) of the sub-channels, for using water; (2) two *varākas* as annuity from the *maṭha*; (3) the *mēra* (share) of 3 *adḍas* on a *kalam* of paddy due to the supervising *Dēśamu-khi* and of 1 *adḍa* due to the god Chandramauḷīśvara in the village of Mēlupāka.—Ed.]

No. 27.—PURLE PLATES OF INDRAVARMAN: THE [GANGA] YEAR 149.


By G. RAMADAS, B.A.

The subjoined plates were secured by me from a cultivator in Purle, a village near Palakonḍa. It was stated that they were discovered in a pot exposed to view in a crumbling wall on the bank of the river opposite to where Purle lies.

They are three in number, each measuring $6\frac{3}{8}$ " by $2\frac{3}{8}$ ". The margins of the inscribed inner side of the first and the third plates and both sides of the second plate are raised for the protection of the writing, which is in a good state of preservation, except in two places in ll. 12 and 14. The plates are strung on a ring, which was uncut when they came into my hands. It is $\frac{3}{8}$ " thick and 3" in diameter; its two ends are secured under an oval seal ($\frac{1}{2}$ " by 1" in diameter), which bears on a countersunk surface an impression which indistinctly appears to be a bull standing to the proper right.

The language is correct Sanskrit, and the composition closely resembles that of the Chicacole plates of Indravarman.¹

The characters resemble those of the Chicacole plates of Dēvēndravarman, son of Guṇārṇava.² The slight difference may be due to the style or the skill of the engraver.

Orthography.—The *Upadhṁāniya* is invariably expressed by a sign representing the Telugu intensive *r* , e.g. in ll. 5, 10, 19, 20, 21. The *Jihvāmāliya* is represented by a sign indicating *m*, e.g. in ll. 16 and 20. Consonants following *r* are doubled, e.g. in ll. 2, 3, 8, 9, 11, 13, 15, 22, 23, 27, 28, 30, 31. The following are exceptions:—in line 10 (*°chandrārka°*); ll. 16 and 18 (*°rjuna°*). Consonants preceding *r* are not doubled. Of palaeographic interest is the vowel letter *ē* (l. 18), inasmuch as it is in this plate that it is first found.

The plates record the grant of the village Bhukkukura in the Kūraka rāṣṭra to Bhavadattaśarman, who was a student of *Rig-Vēda*, well-versed in *Vēdas* and *Vēdāṅgas*, an inhabitant of Tiriliṅga, and who belonged to the Kauśika gōtra.

The donor of the grant was the Gāṅga king Indravarman, son of Dānārṇava. As the *prasaṣṭi* of the grant is the same as that of the Chicacole grant of Indravarman above referred to, no comment is required.

The grant was made on the full-moon day of Kārttika and was engraved on the 20th day of Pusya in the year 149 of the prospering victorious reign. This refers to the Gāṅga era, generally mentioned in the Kalinga grants. This grant, therefore, appears to be three years posterior to that of the Chicacole plates of Indravarman,³ dated 146. This son of Dānārṇava was, probably, the grandson and successor of the Indravarman of the Chicacole plates.

The order for the grant was issued by the Mahāmahattara Śivaśarman, who may have been the son of the Mahāmahattara Gauriśarman of the grant of Indravarman,³ dated 128; and father of Mahattara Śavarānandīśarman of the Chicacole grant of Guṇārṇava's son Dēvēndravarman.⁴

The writer of the grant was Khaṇḍichandra, son of Āditya-Bhōgi. The Chicacole grant of Guṇārṇava's son Dēvēndravarman is said to have been engraved by Śarvachandra, the

¹ Archaeological Survey of Southern India, Vol. IV, *Tamil and Sanskrit Inscriptions*, by Jas. Burgess, Part III, No. 17, pp. 161 sqq.

² *Ep. Ind.*, Vol. III, No. 21, p. 130.

³ Archaeological Survey of Southern India, Vol. IV, *Tamil and Sanskrit Inscriptions*, by Jas. Burgess, Part III, No. 18, pp. 164 sqq.

⁴ *Ep. Ind.*, Vol. III, No. 21, p. 131.

son of Khandichandra-Bhōgika; and Āditya, the son of Vijayachandra, is stated to have engraved the Chicacole grant of Indravarmān, dated 128. The Chicacole grant of Indravarmān, dated 146, is stated to have been engraved by the state *Bhōgika*, probably Āditya. The office of the engraver appears to have been hereditary, like that of the *ājñapti*.

The composer of the grant was the 'Minister-General' Śāmbapura-Upādhyāya, the son of Dharmachandra, the chief of the elephants (*Hastyaadhyaksha*).

Of the localities mentioned in the grant the following require mention:—

Dantapura.—The royal residence from which the grant was issued was evidently in the kingdom of Kalinga.

Dantapura is mentioned in the *Daladavaṃsa*. It is said that the left canine tooth of the lower jaw of Buddha was brought by one of his disciples to Kalinga and a large *stūpa* was built over it. In course of time a large city rose round the *stūpa*, and it was called Dantapura. The Buddhists all lived in a village close by. The people of Ceylon, attracted by the miracles worked by the tooth, established a colony not far from Dantapura. Ultimately, when the *stūpa* was destroyed by the malice of the Brahmans, the tooth was taken away to Ceylon.

On the way from Chicacole to Siddhāntam (Siddhārthaka-grāma, a Buddhistic village) and close to the latter place a large tract of land is shown as the site of the fort of Dantavakra. Valuable jewels, images of all kinds, coins and such other articles need formerly to be found there by the cultivators. Even now the people believe that there was once immense wealth there. About twelve miles north of Siddhāntam and on the same side of the Nāgāvali is the village Hīramanḍalam, which name is only a corruption of Īramanḍala (the Tamil Īla-manḍalam), the ancient name of Ceylon. Siddhāntam must have been the village where the Buddhists lived. These facts prove that Dantapura stood on the place which is now shown as the site of the fort of Dantavakra.

Kūraka rāshṭra has, perhaps, given its name to the village of Kurchavalsa, about four miles north-west of Siddhāntam. *Rāshṭra* properly means 'a kingdom.' As parts of the Kalinga kingdom were termed *vishayas* in the Rāgōlu Plates of Śaktivarman¹ (Kalinga itself was a *vishaya* and Varāhavartini was a *vishaya* of Kalinga), why is this district here called a *rāshṭra*? Perhaps, this was at first an independent kingdom, but was subsequently conquered and subdued by the kings of Kalinga.

Bhukkukura is **Bukkur** in the Pālakoṇḍa *Tāluk* and is opposite to Purle on the river. It was on the Bukkur bank of the river that the plates are said to have been discovered.

From the position of Kurchavalsa and Bukkur it may be seen that the *Kūraka rāshṭra* corresponds to the modern Pālakoṇḍa *Tāluk*.

Tiriliṅga is clearly **Triliṅga**.

TEXT.

First Plate.

- 1 श्रीं स्वस्ति विजयवतो दन्तपुरवासकाश्चन्द्रावसमिखरप्रतिष्ठ-
- 2 तस्य चराचरगुरोस्त्वत्समुपनिर्वाचैकसूत्रधारस्य भगवतो मे-
- 3 कर्षस्वामिभरषकमस्युगलप्रचामाहिगतकलिकसहो मा-
- 4 क्कामसकुलतिलकस्त्रासिधारापरिखन्दाधिनतसकलकलिकसिद्धावि-

¹ *Ep. Ind.*, Vol. XII, No. 1.

² This is expressed in the original by the symbol of a spiral.

- 5 राज्ये विततचतुर्दधिसलिलतरङ्गमेखलावनितलाम-
 6 लयथाः अनेकसमरसंघटविजयजनितजयशब्दप्रतापोपन-
 7 तसमस्तसामन्तचूडामणिप्रभामञ्जरीपुष्परञ्जितचरणो माता-
 8 पितृपादानुध्यातः श्रीमहानार्थवस्तुः श्रीमान्महाराजेन्द्रव-

Second Plate ; First side.

- 9 श्रीं कूरकराष्ट्रे भुक्कुरच्छेदकर्षकाङ्कुटम्बिनस्समाप्तापयति [1*] वि-
 10 दितमस्तु वो यथायं च्छेदस्सर्व्वकरभरैर्त्तुपरिहृत्याचन्द्रार्कप्रतिष्ठं क-
 11 त्वा मातापिचोरात्मनश्च पुण्याभिहृदये कार्तिकपौर्णमास्यां सलिलपू[र्व्व*]-
 12 कं कौशिकसमोत्राय [ब]भृचसमग्रञ्चचारिणे तिरिलिङ्गवास्त-
 13 व्याय वेदवेदाङ्गपारभाय भवदत्तशर्मणे सस्यत्तस्तदेवं
 14 विदित्वा यथोचि[तभो]गभागमुपनयन्तः[.] सुखं प्रतिवसतेति [1*] सीमा-
 15 लिङ्गानि चात्र प्रदक्षिणक्रमेण बोधव्यानि [1*] पूर्व्वेण वल्मीकादारभ्य पुरुष-
 16 च्छाययार्जुनहस्तस्ततो वल्मीकस्ततो वल्मीकसहितङ्करश्चहस्तः दक्षि-

Second Plate ; Second side.

- 17 येन करश्चहस्ताग्रभृति पुरुषच्छायया पाषाणास्तयः [1*] पश्चिमे-
 18 न पाषाणाग्रभृति पु[र्व्व*]वच्छायया पाषाण एव ततोर्जुनहस्तस्त-
 19 ण्णप्रायः [1*] उत्तरेण पाषाणाग्रभृति पुरुषच्छायया तिमिरह-
 20 स्तस्तण्णपाषाणस्ततङ्कपाटसन्धिक्रमेण पाषाणस्त-
 21 ण्णपाषाण एव ततो वल्मीक इति [1*] भविष्यतश्च राज्ञर्त्तुञ्जा-
 22 पयति [1*] धर्मक्रमविक्रमाशामन्यतमयोगादवाप्य मही-
 23 सु(म)नुशासद्विरयन्दानधर्मोनुपालनोयो(यः) [1*] व्यासगीताश्चात्र श्रो-
 24 काः [1*] बहुभिर्व्यसुधा दत्ता बहुभिश्चानुपालिता [1*] यस्य यस्य

Third Plate.

- 25 यदा भूमिस्तस्य तस्य तदा फलम् [11*] स्वदत्तां परदत्तां वा यद्वाद्रघ
 26 बुधिष्ठिर [1*] महीमहीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् [12*] षष्टि-¹
 27 वर्ष्वसहस्राणि स्वर्ग्यं तिष्ठति भूमिदः [1*] आत्तेता चानुमन्ता च तान्येव
 28 नरके वसेदिति [13*] आत्ता महामहत्तरशिवशर्मा [1*] प्र[व*]र्त्तमान-
 29 विजयराज्यसंघट्टरा[.] १०० ४० ८ पुष्य दि १०² लिखितमिदं शास-
 30 नं हस्तस्यचक्षुर्धर्मस्यनुना सर्वाधिकृतेन शम्भुपुरोपाध्याये-
 31 नीत्वीर्यमादित्यभोगिकतनयेन चण्डिचन्द्रेणेति ॥

¹ Read षष्टि.

² [The symbol following दि represents 20 and not 30. After this comes a punctuation represented by a spiral.
 M. K. S.]

First Plate.

1 ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 2 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 3 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 4 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 5 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 6 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 7 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 8 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥

Second Plate : first side.

9 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 10 ॐ नमो भगवते वासुदेवाय ॥ १० ॥
 11 ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
 12 ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
 13 ॐ नमो भगवते वासुदेवाय ॥ १३ ॥
 14 ॐ नमो भगवते वासुदेवाय ॥ १४ ॥
 15 ॐ नमो भगवते वासुदेवाय ॥ १५ ॥
 16 ॐ नमो भगवते वासुदेवाय ॥ १६ ॥

Second Plate : second side.

17 ॐ नमो भगवते वासुदेवाय ॥ १७ ॥
 18 ॐ नमो भगवते वासुदेवाय ॥ १८ ॥
 19 ॐ नमो भगवते वासुदेवाय ॥ १९ ॥
 20 ॐ नमो भगवते वासुदेवाय ॥ २० ॥
 21 ॐ नमो भगवते वासुदेवाय ॥ २१ ॥
 22 ॐ नमो भगवते वासुदेवाय ॥ २२ ॥
 23 ॐ नमो भगवते वासुदेवाय ॥ २३ ॥
 24 ॐ नमो भगवते वासुदेवाय ॥ २४ ॥

Third Plate.

25 ॐ नमो भगवते वासुदेवाय ॥ २५ ॥
 26 ॐ नमो भगवते वासुदेवाय ॥ २६ ॥
 27 ॐ नमो भगवते वासुदेवाय ॥ २७ ॥
 28 ॐ नमो भगवते वासुदेवाय ॥ २८ ॥
 29 ॐ नमो भगवते वासुदेवाय ॥ २९ ॥
 30 ॐ नमो भगवते वासुदेवाय ॥ ३० ॥

TRANSLATION.

(Line 1.) Om! Hail! From (his) victorious residence (*vāsakāt*) at (the city of) **Dantapura** the son of the glorious **Dānārjaya**, the glorious **Mahārāja Indravarman**—who has had the stains of the Kali age washed away by obeisance to the lotus feet of the divine (God) **Gōkarṇa-Svāmin**, the lord of the movable and immovable (creation), the sole architect for the creation of the whole universe, who is established on the summit of the mountain **Mahēndra**—who is the ornament of the family of the **Gāṅgas**—who has obtained the supreme sovereignty over the whole of **Kaliṅga** by the quivering of the edge of his own sword; whose fame is stainless over the earth, which is girt about by the waves of the water of the four wide-spreading oceans; whose feet are tinted by the mass of the clusters of blossoms which are the lustre of the crest-jewels of all the chieftains who have been made to bow down by his prestige of the cries of triumph occasioned by victory in the contests of many battles; and who meditates on the feet of (his) parents—issues the (following) order to all the householders cultivating the division of **Bhukkukura** in the **Kūraka-rāṣṭra** :—

(L. 10.) Know ye! This land, having been exempted from all taxes (and) having been established (as a village) to continue as long as the moon and the sun may last, has been given, for the increase of the religious merit of (our) parents and of ourselves, with an accompaniment of libations of water, on the full-moon-day in the month of **Kārttika**, to **Bhavadattasārman**, of the **Kanśika gōtra**, a student of the **Rig-Veda**, a resident of **Tirilinga** and well-versed in **Vēdas** and **Vēdāṅgas**. Having known this, dwell ye in happiness, tendering (to him) the proper share of the profit therefrom.

(L. 14.) The marks of the boundaries in the *pradakṣiṇa* (right to left) order may here be noted thus :—On the east, beginning with an ant-hill, (there are) at (a distance which equals) the shadow of a man,¹ an *Arjuna* tree, then an ant-hill, then a *Karañja* tree together with an ant-hill. On the south, from the *Karañja* tree, at (a distance which equals) the shadow of a man, three boulders. On the west, beginning with the boulder, at (a distance which equals) the shadow of a man (there is) a boulder only, then an *Arjuna* tree, then a boulder. On the north, beginning with the boulder, at (a distance which equals) the shadow of a man (there is) a *Timira* tree,² then a boulder, then in the form of a door-joining (there is) a boulder and then a single boulder (and) then an ant-hill.

(L. 21.) And he (the king) admonishes future kings :—This meritorious gift should be preserved by those (kings) who rule the earth, having obtained it by right, inheritance, or conquest, one or other means. With reference to this (subject) there are verses sung by **Vyāsa** :—

[The three customary verses.]

(L. 28.) (By) the order of the **Mahā-Mahattara Śivaśarman**—this edict was written by **Śāmbapura-Upādhyāya**, son of the **Hasty-adhyakṣa**—the chief of the elephants—the *sarv-adhikṛita* **Dharmachandra**, on the 20th day in the month of **Pushya** of the year 100 40 9 of the augmenting victorious reign; and was engraved by **Khaṇḍichandra**, son of **Āditya-Bhōgika**.

¹ On *puruṣa-cakṣhāyā* cf. *Ep. Ind.*, Vol. III, p. 134, n. 1.

² [*Timira* is the Sanskrit translation of the Telugu *cāikāṭi*, which is the name of the tree *acronochymus pictorius*.—H. K. S.]

No. 28.—TUPPAD-KURHATTI INSCRIPTION OF THE REIGN OF AKALAVARSHA
KRISHNA III : SAKA 868.

By LIONEL D. BAENETT.

Tuppad-Kurhatti is a village of Navalgund Taluk, Dhārwar District, and lies in lat. $15^{\circ}32\frac{1}{2}'$ and long. $75^{\circ}32\frac{1}{2}'$, about $9\frac{1}{2}$ miles nearly east of Navalgund town. Its name is spelt as "Tupadkurhatti" in the *Postal Directory of the Bombay Circle*, "Tupad Kurhatti" in the Bombay Survey sheet 332, and "Toopud Kooruttee" in the old Indian Atlas sheet 41. The name, correctly spelt, is *Tuppada Kurīpaṭṭi*, "Kurīpaṭṭi of the Butter," apparently on account of the excellence or abundance of the butter produced in the village. *Kurīpaṭṭi*, in Old Kanarese *Kurīpaṭṭi*, means "ram's fold," and we find a semi-sanskritised variant of this in *Mēshada-paṭṭi*¹ (l. 31). Apparently the full name in ancient times was **Kaṛaṇa-Gurīpaṭṭi**, "Kurīpaṭṭi of the Office" (ll. 12-13). The stone bearing the present record was found in front of the temple of Māruti in the village, broken into two or three pieces. Ink-impressions of it were made for the late Dr. Fleet, and are now in the British Museum; from them I have edited the text.—The stone is a rectangular block; the top is surmounted by three triangular finials, one in the middle and one at each corner. It contains on top two bands, each of which is divided by two columns into three compartments. The lower band has some sculptures, namely a *līṅga* on a stand in the central compartment, a squatting figure in the proper right compartment, who holds something like a broom or a chowrie in his left hand, and a cow with sucking calf in the left compartment. Below this is an inscribed area about 1 ft. $11\frac{1}{2}$ in. wide and 3 ft. $4\frac{1}{2}$ in. high.—The character is good Kanarese of the period. Most of the letters are between $\frac{1}{2}$ in. and 1 in. high, though some are a little taller. The vowel signs *ē* and *ō* are usually formed in the later manner; but occasionally they are written in the ancient fashion (e.g. *Beḷvola*^o, l. 8, *°yyoḷam*, l. 19). The archaic subscript *l* in *illa* (l. 20) is also noteworthy. The palatal *ñ* appears in *viñyāna* (l. 11), a mistake for *viñāna* which shews that *jñ* was pronounced by the writer in the same manner as by modern Tamils.—The language is Old Kanarese, except in the formal verses 1 and 2 (ll. 23-27). The *ḷ* is preserved (*iḷḍu*, l. 14; *nāḷ-gāmunḍara*, l. 17; *ēḷ*, ll. 21, 22; *aḷi*^o, ll. 22, 23), except in one case, where it is written as *r* (*nār-ggāmunḍam*, l. 14). Final *m* is sporadically changed to *v* before vowels in *°pāḍivav* (l. 6) and *nesaṇav* (l. 19). There is an archaic participle-form in *kāḍōm* (l. 21, in a formula). Lexically noteworthy are *nesaṇa*, from the Sanskrit *nivēśana* (l. 19), the locative verb-noun *modal* (ll. 29, 30: Kittel gives only *mudu* and its parts), and *hasta*, apparently with the meaning of *paksha* (l. 30). We find a genitive used as a semi-nominative in *Āychayyana māḍisida dēgulakke* (l. 15: cf. my note in *Journ. Roy. As. Soc.*, 1918, p. 105).

The record opens by referring itself in ll. 1-3 to the reign of **Akalavarsha** (the **Rāshtrakūṭa** **Kṛishṇa** III), and then states that in the year **Parābhava**, Śaka 868, while his viceroy **Satyavākya Koṅṇuṇivarma Permāṇaḍi**, entitled "lord of **Kōḷālapura** best of cities" and "master of **Nanda-giri**," was governing **Puligere** and **Beḷvola** (ll. 3-10), and the latter's subordinate **Āychayya** was administering **Kaṛaṇa-Gurīpaṭṭi** (ll. 10-13), certain local officials granted lands for the maintenance of a temple founded by **Āychayya** (ll. 13-20). Then come formulæ of the usual kind (ll. 20-27), followed by a verse recording that on a certain date some years previously the god **Āychēśvara** (i.e. the form of **Śiva** worshipped in the above-mentioned temple founded by **Āychayya**) revealed himself in the town (ll. 28-31); this may have been the event which led to the establishment of the temple, as was the case at **Kurgōḍ** (above, p. 278). The viceroy **Satyavākya-Koṅṇuṇivarma Permāṇaḍi** is evidently the same as the **Gaṅga Būtuga**, the son-in-law of the **Rāshtrakūṭa Amoghavarsha-Vaddiga**, and hence a brother-in-law of **Kṛishṇa** III (see *Dyn. Kanar. Distr.*, pp. 304, 419, 421, and the **Gāwarvāḍ** inscr. above).

¹ See note on translation, below.

We have thus two dates in the inscription, the one for the grant to the temple and the other for the revelation of the god. The first is specified in ll. 3-6 as Śaka 868, Parābhava; Bhādrapada śu. 1; Sunday. This is irregular according to the Southern Cycle, in which Parābhava is equated with Śaka 868 *expired*; for by the *Sūrya-siddhānta* the *tithi* śu. 1 was current on Friday, July 31, A.D. 946, and Mr. Sewell, who has kindly examined the dates for this paper, points out that by the *Ārya-siddhānta* śu. 1 was expunged. It follows therefore that the date intended was Śaka 868 *current*, Parābhava, according to the Northern Cycle, by which the *tithi* śu. 1 was connected with Monday, 11 August, A.D. 945, and ended on that day 16 h. 5 m. after mean sunrise (for Ujjain); it was, therefore, current during the last 8 h. 26 m. of the preceding Sunday, which, hence, by a slight irregularity might be coupled with it (cf. Mr. Venkatasubbiah's *Some Śaka Dates in Inscriptions*, p. 69).

The second date is given on ll. 28-30 as Śaka 864 (current), Śubhakṛit; Jyāishṭha śu. 15 (apparently); Thursday. These data also imply the use of the Northern Cycle, according to which the *tithi* was connected with Thursday, 13 May, A.D. 941, and ended 15 h. 55 m. after mean sunrise for Ujjain. Mr. Sewell informs me that practically the same results are obtained by applying the *Ārya-siddhānta*: calculating for true motions of sun and moon, the difference is only 34 m., and calculating for mean motions, it is 1 h. 38 m.

The geographical names mentioned are Kōlālapura (l. 7), Nanda-giri (l. 7), the Three-hundreds of Puligere and Beļvola (l. 8), Karaṇa-Guripaṭṭi (l. 13) with the sanskritised form Mēshada-paṭṭi (l. 31), and Dēvaṃgēri (l. 18). Kōlālapura is Kolhāpur.¹ On Karaṇa-Guripaṭṭi see above. Dēvaṃgēri is perhaps the modern Deogēri, in the neighbourhood of Gadag town.

TEXT.²

[Metres: v. 1, *Anuṣṭubh*; v. 2, *Śālīnī*; v. 3, *Mattēbhavikṛīḍitā*.]

- 1 Svasty-Akālavarsha-dēva-Śrī-Prithuvī³-vallabha-mahārājādhirā-
- 2 ja-paramēśvara-paramabhaṭṭārara vijaya-rājyam-uttarōttar-ābhivri(vṛi)-
- 3 ddhi-pravarddhamānam-ā-chandr-ārka-tāram=barām salutt-ire [i*] Sa(śa)ka-nṛipa-
- kā-
- 4 l-āṭita-saṃvatsara-sa(śa)taṃgaḷ-ēṇṭu-nūra aṇuvatt-ēṇṭaneya
- 5 Parābhava-saṃvatsaram pravarttise tad-varsh-ābhyā(bhya)ntarada Bhādrapada-
- 6 su(śu)ddha-pādivav-Ādityavāradandu Satyavākya-Koṃguṇivarmma-dha-
- 7 rmma-mahārājādhirāja[m] Kōlālapuravar-ēśva(śva)raṃ Nanda-giri-nātham
- 8 śrīmat-Permmāṇaḍigaḷ-Puligere-mūnūruvaṃ Beļvola-mūnū-
- 9 ruvaṃ duṣṭa-nigraha-ṣi(śi)sṭa-pratipālanadiṃ suka(kha)-saṃkha(ka)-
- 10 tā(thā)-vinōdadiṃn-āḷutt-ire [i*] Permmāḍiya pāda-padm-ōpajī-
- 11 vi ananta-guṇa-viṃśa-viṇyā(jñā)na-lakṣmī-lakṣita-vakṣa[s*]-
- 12 sṭhaḷam=parama-māhēśva(śva)raṃ śrīmad-Āyachayyaṃ Kara-
- 13 ṇa-Guripaṭṭiyan-abhyantara-siddhiy-āḷe [*] Beļvola-mūnūra
- 14 nār-ggāmundaṃ Toṇḍayyanum⁴=aṇavar-ggāmundaḷum-īḷḍu Āycha-
- 15 yyana māḍisida dēgulakke biṭṭa keyyī rāja-māna-matta-
- 16 r=ayvattu 50 tōṇṭakk=endu koṭṭa mattar-ōndu 1 idarke arasara de-
- 17 sege siddh-āyaṃ poṃ-gadyāṇam=eraḍu 2 nāl-gāmundaḷa dese-
- 18 gaṃ siddh-āya[m*] poṃ-gadyāṇam=eraḍu 2 Dēvaṃgēriyol-ēḷ-ka-
- 19 yyolaṃ-ay-gayyolaṃ maneya nesaṇav-irppatta nālku
- 20 24 int-ī keygam=manegaṃ perad-ōndun=terey-illa [i*] idam
- 21 [kā]d-ātaṃ liṅgamum kavileyuman-ēḷ-kōṭiyuma[m*] kāḍom

¹ [Kōlālapura is generally identified with Kōlār in the Mysore State: Dr. Fleet's *Kanarese Dynasties*, p. 297.—H. K. S.]

² From the ink-impressions.

³ Read -*Prithivī*.

⁴ Or possibly *Toṇḍayyanum*.

- 22 idan-aḥid-ātaṁ lingamum kavileyum=ēl-kōṭiyum Vāraṇā-
 23 siyuman-aḥida paṁcha-mahā-pātakan-akkum Sva-datt[ā*]m=pa-
 24 ra-datt[ā*]m vā yō harē[ta vasundha]rām [i*] shashtim varisha¹-sahasrāṇi(ni)
 25 viśṭhāyām jāyatē kri(kṛi)[miḥ] [|| 1*] [Sāmā]nyō-yam dharmma-sētu[r-nri]-
 26 pāpām kāś kāś pālaniyō ahavabdhī² [i*] sarm[m]ā(rvvā)n=śtām(n) bhāgi[naḥ]
 27 pārtthivēndr[ān*] bhūyō bhūyō yāchatē Rāmacha[m*]dra[h] [|| 2*]
 28 Śa(śa)ka-kālam chavū-shashtiy-ashta-śa(śa)tamun-tān-āge [sām]vatsa[raṁ]
 29 suka-santam Subhaktid³-pravarttane modal-Jāshṭam-mahā-su(śu)ddha-nāma-
 30 ka-hastha(śta)m vari(re ?)y-aṁta[gaṁ ?]⁴ ti[thi ?] modal-vāram Bṛihaspatyadandu
 ka-
 31 ram⁵-Mēshada-paṭṭi-nāma-puradol=pratyaksham-Āycheśva(śva)raṁ [3*]

TRANSLATION.

(Lines 1-3) Hail! while the victorious reign of king **Akālavaraha**, the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Lines 3-10) while the *cyclic year* **Parābhava**, the eight-hundred and sixty-eighth of the centuries of years elapsed from the time of the Śaka king, was current, on Sunday, the first (*lunar day*) of the bright fortnight of **Bhādrapada** in that year, when **Satyavākya Koṅṇi-varma** the great emperor of righteousness, lord of **Kōḷālapura** best of cities, master of **Nandagiri**, **Permāṇadi**, was governing the **Puligere** Three-hundred and the **Belvola** Three-hundred, so as to suppress the wicked and to protect the excellent, with enjoyment of pleasant conversations :—

(Lines 10-13) while he who finds sustenance at **Permāṇadi**'s lotus-feet, he whose breast is marked by (*the presence of*) the genius of endless virtue and stainless wisdom, a supreme worshipper of **Mahēśvara**, **Āyachayya**, was administering **Karasa-Guripatti** with internal authority :—

(Lines 13-20) **Toṇḍayya**, the county-Gāmuṇḍa of the **Belvola** Three-hundred, and the Six Gāmuṇḍas in concert granted for the temple constructed by **Āyachayya** a field, fifty *mattar* by the king's measure, (*and*) gave for a garden one *mattar*. On this, for the share of the kings the fixed revenue (*shall be*) two gold *gadyāṇas*, for the share of the county-Gāmuṇḍas the fixed revenue two gold *gadyāṇas*. (*They also gave*) twenty-four dwelling-houses of seven cubits and five cubits (*in width*) at **Dēvaṁgēri**. Thus on this field and houses there is not a single other impost.

(Lines 20-23 : a prose formula of the usual type.)

(Verses 1-2 : common Sanskrit formulæ.)

(Verse 3) When the Śaka date was eight-hundred and sixty-four, while the *cyclic year* **Subhakti** pleasant and peaceful was in progress, while **Jyaisṭha** (*and*) the fortnight named the great bright one were going on, during the course of the last lunar day (*of the fortnight*), on Thursday, **Āyachēśvara** verily revealed himself in the town named **Mēshada-paṭṭi**.

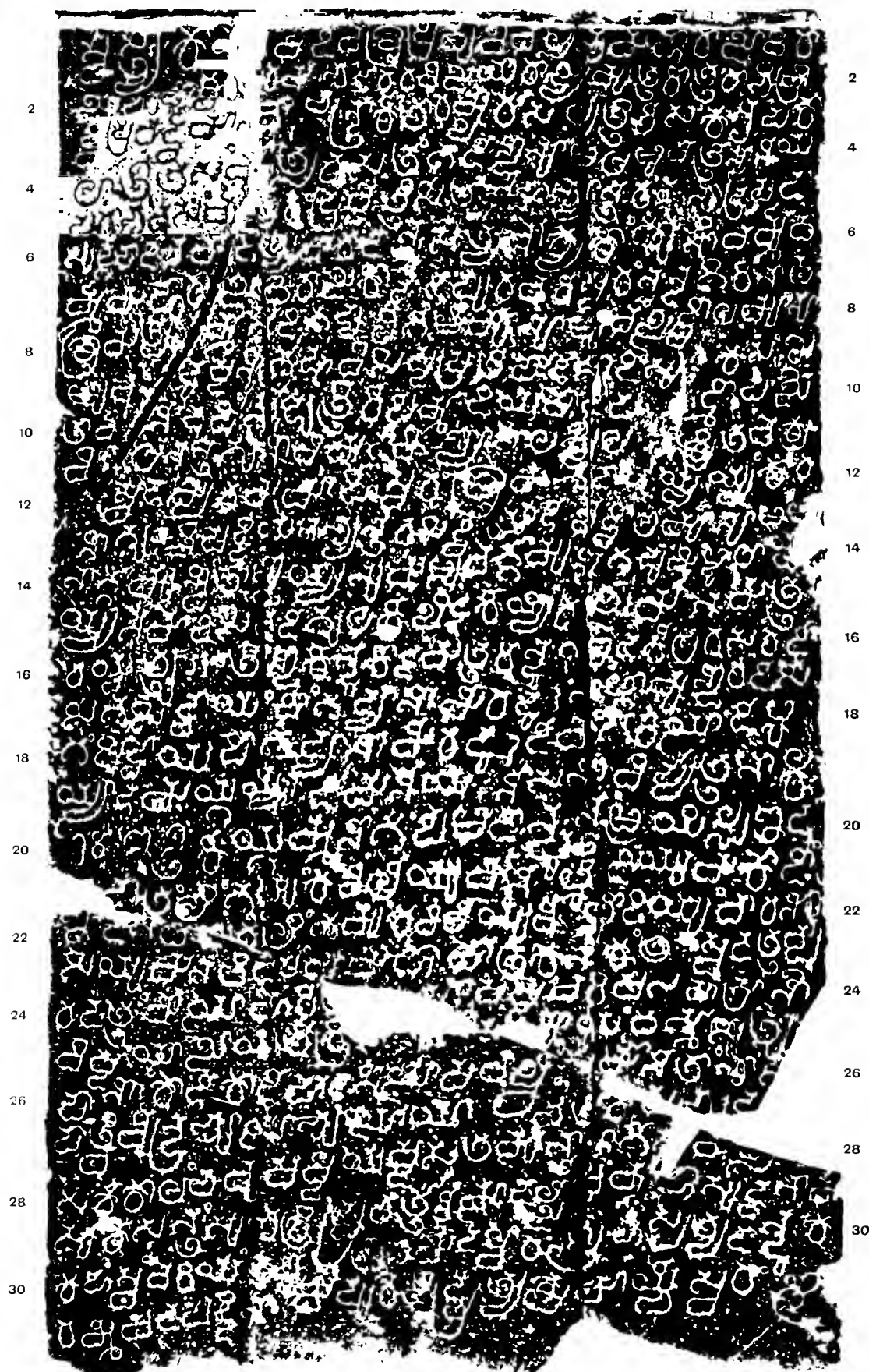
¹ Read *varsha*.

² Read *ahavabdhī*.

³ Read *Subhakti*.

⁴ I give the above emendations in the first half of the line with considerable diffidence. The use of *hasti* in the sense of *pakṣa* is new to me, though both words may be used in chronograms to denote a pair. *Vari* may also be the same as *hasti*, i.e. *pakṣa*, and, if so, the emendation *astayam* will be wrong. But in spite of these difficulties the above emendations seem to meet the requirements of the case better than any others.

⁵ It is possible that *Karasa-Mēshada-paṭṭi* should be read as a compound, corresponding to *Karasa-Guripatti* of ll. 12-13 (page "121" corresponding to *karasa*, "office," "treasury").



No. 29.—A NOTE ON KING CHANDRA OF THE MEHARauli INSCRIPTION.

By R. D. BANERJEE, M.A.

A tall slender pillar of iron, almost entirely pure, stands in the courtyard of Masjid Quwwat-ul-Islam within a few feet from the Qutb Minār. Among the various inscriptions incised on it, the largest is a record of six lines, in characters of the fourth century A.D. The final edition of this inscription is to be found in Dr. Fleet's *Gupta Inscriptions*.¹ According to this record a king named Chandra had defeated a combination of his enemies in Eastern Bengal (*Vaṅga*), had crossed the seven mouths of the Indus during his wars, defeated the *Vāhlikas*, and set up a standard of Vishnu on a hill called Vishnupada. Scholars have offered numerous suggestions concerning the identity of this prince. Dr. Fleet was of opinion that this king Chandra was probably Chandragupta I of the early Gupta dynasty.² Dr. V. A. Smith thought that this king Chandra was the same as king Chandragupta II of the early Gupta dynasty and in the first two editions of his *Early History of India* assigned the inscription on the iron pillar at Mēharauli to the son of Samudragupta. Mahamahopādhyāya Hara-Prasād Śāstri is of opinion that this king Chandra is Chandravarman, son of Simhavarman of Pushkaraṇā, whose inscription has been found at Susunā in the Bankura District of Bengal.³ Recently Mr. R. G. Basak has thought fit to revert to the theory of the late Dr. J. F. Fleet concerning the identity of the prince mentioned in the Mēharauli pillar inscription and identifies him with Chandragupta I, the father of Samudragupta.⁴

Mr. Basak's paper opens with a statement the accuracy of which is doubtful and which, so far as is known, cannot be supported by Epigraphical evidence. Mr. Basak says: "In the early part of the fourth century A.D. there was a great defeat of the people of Bengal (*Vaṅga*) by a king named Chandra"; but the record on the iron pillar at Mēharauli merely states that the king defeated "a combination of his enemies in the Vanga countries."⁵ The plural is used instead of the singular, which is significant. The combination may have been of people who had no relation with the people of Bengal, but who had either established small principalities in Eastern Bengal or had been driven to take shelter in that region. There is no mention of the "people of Bengal" in this record, and we are not in a position to determine whether the "people of Bengal" were able to take part in these struggles at that period or not.

The principal argument on which Mr. Basak bases his identification of king Chandra of the Mēharauli pillar with king Chandragupta I of the Gupta dynasty is the statement on the iron pillar inscription that king Chandra "attained sole supreme sovereignty in the world, acquired by his own arm and (enjoyed) for a long time." According to Mr. Basak this statement "applies more to an early Gupta ruler of the fourth century than to any local king of any of the small states then ruling independently in Northern India."⁶ Mr. Basak assigns no reasons for his statement, and consequently it is difficult to trace the trend of his thought. Evidently the glamour of the early Gupta empire and its glory in later days enticed him to put forward this bold statement. Mr. Basak goes on to state: "So it is very likely that Samudragupta's father Chandragupta I, whom we know to have been the first *Mahārājādhirāja* of the Gupta line, began to establish the empire by going out for making conquests in Bengal, in part of the Punjab and also in the South and perhaps succeeded in incorporating portions at least of these provinces into his own kingdom, which after his death passed into Samudragupta's hands."⁷ It is true that Chandragupta I, the son of Ghaṭōtkachagupta, was the first *Mahārājādhirāja* of the Gupta dynasty; but there is absolutely no evidence which can lead us to believe that he was

¹ *Corpus Inscriptionum Indicarum*, Vol. III, p. 141.² *Epi. Ind.*, Vol. XIII, p. 133.³ Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 141.⁴ *Ibid.*⁵ *Ibid.*, p. 140, note 1.⁶ *Ind. Ant.*, Vol. XLVIII, 1919, p. 98.⁷ *Ind. Ant.*, Vol. XLVIII, p. 101.

capable of leading an army into the Punjab or the south or that he ruled for a long time. He may or may not have been in possession of Bengal. The coins bearing his name and effigy and that of his consort Kumaradēvi the Lichchhavi, which an earlier generation of Numismatists assigned to this prince, are now taken as medals issued by the Emperor Samudragupta in memory of his parents.¹

The Mēharauli inscription of Chandra states that he enjoyed suzerainty for a long time. But it is impossible to admit that Chandragupta I reigned for a long time. There is a consensus of opinion among orientalists on this point, and, as far as is known, Mr. Basak is the only advocate of this opinion. If we dismiss the doubtful evidence of the Bodhi Gayā inscription of Trikamala or Turamala of the year 64² and the Gayā plate of the time of Samudragupta of the year 9 (P), the oldest known inscription of the Gupta dynasty which is dated is the Udayagiri inscription of Chandragupta II of the year 82 = 400 A.D.³ Now the initial year of the Gupta era is generally admitted to be the time of the accession, or rather the coronation, of Chandragupta I sometime in 318-19 A.D. Udayagiri, where this inscription is to be found, is in Eastern Mālava, a province which was conquered or subjugated by Chandragupta II. This is proved by the existence of a new class of silver coins of Chandragupta II based on the Mālava and Saurāshṭra fabric of silver coins which were introduced by Chandragupta II in imitation of the silver *drachmæ* of the Western Satraps.⁴ The conqueror of a new province or country generally conciliates the subjects of his newly conquered province by issuing coins of the same type which was in vogue immediately before the conquest rather than offend them by issuing a type unknown previously. This was done by Maḥmūd bin Sabuktigin,⁵ Muḥammad bin Sām⁶ and his immediate successors in the Punjab and Delhi,⁷ and by Akbar in Gujarat.⁸ The conquest of a province and its settlement generally takes some time; and, if we assign fifteen or twenty years for it, we have sixty or sixty-five years left for the reigns of Samudragupta and Chandragupta. It is hardly possible even to think of a short reign for Samudragupta when we consider the amount of work he did to conquer and consolidate the Empire. By common consent forty-five or fifty years have been assigned to Samudragupta, and the majority of Indologists agree with the late Dr. V. A. Smith in assigning a very short reign of ten or fifteen years to Chandragupta I and a long reign of at least fifty years⁹ to his son and successor Samudragupta. So it is impossible to maintain that Chandragupta I enjoyed a long reign, and consequently it is not possible to identify him with king Chandra of the Mēharauli pillar inscription, who enjoyed the suzerainty, acquired with his own arms, for a long time.

In the second place is it possible to maintain that Chandragupta I led an expedition into the Punjab and Afghanistan and the Dekkhan? The negative evidence of the Allahabad pillar inscription is decisive on this point. If Samudragupta's father had done any campaigning in the North-West or the South, then it is perfectly certain that an able panegyrist of the type of *Sādhivigrahika-Kumārāmātya-Mahādāṇḍanāyaka* Harishēṇa would have mentioned it and availed himself of such occurrences to extol the might of his master Samudragupta still further. The silence of the Allahabad *prasaśti* on this point enables us to state with a tolerable degree of confidence that Chandragupta did not campaign in the land of the five rivers or Afghanistan or lead an army into the Dekkhan. It is a pity that the first three lines of the Allahabad *prasaśti* can neither be completely read nor partially restored. It would have cleared up all doubts

¹ Allan's *British Museum Catalogue of Indian Coins*, Gupta Dynasties, pp. lxiv-lxviii.

² Cunningham's *Mahabodhi*, pl. XXV.

³ Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 25.

⁴ Allan's *British Museum Catalogue of Indian Coins*, Gupta Dynasties, p. lxxvi.

⁵ Cunningham's *Coins of Medieval India*, pp. 65-66.

⁶ Nelson Wright, *Catalogue of Coins in the Indian Museum, Calcutta*, Vol. II, p. 17.

⁷ *Ibid.*, pp. 19-37.

⁸ *Ibid.*, Vol. III, p. 37.

⁹ *Early History of India*, Third Edition, pp. 280-81.

about the beginning of the Gupta dynasty. The opening line of this record mentions Samudragupta's kinsmen, who seem to have had done something about the beginning of his reign.¹ Then, the list of kings and countries conquered by Samudragupta gives us a good idea of the states surrounding the parent state of the Gupta Empire, i.e. Magadha, and the rigid silence of Harishēṇa about the achievements of Chandragupta I in these regions proves that that monarch secured his own independence and did little else. The first mention of Chandragupta I is to be found in the Mathurā fragmentary inscription of the time (?) of his grandson Chandragupta II.² Neither the Allahabad³ nor the Ēraṇ⁴ inscription mentions him, a fact which leads us to believe that the kingdom of Magadha was acknowledged as the paramount power in India only during the time of Samudragupta and the title of *Mahārājādhirāja* was probably bestowed on Chandragupta I by his descendants. Chandragupta I may have been the real founder of the kingdom of Magadha and freed it from the yoke of the Scythian foreigner. Beyond this nothing can be said about Chandragupta I.

Mr. Basak questions: "Where is the evidence that Bengal had ever been in the possession of Chandravarman?"⁵ But he does not pause to think what evidence there is of the possession of Bengal by Chandragupta I. Copper-plate grants of the time of Kumāragupta and Budhagupta have been discovered in Northern Bengal. These are the Dhanaidaha⁶ and Damodarpur⁷ grants of Kumāragupta I and the Damodarpur grant of Budhagupta. But it does not seem to have struck Prof. Basak that these copper-plates cannot prove that Chandragupta I had any hold over any part of Bengal.

Another argument adduced by Mr. Basak in favour of his theory about the inclusion of Bengal in the kingdom of Chandragupta is the discovery of the coins of the Emperors of the early Gupta dynasty in Eastern and Western Bengal. Only one or two coins of Chandragupta I have been found in Bengal, and these coins too are not regarded by Allan, the latest authority on the subject, as being genuine issues of Chandragupta I, but as medals struck in memory of his parents by his son Samudragupta. Coins of Chandragupta II, Kumāragupta I and Skandagupta have been found in large numbers and indicate that probably Eastern and Western Bengal were included in the Empire of the Guptas in the fifth century A.D.

To sum up; it is not possible to admit that Chandragupta I of the early Gupta dynasty had a long reign; therefore he cannot possibly be the same person as king Chandra of the Meharauli inscription. Then, the existing evidence in both the Epigraphic and the Numismatic fields is insufficient to prove that Bengal was included in the kingdom of Chandragupta I, the first monarch of the Gupta dynasty, or that he campaigned in the Indus Delta. Finally Paurāṇic evidence, as quoted by Mr. Pargiter, proves very distinctly that Bengal was not included within the dominions of Chandragupta I. Mr. Pargiter says: "The Guptas are mentioned as reigning over the country comprised within Prayāga, Sāketa and Magadha." Mr. Pargiter concludes very correctly that this was "exactly the territory which was possessed at his death by Chandragupta I, who founded the Gupta dynasty in A.D. 319-20 and reigned till 326 or 330 (or even till 335 perhaps), before it was extended by the conquests of his son and successor Samudragupta."⁸ It is, therefore, almost certain that Bengal was never included within the dominions of Chandragupta I. In order to reconcile this directly hostile piece of evidence to his own theory Mr. Basak states: "Or it may be supposed that the Magadha of the Purāṇas probably included portion of Bengal conquered,"⁹ a statement which need not be taken seriously.

¹ Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 6.

² *Ibid.*, pp. 26-27.

³ *Ibid.*, pp. 6-10.

⁴ *Ibid.*, p. 20.

⁵ *Ind. Ant.*, Vol. XLVIII, p. 101.

⁶ *J. A. S. B.*, New Series, Vol. V, pp. 460-61, pl. xx.

⁷ R. Chanda's "Indo-Aryan Races," p. 273.

⁸ Pargiter's *Dynasties of the Kali Age*, p. xii.

⁹ *Ind. Ant.*, Vol. XLVIII, p. 101.

It is, therefore, certain that it is hardly possible to identify Chandragupta I of the early Gupta dynasty with king Chandra of the Mēharauli pillar inscription. We may now revert to Mr. Basak's question as to whether we possess any evidence which indicates that Bengal was at any time in the possession of Chandravarman. The answer is in the affirmative. We have evidence of the possession of a part, at least, of Bengal by Chandravarman in the Susuniā rock inscription of Chandravarman, son of Simhavarman, king of Pushkarapā.¹ Mr. Basak has taken this inscription to be a pilgrim's record without assigning sufficient reasons. So far as is known, there is no evidence to prove that Susuniā hill was at any time a place for pilgrimage of sufficient importance to draw devotees from the Western end of India. No remains have been found on the hill which might indicate that there was any famous shrine on this hill or near the inscription. It is very difficult to understand why Mr. Basak takes this inscription to be the record of a pilgrimage of king Chandravarman of Pushkarapā simply because he carved the discs of Vishnu on a hill of Western Bengal. The inscription proves that a king named Chandravarman from Pushkarapā (modern Pokharan in the Jodhpur State) had come as far as Western Bengal proper and left his mark there in the form of a short record with one of the emblems of his principal deity incised on the hill, the only prominent landmark in the country, which is perhaps the only hill in Bengal proper. Let us connect the fact gleaned from this very short record with those obtained from the Mēharauli inscription of Chandra. The latter speaks of a king named Chandra, who had defeated a combination of his enemies in the *Vaṅga countries*. The full name of king Chandra may be either Chandranātha, Chandravarman or Chandragupta. In the Susuniā inscription we have a confirmation of one of the statements of the Mēharauli inscription that a king named Chandravarman had left the mark of his visit in Bengal. Then, both inscriptions are Vaishnava; king Chandra had raised a staff of Vishnu on the Vishnupada hill, while Chandravarman had incised the wheel of Vishnu on the Susuniā hill. Whereas it is impossible to identify this Chandra with Chandragupta I of the early Gupta dynasty, the only alternative left open is to identify this Chandra of the Mēharauli pillar inscription with Chandravarman, son of Simhavarman, of the Susuniā rock inscription. The statement of the Mēharauli pillar inscription fits in very well with the case of Chandravarman, as he must have had a long reign.

The mention of Chandravarman among the chieftains of Āryāvarta, who were uprooted by Samudragupta, shows that that dynasty had come to an end in the North. Subsequent inscriptions prove that two more generations continued to rule independently in Western Mālava and the dynasty was finally subjugated during the reign of Kumāragupta I. In this connection certain inaccuracies which Mr. Basak has used to refute the statements of Mahāmahōpādhyāya Hara-Prasād Śāstri should be considered :—

The first of these is Mr. Basak's idea of the extent of the dominion of the early Guptas in Mālava. He says: "We know from Epigraphic records that in A.D. 404 Chandragupta II was on the Imperial Gupta throne. Hence we may safely suppose that Mahārāja Naravarman was Chandragupta II's feudatory in the Western regions."² The Mandasor inscription of Naravarman contains no reference to the suzerainty of the Gupta dynasty, and it is hardly correct to suppose that he had submitted to the Guptas. The only possible conclusion is that Naravarman had somehow or other evaded the yoke of the Guptas down to the year 461 V.E.=404 A.D. The Gangdhar inscription of his son Viśhavarman³ clearly proves that Naravarman maintained his independence throughout and did not submit to the Guptas.

In the second of these extraordinary statements Mr. Basak asks us to believe that both Viśhavarman and his son Bandhavarman were feudatories of Kumāragupta I. He says: "We

¹ *Epi. Ind.*, Vol. XIII, p. 133.

² *Ind. Ant.*, Vol. XLVIII, p. 98.

³ Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, pp. 74-76.

gather from other records that his (Naravarman's) son Viśvavarman and his son Bandhuvarman were feudatories of Kumāragupta I"; and in a footnote he refers us to inscriptions Nos. 17 and 18 of Fleet's Gupta inscriptions. These are the Gangdhar inscription of Viśvavarman, son of Naravarman, of the year 480 V.E., and the Mandasor inscription of the year 493 V.E. of Bandhuvarman, the son of Viśvavarman. A careful scrutiny of the long record found at Gangdhar reveals nothing about a suzerainty of the Gupta Emperors over Viśvavarman, and the inevitable conclusion is that at the time of this record (480 V.E.=423-4 A.D.) Viśvavarman did not acknowledge the Gupta Emperors of the North as his suzerains. Turning to the Mandasor inscription of the time of Bandhuvarman and his suzerain Kumāragupta I, we find that Bandhuvarman was the ruler or governor of Daśapura when Kumāragupta was ruling and that Viśvavarman is mentioned as a king who was the father of Bandhuvarman. The past tense of the verb *to be* (*babhūva*) clearly indicates that Viśvavarman had ceased to exist. The verses about Viśvavarman were introduced as a parenthesis to show the descent of Bandhuvarman. The real connection is between *Kumāraguptē prithivīm praśāsati* (l. 13) and *Bandhuvarmani Daśapuram=idam pālayati* (l. 16). Consequently it must be admitted that the Mandasor inscription of Bandhuvarman does not contain any reference or proof as to a suzerainty of the Early Gupta Emperors over Viśvavarman, king of Western Mālava, though the record clearly indicates that Viśvavarman's son Bandhuvarman was a feudatory of the Early Gupta Emperor Kumāragupta I. Therefore we cannot accept Mr. Basak's statement that Naravarman's son Viśvavarman was a feudatory of Kumāragupta I. Mr. Basak's idea apparently is that the dynasty of Jayavarman ruled the whole of Mālava from Daśapura; but the findspots of inscriptions of Naravarman and his son prove that they were rulers of a portion only of Western Mālava. Naravarman's inscription was found at Mandasor, while that of his son Viśvavarman was found at Gangdhar or Gangrar, Lat. 23° 56' N., Long. 75° 41' E., in the Gwalior State (sheet No. 35, Atlas of India, Survey of India Map printed in 1899). The tract of country in which these two inscriptions were found lies along the southern border of Mewar and runs along a range of hills. This country appears to have sheltered the descendants of Siṃhavarman after the defeat of Chandravarman. The Udayagiri inscription of the year 82¹ and the Sāñchi inscription of the year 93,² both of the reign of Chandragupta II, prove that Naravarman and Viśvavarman had no hold on this part of Mālava.

We have, therefore, no reason to put any faith in the following statement:—"Samudragupta probably destroyed the independence only of the nine kings of Northern India among whom Chandravarman was one, and allowed them after their utter defeat to rule in their respective States as Gupta feudatories."³ It is clear from the statement of Harishēṇa's *Praśasti* that the nine kings of Āryāvarta were uprooted, *i.e.* their kingdom assimilated into the Empire (l. 21), while the kings of the south were captured and liberated, *i.e.* they were reinstated. The inscriptions of Chandravarman's brother Naravarman and his son Viśvavarman indicate very clearly that after his defeat by Samudragupta either Chandravarman himself or his brother Naravarman migrated into Mālava. There, in the hilly country in the North-West corner, adjacent to modern Mewar, they managed to maintain their independence till 423-4 A.D., and were subjugated by the Early Gupta Emperors at some date between 424 and 437 A.D. There is no doubt about the fact that Bandhuvarman, son of Viśvavarman and grandson of Naravarman, had in 437-38 A.D. lost his independence.

¹ *Ibid.*, p. 25.² *Ibid.*, pp. 30 and 34.³ *Ind. Ant.*, Vol. XLVIII, p. 99.

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